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GRAMMAR
OF
THE GREEK LANGUAGE,

FOR THE USE OF
HIGH SCHOOLS AND COLLEGES.

BY
DR. RAPHAEL KÜHNEL,
CONSTRUCTOR OF THE LYCEUM, HANOVER.

TRANSLATED FROM THE GERMAN

BY
B. B. EDWARDS,
LATE PROFESSOR IN THE THEOLOGICAL SEMINARY, AND
S. H. TAYLOR,
PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER.

EIGHTH EDITION.

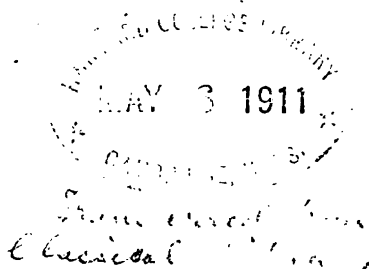
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PREFACE

RAPHAEL KÜHNER, the author of the following Grammar was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Disсен and Ottfried Müller. While there, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following :

1. Versuch einer neuen Anordnung der griechischen Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829 ed. altera 1835; ed. tertia 1846.
3. Sämmtliche Anomalien des griechischen Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb, etc.
4. Ausführliche Grammatik der griechischen Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842; the first Part in 1845. A second edition of Jelf's translation of this work was published in 1851. This work is, however, only in part a translation, Mr.

▲*

Jelf being the author of the remarks on the Cases, the particle *äv*, the compound verbs, etc.

5. *Schulgrammatik der griechischen Sprache*, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843; dritte verbesserte und vermehrte Auflage 1851. "School Grammar of the Greek Language, third edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. *Elementargrammatik der griechischen Sprache*, neunte Auflage 1850. "Elementary Grammar of the Greek Language, containing a series of Greek and English exercises for translation with the requisite vocabularies." This Grammar, translated by Mr. S. H. Taylor, one of the translators of the present volume, has passed through eleven editions in this country.
7. *Xenophontis de Socrate Commentarii*, 1841.
8. *Elementargrammatik der lateinischen Sprache*, siebent Auflage, 1850. "Elementary Grammar of the Latin Language with Exercises." This Grammar, translated by Prof. Champlin, of Waterville College, has passed through several editions in this country.
9. *Lateinische Vorschule nebst eingereihten lateinischen und deutschen Übersetzungsaufgaben*, vierte Auflage, 1849.
10. *Schulgrammatik der lateinischen Sprache*, dritte sehr verbesserte Auflage, 1850. "School Grammar of the Latin Language, third edition, greatly improved."

Dr. Kühner has also published in the *Bibliotheca Graeca* the first part of his edition of Xenophon's *Anabasis*.

From the above statements, it will be seen that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For

nearly thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles with a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an

examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then rearranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first

portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, on the delicate shades of thought indicated by the Modes and Tenses, and on the difference between the use of the Participle and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as the excellent work of Munk on Greek and Roman Metres, translated by Profs. Beck and Felton, is now accessible.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used: Kühner's edition of the *Memorabilia*; Weiske's and Tauchnitz's editions of the other works of Xenophon; Schäfer's and Tauchnitz's editions of Herodotus; Becker's and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's Plato. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The present edition has been prepared from the third German edition, in which the author had made many important improvements, particularly in the Syntax, having availed himself of the corrections or remarks of his learned friends and his reviewers. This the translators have endeavored to put into such a form as would best meet the wants of American scholars. They have not aimed merely

at a translation ; it has been their object to state in as clear and concise a manner as possible the principles contained in the original, without reference to the particular form in which the statements were there made. The translators have also added principles and illustrations of their own, where it seemed desirable.

The numbering of the paragraphs has not been changed in the present edition, and most of the subdivisions and Remarks are the same as in the former edition. The changes in this respect have been so few, that it has not been thought necessary to indicate them.

The labor of preparing the first edition of this work was shared equally by the translators ; so, also, in the second edition as far as the 210th page. At this point in the progress of the work, the state of Professor Edwards's health made it necessary for him to relinquish his labors in connection with it, for the purpose of seeking a milder climate. After a few months' residence in one of the Southern States, he was called away from his labors on earth, deeply lamented by his associate, and the large circle of friends to whom his character presented so many attractive qualities. His loss will be extensively felt also in the cause of Biblical and Classical literature, for which none cherished a deeper interest, and for the promotion of which he contributed with great zeal and success the rich stores of his elegant and varied learning.

The proofs of the Grammar have been read by Mr. P. S. Byers, an associate Instructor in Phillips Academy, to whom special acknowledgments are due for these services, as well as for many valuable suggestions.

ANDOVER, JULY 15, 1852.

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ABBREVIATIONS.

Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isaa. *Isaeus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, O. C. *Oedipus Coloneus*, O. R. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philocetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agésilauus*, R. Equ. *R. Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic, and Attic. The Æolic prevailed in Bœotia, Thessaly, and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy, and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by harshness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The older Ionic is the language of Homer, and of his school, although these poets were not satisfied with their own dialect merely, but were able, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language

— a peculiar and definite poetic language, called the Epic, or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The older is used by Thucydides, b. 472 B. C.; the tragic poets; Æschylus, who died 456 B. C.; Sophocles, b. 497 B. C., d. 405 B. C.; Euripides, b. 480 B. C.; and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C.; by several orators, e. g. Antiphon, b. 479 B. C., and Andocides, b. 467 B. C. The middle Attic is used by Plato, b. 430 B. C.; Xenophon, b. 447 B. C.; and the orator Isocrates, b. B. C. 436. The later Attic is employed by Demosthenes, b. 385 B. C., and other orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common, or Hellenic language, ἡ κοινὴ, or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ETYMOLOGY.

SECTION I.

CHAPTER I.

Letters and Sounds of the Language

§ 1. *Alphabet.*

The Greek Alphabet consists of twenty-four letters.

FORM.		SOUND.		NAME.
A	α	a	Ἄλφα	Alpha
B	β	b	Βῆτα	Beta
Γ	γ	g	Γάμμα	Gamma
Δ	δ	d	Δέλτα	Delta
E	ε	e short	Ἐψιλόν	Epsilon
Z	ζ	z	Ζῆτα	Zeta
H	η	e long	Ἡτα	Eta
Θ	θ	th	Θῆτα	Thêta
I	ι	i	Ἰῶτα	Iôta
K	κ	k	Κάππα	Kappa
Λ	λ	l	Λάμβδα	Lambda
M	μ	m	Μῦ	Mu
N	ν	n	Νῦ	Nu
Ξ	ξ	x	Ξι	Xi
O	ο	o short	Ὀ μικρόν	Omikron
Π	π	p	Πι	Pi
P	ρ	r	Ῥῶ	Rho
Σ	σς	s	Σίγμα	Sigma
T	τ	t	Ταῦ	Tau
Υ	υ	u	Ὑ ψιλόν	Upsilon
Φ	φ	ph	Φι	Phi
X	χ	ch	Χι	Chi
Ψ	ψ	ps	Ψι	Psi
Ω	ω	o long	Ὠ μέγα	Omëga.

REMARK 1. Sigma at the end of a word takes the form *s*, e. g. *σεισμός*, in most editions of the classics. This small *s* is also used in the middle of compound words, if the first part of the compound ends with Sigma, though such a usage is contrary to the authority of the manuscripts, e. g. *προσφέρω* or *προσφέρω*, *δυσγενής* or *δυσγενής*.

REM. 2. When *σ* and *τ* come together, both letters may be expressed by one character, *ς*, *Sti*, or *Stigma*.

REM. 3. Besides their use as alphabetic characters, *ε* and *υ* were originally used as mere marks of aspiration, the former for the spiritus asper (§ 6), for which in the earliest times *H* was also employed, the latter for the Digamma (§ 25); hence, as letters, they were called, in opposition to their use as aspirates, *ἄψιλον* and *ἔψιλον*, i. e. unaspirated. Omicron and Omega (small and large *ο*) derive their name from their relative size.

REM. 4. The principle on which most of the letters of the Greek alphabet are named, is entirely different from that adopted in this country and among the European nations, at the present day. We name each letter by the sound it represents, as *a*, *b*, *c*, adding a vowel to the consonants in order to vocalize them. But among the Orientals, from whom the Greek alphabet was derived, the name was not determined by the sound of the letter. They gave their letters the name of some familiar object, the first sound or syllable of which was the alphabetic character to be represented. For example, the Phœnicians and Hebrews called the first letter of the alphabet Aleph (Greek Alpha), which means an *ox*: now the first sound or syllable of Aleph is the character or element to be represented. The second letter was Beth (Greek Beta), a *house*, the first sound of which is the character to be represented. The third is Gimel (Greek Gamma), a *camel*. This mode of naming letters, undoubtedly originated from the custom of designating those letters by the picture of the object from which they derived the name, instead of by the characters now used. Thus Aleph was represented by the picture of an ox, Beth by that of a house, etc.

† 2a. Sounds of particular Letters.

The sound of the letters is indicated by the Roman characters opposite to them. The following remarks on particular letters are all that is needed in addition:—

REMARK. The sounds given to the following letters are those more usually adopted in pronouncing the Greek in New England; but the usage is not entirely uniform.

A has the sound of *a* in *fun*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is *ε* or *ι*, e. g. *ἄναστας*, *στρατιάτης*; also, when it forms a syllable by itself, or ends a syllable not final, e. g. *μεγ-ά-λη*, *στρα-τός*; it has the sound of *a* in *further*, when it is followed by a single *ρ*, in the same syllable, and also when it ends a word; but *a* final in monosyllables has the sound of *a* in *fite*, e. g. *Βά-ρ-ος*, *ῥά-ρ*, *αγα-ά*, *τά*.

γ, before γ, κ, χ, and ξ, has the sound of *ng* in *angle*, or nasal *n* in *angle*, e. g. ἄγγελος, ἀγγέλιος; κλαγγή, clangor; Ἀγχίστης, Anchises (Anchises); συγκόπη, syncope; λάρυγξ, larynx. γ before vowels always has the hard sound, like *g* in *get*; also before consonants, except γ, κ, χ, ξ, e. g. γήγας.

ε has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, e. g. μέγας, *met-d*; the sound of long *e* in *me*, when it ends a word or a syllable, or when it forms a syllable by itself, e. g. γε, δέ-ω, βασιλ-έ-ω.

η has the sound of *e* in *me*, e. g. μοῖη.

θ has the sound of *th* in *thick*, e. g. θάνατος.

ι has the sound of *i* in *mine*, when it ends a word or syllable, or forms a syllable by itself, e. g. ἐλπί-σι, ὄρι, πεδ-ί-ον; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, e. g. πρίν, κίν-δυνος.

κ always has the hard sound of *k*, and was expressed in Latin by *c*, e. g. Κιλικία, Cilicia; Κέκροψ, Cecrops; Κικέρων, Cicero.

ξ, at the beginning of a word or syllable, has the sound of *z*, e. g. ξένος; elsewhere, the sound of *x*, e. g. διαξύω, πράξις, ἀναξ.

ο has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, e. g. λόγ-ος, κῦ-ρος; the sound of long *o* in *go*, when it ends a word or syllable, or forms a syllable by itself, e. g. τό, ὄπῳ, δο-ός, τοξ-ό-της.

σ has the sharp sound of *s* in *son*; except it stands before μ, in the middle of a word, or at the end of a word after η or ω, where it has the sound of *z*, e. g. σκηνή, νόμισμα, γῆς, κάλως; before ι it does not have the sound of *sh*, as in Latin, but retains its simple sound, e. g. Ἀσία = A-si-a, not A-shi-a.

τ followed by ι has its simple sound, never the sound of *sh*, as in Latin, e. g. Γαλατία = Galati-a, not Galashi-a; Κριτίας = Kriti-as, not Krishi-as; Ἀλύπτιοι.

υ has the sound of *u* in *tulip*, e. g. τύχη; but before ρ the sound of *u* in *pure*, e. g. πύρ, γέφυρα.

χ has the hard sound of *ch* in *chasm*, e. g. ταχύς.

ω has the sound of long *o* in *note*, e. g. ἔγω.

† 2b. Brief history of the Alphabet.

1. The Greeks derived most of their alphabet from the Phœnicians. According to the common tradition, letters were brought into Greece by Cadmus, a Phœnician. The Phœnician alphabet, being nearly the same as the Hebrew, consisted of 22 letters, the names of which are, Aleph, Beth, Gimel, Daleth, He, Vau, Zain, Heth, Teth, Jod, Kaph, Lamed, Mim, Nun, Samech, Oin, Pe, Tsade, Koph, Resch, Schin, Thau. Vau, the 6th letter of the Phœnician alphabet, was rejected by the Greeks as an alphabetic character, and used only as the numeral sign for 6. Koph (Greek Koppa), the 19th letter of the Phœnician alphabet, was also rejected, because its sound so nearly resembled that of Kaph (Greek Kappa), and was used as the numeral sign for 100. Zain and Tsade were modifications of the same sound; Tsade, like the Greek Zeta,

represents the sound of both, and takes the place of Zain, becoming the 6th letter of the Greek alphabet, while Zain (Greek San, Sampi), was rejected as an alphabetic character, and used as a numerical sign for 900. Thus 19 letters of the Phœnician alphabet were adopted by the Greeks, as alphabetic characters. These are the first 19 letters of the present alphabet. To these the Greeks themselves added the five last letters of the alphabet, viz., ν , ϕ , χ , ψ , ω . This seems to be the most rational view of the formation of the Greek alphabet, though somewhat different from the common legendary account, which represents Cadmus as bringing only 16 letters into Greece, viz., α , β , γ , δ , ϵ , ι , κ , λ , μ , ν , \omicron , π , ρ , σ , τ , υ .

2. The alphabet was not brought at once into its present complete form. The old Attic alphabet contained but 21 letters. H was considered merely as a breathing, and the place of η and ω was supplied by ϵ and \omicron , and that of ψ and ξ by $\phi\chi$ and $\chi\zeta$, e. g. ΑΙΘΕΡ (*aidēp*), ΕΧΘΡΟΝ (*ēxthron*), ΦΥΤΑΙ (*phutai*), ΧΣΥΝ (*ēsyn*). The alphabet is said to have been completed in the time of the Persian war, by Simonides, who added ξ , ψ , and ω , and changed the breathing H, to the long vowel η . The Ionians first adopted the present full alphabet of 24 letters, and by them it was communicated to the Athenians. This full alphabet was first used in Attic inscriptions in the archonship of Euclides, B. C. 403, before this period only the old Attic alphabet is found in Attic inscriptions.

3. The early Greeks used the capital letters exclusively, and left no spaces between the words, e. g. ΜΕΤΑΔΕΤΟΤΤΟΝΕΙΠΕΧΕΙΠΙΣΟΦΟΣ, i. e. *μετὰ δὲ τοῦτον εἶπε Χειρισφος*. The cursive, or small character, was not introduced till very late. A document has been found in Egypt written in the cursive character, 104 B. C. But cursive writing was not in general use till long after that time. It is first found in manuscripts in the eighth century.

4. The early Greeks commonly wrote in the Oriental manner, i. e. from right to left, as may be seen in several inscriptions. Other inscriptions, however, of equal antiquity, are written from left to right, proving that both modes were in use. A third method was from left to right and right to left alternately. This was called *βοστροφηδόν*, because it resembled the turning about of oxen in ploughing. Solon's laws were written in this way. But in the time of Herodotus, the Greeks wrote only from left to right.

§ 3. Organs of Speech.

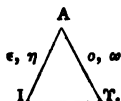
1. The organs of speech, used in forming or articulating words, are the palate, the throat, the tongue, and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue, and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest, Consonants.

‡ 4. *Vowels.*

1. The Greek has seven vowels, α , ι , υ , which may be long or short, ϵ and o , which are always short, η and ω which are always long. The character (˘) over one of the vowels α , ι , υ , shows that the vowel is short; (ˉ) that it is long; (ˊ) that it may be either long or short, e. g. $\check{\alpha}$, $\bar{\alpha}$, $\acute{\alpha}$.

REMARK 1 α , ι , and υ are called the principal vowels, because they denote the principal sounds; the other vowels are called subordinate, because their sounds are the intermediates of the principal sounds. Thus, the sound of ϵ is intermediate between α and ι , the sound of o is intermediate between α and υ ; η is produced by lengthening ϵ or α , ω by lengthening o . The relation of these vowels may be illustrated by the following diagram:—



2. When two vowels are so combined as to form but one sound, the sound so produced is called a diphthong. When both the vowels are sounded, the diphthong is called proper; when only one, improper.

3. The Greek diphthongs originate from the union of the vowels α , ϵ , o , υ , η , ω , with the vowels ι and υ , thus:—

$\alpha + \iota = \alpha\iota$,	pronounced like <i>ai</i> in <i>aisle</i> ,	e. g. $\alpha\acute{\iota}\xi$,
$\alpha + \upsilon = \alpha\upsilon$,	" " <i>au</i> in <i>laud</i> ,	" $\alpha\upsilon\acute{\iota}\varsigma$,
$\epsilon + \iota = \epsilon\iota$,	" " <i>ei</i> in <i>sleight</i> ,	" $\delta\epsilon\iota\omega\acute{\iota}\varsigma$,
$\epsilon + \upsilon = \epsilon\upsilon$,	" " <i>eu</i> in <i>feudal</i> ,	" $\epsilon\pi\lambda\epsilon\upsilon\sigma\alpha$, $\eta\delta\acute{\epsilon}\sigma\omicron\nu$,
$\eta + \upsilon = \eta\upsilon$,		
$o + \iota = \omicron\iota$,	" " <i>oi</i> in <i>oil</i> ,	" $\kappa\omicron\iota\omega\acute{\iota}\varsigma$,
$o + \upsilon = \omicron\upsilon$,	" " <i>ou</i> in <i>sound</i> ,	" $\sigma\omicron\upsilon\rho\alpha\acute{\iota}\omega\varsigma$,
$\upsilon + \iota = \upsilon\iota$,	" " <i>whi</i> in <i>whine</i> ,	" $\upsilon\acute{\iota}\omega\varsigma$,
$\omega + \upsilon = \omega\upsilon$, (only Ionic),	" " <i>ou</i> in <i>sound</i> ,	" $\omega\upsilon\acute{\iota}\omega\varsigma$; also the im
proper diphthongs, ϕ , ψ , φ (i. e. $\alpha + \iota$, $\eta + \iota$, $\omega + \iota$);		
" $\alpha\acute{\iota}\sigma\chi\rho\phi\acute{\iota}$, $\kappa\acute{\epsilon}\rho\phi$, $\tau\eta$, $\tau\phi$.		

REM. 2. The pronunciation of the diphthongs ϕ , ψ , φ is the same as that of the simple vowels α , η , ω , though the ancient Greeks probably gave the ι a slight sound after the other vowel.

REM. 3. With capital letters, the Iota subscript of ϕ , ψ , φ , is placed in a line with the vowels, but is not pronounced, e. g. $\tau\omicron\iota\kappa\alpha\lambda\omega\iota = \tau\phi\ \kappa\alpha\lambda\phi$, $\tau\phi\ \Lambda\delta\eta$, but $\phi\delta\eta$.

REM. 4. The *iota* subscript, which in the most flourishing period of the Greek language was always pronounced, at length became a silent letter, and was either omitted in writing, or was written under the vowel to which it belonged. It was first written under the vowel in the thirteenth century.

REM. 5. The following examples will show how the Romans sounded the diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *ē*, *οι* by *oe*, *ου* by *u*; *υ* was generally expressed by *y*, e. g.

Φαῖδρος, Phædrus;	Εὐρος, Euris;	Θρᾱκες, Thraces;
Γλαῦκος, Glaucus;	Βοιωτία, Bœotia;	Θρᾱσσα, Thressa;
Νεῖλος, Nilus;	Μοῦσα, Mûsa;	τραγωῆδες, tragoedus;
Λυκεῖον, Lycæum;	Εἰλεῖθνια, Iliethyia;	Κύρος, Cyrus.

In words adopted later, the Romans expressed *φ* by *ū*, as *φῶς*, *ode*.

REM. 6. When two vowels, which would regularly form a diphthong, are to be pronounced separately, it is indicated by two points, called *Diaeresis*, placed over the second vowel (*ι*, *υ*), e. g. *αῖδοι*, for *αἰδοί*, *ῆς*, *ἔκνως*. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over them, as *αῖθερς*, *κλεῖδι*, *πράως*.

REM. 7. The pronunciation given under § 2a, as well as that given to the diphthongs above, is the one more generally adopted in New England. The original pronunciation of the Greek is lost. It is, therefore, the common custom for scholars (in each country) to pronounce it according to the analogy of their own language. This is the method proposed by Erasmus in the sixteenth century, and is generally adopted in Europe at the present day. The pronunciation defended by Reuchlin¹ in the same century, corresponds nearly with the modern Greek.

¹ For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "A is pronounced like *a* in *father*, *far*. β, γ, δ, like *b*, *g* hard, *d*; in later times, like Romaic β, γ, δ. Before κ, γ, χ, ξ, γ had the sound of *ng* in *hang*. ε, like Romaic ε, or Italian *e*. ζ, like *z*, but stronger. η, like French *ê*, as in *ête*. θ, like *th* in *thin*, *ether*, *saith*. ι, like *i* in *machine*. κ, like *k*. λ, μ, like *l*, *m*, respectively. ν, like *n*. At the end of a word it was often pronounced and written as if it were a part of the next word. ξ, in the Attic dialect, like *ξs*; in the other dialects, like *ks*. In later times, the sound *ks* prevailed. ο, like Romaic ο, or Italian *o*. π, like *p*. ρ, like *r*. At the beginning of a word it was *rolled*; when it was doubled, only the second one was rolled. It was rolled, also, after θ, φ, χ. σ, like *s* in *soft*, *past*. Before μ, it was, in later times, sounded like ζ, and even changed into ζ in writing; as *Ζμόρνα*, for *Σμόρνα*, in an inscription. τ, like *t* in *tell*, *strong*. υ, like French *u*. φ, like *f*, but stronger. χ, like Romaic χ, German *ch*, or Spanish *j* (*x*). ψ, in the Attic dialect, like *φs*; in the other dialects, like *πs*. In later times, the sound *πs* prevailed. ω, like *o* in *note*, nearly. When a consonant was doubled in writing, it was doubled also in pronunciation. During the most flourishing period of the language, both the vowels of a diphthong were distinctly heard

§ 5. *Consonants.*

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into —

Palatals, γ κ χ,

Linguals, δ τ θ ν λ ρ σ,

Labials, β π φ μ.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *cognate* consonants; thus γ, κ, χ are cognate consonants.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into breathings, liquids, and mutes.

(a) The Breathings form a kind of transition from the vowels to the consonants. There are three breathings: the lingual σ; the Spiritus Asper ('), corresponding to our *h* (§ 6); and the labial *F* (Digamma); on the last, see the remarks upon the Dialects.

(b) The Liquids, λ μ ν ρ, are so called, because they easily coalesce with the other consonants.

REM. 2. The Breathings and Liquids are also included under the common name of semivowels, forming a kind of transition to the full vowels.

During the brazen age, and probably during the latter part of the silver age, the diphthongs αι, ει, ου, had each the power of a single vowel. αι, like *ai* in *aisle*; in later times, like η, or French *é*; during the latter part of the brazen age, like ε. αυ, like *ou* in *our, house*; in later times, like αυ, *af*. ει, like *ci* in *freight*, nearly; in later times, like ι. During the silver and brazen ages, ε was often prefixed to ι long, merely to mark its quantity; as κρείσσω, τείσσαι, τειμήσαι. And when quantity began to be disregarded, even short ι was represented by ει; as Εισδωρος, Εισοκράτης, γυμνασειαρχήσας. ευ, like *eh-oo* rapidly pronounced; in later times, like ευ, *ef*. οι, like *oi* in *oil*, nearly. ου, like *oh-oo* rapidly pronounced; in later times, like *oo* in *moon*, or like French *ou*, Italian *u*. When the Boeotians used ου for υ, they pronounced it long or short, according as the original υ was long or short; thus, in οἶδωρ, σοῦν, it was short, like *oo* in *book*; in οἶλη, ἀσουλία, long, like *oo* in *moon*. υι, like *wi* in *twist*; υι, like *whi* in *whip*; in later times, like υ. As to the diphthongs φ, ψ, φ, αυ, ηυ, ου, they differed from αι, ει, οι, αυ, ευ, ου only in the prolongation of the first vowel. In later times, φ, ψ, φ were pronounced like ā, η, ω, respectively." — Tr.

- (c) The Mutes are formed by the strongest exertion of the organs of speech; they are, $\beta \gamma \delta \vartheta \kappa \pi \tau \phi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech used in pronouncing them, into three Palatals, three Linguals, and three Labials;
 (b) According to their names, into three Kappa, three Tau, and three Pi-mutes;
 (c) According to the force of articulation, into three smooth, three medial, and three rough Mutes.

REM. 3. Hence each of the nine mutes may be considered in a threefold point of view, e. g. γ may be called a palatal, a kappa-mute, or a medial, according as we wish to bring into view the organ by which it is pronounced, its name, or the force of articulation, a medial mute requiring less force to articulate it than a rough mute.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	ϑ	Tau-mutes
Labials	π	β	ϕ	Pi-mutes

REM. 4. The consonants, which are produced by the same effort of the organs, are called coördinate, e. g. the smooth mutes, κ , π , τ , are coördinate.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate, —

ψ from $\pi\sigma$ $\beta\sigma$ $\phi\sigma$, as $\tauύψω$ ($\pi\sigma$), $χάλψω$ ($\beta\sigma$), $κατῆλψ$ ($\phi\sigma$),

ξ from $\kappa\sigma$ $\gamma\sigma$ $\chi\sigma$, as $κόραξ$ ($\kappa\sigma$), $λέξω$ ($\gamma\sigma$), $ἔνυξ$ ($\chi\sigma$),

ζ is not, like ψ and ξ , to be regarded as a sound compounded of two consonants, but as a soft hissing sound, to be pronounced like a soft z . Only in the adverbs in ζ , ζ is to be considered as composed of $\sigma\delta$, e. g. 'Αθήναςζε instead of 'Αθήναςδε ; also, $\betaύζην$ (close), for $\betaύσθην$ (from $\betaυνέω$, to stop, Perf. $\betaέβυσμαι$). It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, $\sigma\delta$ instead of ζ , e. g. $\muελίσσεται$ for $\muελίζεται$.

§ 6. *Breathings.*

1. Every word beginning with a vowel has a smooth or a rough Breathing; the former (Spiritus Lenis) is indi-

cated by the mark ('); the latter (Spiritus Asper) by the mark (´). The rough breathing answers to the English and Latin *h*, e. g. *ἱστορία*, *historia*, *history*. The smooth breathing is connected with every vowel which has not the rough; but the smooth has no influence on the pronunciation, e. g. *Ἀπόλλων*, *Apollo*.

REMARK 1. With diphthongs, the breathing is placed over the second vowel, e. g. *αἶσος*, *εὐδαίς*, *αἰτίκα*. But when the improper diphthongs, *φ*, *ψ*, *χ*, are capital letters, the breathing is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. *ἄιδης* (*ἄδης*); *ἤι*, *ἤνι* (*ῆ*, *ῆνι*).

REM. 2. Originally, the Greeks had no mark for the smooth breathing. The rough breathing was at first denoted by E or H. But when H came to be used as a vowel, Aristophanes of Byzantium, about 200 years B. C., divided it into two characters *Ϝ* and *ϝ*, the former as the sign of the rough breathing, the latter of the smooth. Later, these became (') and (´), and at last (') and (´).

REM. 3. The liquid *ρ* at the beginning of words has the rough breathing e. g. *ῥάβδος*. When two *ρ*'s come together, the first has the smooth breathing the last the rough, e. g. *Πύρρος*, *Pyrrhus*; but some editors omit both breathings, e. g. *Πόρρος*.

REM. 4. At the beginning of a word, *υ* always has the rough breathing, except in the *Æolic* dialect.

CHANGES OF LETTERS

§ 7. General Remark.

Both the vowels and consonants are subject to a variety of changes. These changes result from the tendency of the language to euphony, from their grammatical significance, and from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. Hiatus.

The concurrence of two vowels in two successive syllables or words, occasions a harshness in the pronunciation,

called Hiatus. This is avoided by Contraction, Crasis, Synzesis, and Elision.

REMARK 1. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REM. 2. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative *τί*; what? e.g. *τί οὖν*; *τί εἶπες*; among the comic poets, its use is mostly confined to *τί*, *ὅτι*, *περί*, *ᾧ*, e.g. *ὅτι ἐς*, *ὅτι οὐχί*, *περὶ ὧν*, also in *οὐδὲ* (*μηδὲ*) *εἰς* (*ἐν*), *ne unus quidem*, to distinguish it from *οὐδέτις*, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently, even in the Tragedians, who endeavored to avoid it when possible; still, it is mostly limited to special cases; for example, it occurs with interjections and imperatives, e.g. *ᾧ, ναί, ἔνα* (*up!*), *ἴδι*, as *ἴδι, ἴδι μοι παιών*, Soph. Ph. 832; *ἀλλ' ἔνα, ἐξ ἰδράων*, Aj. 194. On the Hiatus in the Epic dialect, see § 200.

§ 9. A. Contraction of Vowels.

Contraction is the union of two successive vowels in the same word into one long syllable. These contractions arise either from the *natural* coalescence of two successive vowels, in accordance with the laws of euphony, or from grammatical principles. The first kind of contractions is called euphonic, the latter, grammatical. In the Common language, the following contractions occur:—

L Euphonic Contractions.

(a)	$\alpha + \alpha$	= α	as <i>σέλαα</i> = <i>σέλα</i>
	$\epsilon + \epsilon$	= ϵ	" <i>φίλεε</i> = <i>φίλει</i> (Comp. No. II.)
	$\iota + \iota$	= ι	" <i>πόρτι</i> = <i>πόρτι</i>
	$\omicron + \omicron$	= \omicron	" <i>νόος</i> = <i>νοῦς</i>
(b)	$\alpha + \epsilon$	} = α	" <i>τίμαε</i> = <i>τίμᾱ</i>
	$\alpha + \eta$		" <i>τιμάητε</i> = <i>τιμᾶτε</i>
	$\alpha + \iota$	= α	" <i>γῆραι</i> = <i>γῆρα</i>
	$\alpha + \omicron$	} = α	" <i>τιμόμεν</i> = <i>τιμῶμεν</i>
	$\alpha + \omega$		" <i>τιμώμεν</i> = <i>τιμῶμεν</i>
	$\alpha + \epsilon\iota$	} = α	" <i>τιμάεις</i> = <i>τιμᾶς</i>
	$\alpha + \eta$		" <i>τιμάης</i> = <i>τιμᾶς</i>
	$\alpha + \omicron\iota$	= α	" <i>τιμάοιμι</i> = <i>τιμῶμι</i>
	$\alpha + \omicron\upsilon$	= α	" <i>τιμάου</i> = <i>τιμῶ</i>
(c)	$\epsilon + \alpha$	= η	" <i>τείχεᾱ</i> = <i>τείχη</i> (Comp. No. II.)
	$\epsilon + \alpha$	= α	" <i>χοεᾱ</i> = <i>χοᾱ</i>
	$\epsilon + \iota$	= $\epsilon\iota$	" <i>τείχεῖ</i> = <i>τείχει</i>
	$\epsilon + \omicron$	= \omicron	" <i>φιλέομεν</i> = <i>φιλοῦμεν</i>
	$\epsilon + \omega$ (φ)	= ω (φ)	" <i>φιλέω</i> = <i>φιλῶ</i> , <i>δοτέω</i> = <i>δοτῶ</i>
	$\epsilon + \alpha\iota$	= η	" <i>τύπται</i> = <i>τύπη</i>

$\epsilon + \epsilon$	= ϵ	as: $\phi\acute{\iota}\lambda\epsilon\iota\varsigma = \phi\acute{\iota}\lambda\epsilon\acute{\omega}\varsigma$
$\epsilon + \eta$	= η	" $\phi\acute{\iota}\lambda\epsilon\eta\varsigma = \phi\acute{\iota}\lambda\eta\varsigma$
$\epsilon + \omicron\iota$	= $\omicron\iota$	" $\phi\acute{\iota}\lambda\epsilon\omicron\iota\varsigma = \phi\acute{\iota}\lambda\omicron\iota\varsigma$
$\epsilon + \omicron\upsilon$	= $\omicron\upsilon$	" $\phi\acute{\iota}\lambda\epsilon\omicron\upsilon = \phi\acute{\iota}\lambda\omicron\upsilon$
(d) $\eta + \epsilon$	= η	" $\acute{\upsilon}\lambda\eta\epsilon\sigma\sigma\alpha = \acute{\upsilon}\lambda\eta\sigma\sigma\alpha$
$\eta + \iota$	= η	" $\Theta\rho\acute{\eta}\iota\sigma\sigma\alpha = \Theta\rho\acute{\eta}\sigma\sigma\alpha$
$\eta + \epsilon\iota$	= η	" $\tau\acute{\iota}\mu\eta\epsilon\iota\varsigma = \tau\acute{\iota}\mu\acute{\eta}\varsigma$
(e) $\iota + \alpha$	= $\acute{\iota}$	" $\pi\acute{o}\rho\tau\iota\alpha\varsigma = \pi\acute{o}\rho\tau\acute{\iota}\varsigma$
$\iota + \epsilon$	= $\acute{\iota}$	" $\pi\acute{o}\rho\tau\iota\epsilon\varsigma = \pi\acute{o}\rho\tau\acute{\iota}\varsigma$
(f) $\omicron + \alpha$	= ω	" $\alpha\acute{\iota}\delta\alpha = \alpha\acute{\iota}\delta\acute{\omega}$ (Comp. No. II.)
$\omicron + \epsilon$	= $\omicron\upsilon$	" $\mu\acute{\iota}\sigma\delta\omicron\epsilon = \mu\acute{\iota}\sigma\delta\omicron\upsilon$
$\omicron + \eta$	= ω	" $\mu\acute{\iota}\sigma\delta\acute{\upsilon}\eta\tau\epsilon = \mu\acute{\iota}\sigma\delta\acute{\omega}\tau\epsilon$
$\omicron + \iota$	= $\omicron\iota$	" $\alpha\acute{\iota}\delta\acute{\omicron}\acute{\iota} = \alpha\acute{\iota}\delta\omicron\acute{\iota}$
$\omicron + \omega$ (φ)	= ω (φ)	" $\mu\acute{\iota}\sigma\delta\acute{\omega} = \mu\acute{\iota}\sigma\delta\acute{\omega}$, $\pi\lambda\acute{o}\varphi = \pi\lambda\acute{\omega}$
$\omicron + \alpha\iota$	= $\alpha\iota$	" $\acute{\alpha}\pi\lambda\acute{o}\alpha\iota = \acute{\alpha}\pi\lambda\acute{\alpha}\iota$
$\omicron + \epsilon\iota$	= $\omicron\iota$	" $\mu\acute{\iota}\sigma\delta\acute{\omicron}\epsilon\iota = \mu\acute{\iota}\sigma\delta\acute{\omicron}\acute{\iota}$ (Comp. Rem. 2.)
$\omicron + \eta$	= $\omicron\iota$	" $\mu\acute{\iota}\sigma\delta\acute{\eta}\eta = \mu\acute{\iota}\sigma\delta\acute{\omicron}\acute{\iota}$
$\omicron + \omicron\iota$	= $\omicron\iota$	" $\mu\acute{\iota}\sigma\delta\acute{\omicron}\omicron\mu\iota = \mu\acute{\iota}\sigma\delta\acute{\omicron}\acute{\iota}\mu\iota$
$\omicron + \omicron\upsilon$	= $\omicron\upsilon$	" $\mu\acute{\iota}\sigma\delta\acute{\omicron}\omicron\upsilon\varsigma\iota = \mu\acute{\iota}\sigma\delta\acute{\omicron}\acute{\upsilon}\varsigma\iota$
(g) $\upsilon + \alpha$	= $\acute{\upsilon}$	" $\iota\chi\delta\acute{\upsilon}\alpha\varsigma = \iota\chi\delta\acute{\upsilon}\varsigma$
$\upsilon + \epsilon$	= $\acute{\upsilon}$	" $\iota\chi\delta\acute{\upsilon}\epsilon\varsigma = \iota\chi\delta\acute{\upsilon}\varsigma$
$\upsilon + \eta$	= $\acute{\upsilon}$	" $\delta\epsilon\iota\kappa\acute{\nu}\eta\tau\alpha\iota = \delta\epsilon\iota\kappa\acute{\nu}\acute{\upsilon}\tau\alpha\iota$ (rarely)
(h) $\omega + \alpha$	= ω	" $\acute{\eta}\rho\omega\alpha = \acute{\eta}\rho\omega$ (only in Acc. of some Sub. $\alpha\acute{\epsilon}$)
$\omega + \iota$	= φ	" $\lambda\acute{\omega}\acute{\iota}\sigma\tau\omicron\varsigma = \lambda\acute{\omega}\sigma\tau\omicron\varsigma$. [3d Dec.

REMARK 1. The above contractions take place in accordance with the following principles: (1) Both vowels are retained and form a diphthong, e. g. $\tau\acute{\epsilon}\lambda\chi\epsilon\acute{\iota} = \tau\acute{\epsilon}\lambda\chi\epsilon\iota$, $\alpha\acute{\iota}\delta\acute{\omicron}\acute{\iota} = \alpha\acute{\iota}\delta\omicron\acute{\iota}$. (2) Both vowels coalesce into a cognate long vowel or diphthong, e. g. $\tau\acute{\iota}\mu\acute{\omega}\mu\epsilon\upsilon\eta = \tau\acute{\iota}\mu\acute{\omega}\mu\epsilon\upsilon$, $\alpha\acute{\iota}\delta\acute{\omega} = \alpha\acute{\iota}\delta\acute{\omega}$. (3) A short vowel is absorbed by a diphthong or long vowel preceding or following it; e. g. $\phi\acute{\iota}\lambda\epsilon\omega = \phi\acute{\iota}\lambda\acute{\omega}$, $\phi\acute{\iota}\lambda\epsilon\omicron\upsilon = \phi\acute{\iota}\lambda\omicron\upsilon$, $\acute{\upsilon}\lambda\eta\epsilon\sigma\sigma\alpha = \acute{\upsilon}\lambda\eta\sigma\sigma\alpha$. (4) The short vowels, α , ι , υ , absorb the following vowel and become long; e. g. $\tau\acute{\iota}\upsilon\alpha\epsilon = \tau\acute{\iota}\mu\acute{\alpha}$, $\iota\chi\delta\acute{\upsilon}\alpha\varsigma = \iota\chi\delta\acute{\upsilon}\varsigma$. (5) A short vowel coalesces with the first vowel of a diphthong, according to the preceding principles; when the second vowel is ι , it is subscripted with α , η , ω , but if it is any other vowel it is dropped; e. g. $\tau\acute{\iota}\mu\acute{\omega}\mu\epsilon\upsilon = \tau\acute{\iota}\mu\acute{\omega}\mu\iota$, $\tau\acute{\iota}\mu\acute{\omega}\mu\epsilon\upsilon = \tau\acute{\iota}\mu\acute{\omega}$, $\tau\acute{\upsilon}\pi\tau\epsilon\alpha\iota = \tau\acute{\upsilon}\pi\tau\epsilon\tau\epsilon$.

II. Grammatical Contractions.

(a) $\epsilon + \epsilon = \eta$, particularly in the third Dec., e. g. $\tau\tau\acute{\iota}\eta\tau\epsilon\epsilon = \tau\tau\acute{\iota}\eta\tau\eta$, $\gamma\acute{\epsilon}\nu\epsilon\epsilon = \gamma\acute{\epsilon}\nu\eta$.

(b) $\epsilon + \alpha = \acute{\alpha}$ in the second Dec., e. g. $\delta\sigma\tau\acute{\epsilon}\alpha = \delta\sigma\tau\acute{\alpha}$, $\chi\rho\acute{\upsilon}\sigma\epsilon\alpha = \chi\rho\upsilon\sigma\acute{\alpha}$ (Pl.), and elsewhere, if a vowel precedes, e. g. $\text{Περικλέ-}\epsilon\alpha = \text{Περικλέ}\acute{\alpha}$, $\kappa\lambda\acute{\epsilon}-\epsilon\alpha = \kappa\lambda\acute{\epsilon}\acute{\alpha}$, $\acute{\upsilon}\gamma\iota-\epsilon\alpha = \acute{\upsilon}\gamma\iota\acute{\alpha}$; in the Acc. Pl. Fem. of Adjectives in $-\epsilon\omicron\varsigma$, $-\acute{\epsilon}\alpha$, $-\epsilon\omicron\upsilon$, e. g. $\chi\rho\upsilon\sigma\acute{\epsilon}-\alpha\varsigma = \chi\rho\upsilon\sigma\acute{\alpha}\varsigma$; finally, in the Fem. of Adjectives in $-\epsilon\omicron\varsigma$, $-\acute{\epsilon}\alpha$, $-\epsilon\omicron\upsilon$, when these endings are preceded by a vowel or ρ , e. g. $\acute{\epsilon}\rho\acute{\epsilon}-\epsilon\omicron\varsigma$, $\epsilon-\acute{\epsilon}\alpha$, $\acute{\epsilon}-\epsilon\omicron\upsilon$ = $\acute{\epsilon}\rho\epsilon\acute{\upsilon}\varsigma$, $\acute{\epsilon}\rho\epsilon\acute{\alpha}$, $\acute{\epsilon}\rho\epsilon\acute{\upsilon}\eta$, $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\epsilon\omicron\varsigma$, $\acute{\epsilon}\alpha$, $\epsilon\omicron\upsilon$ = $\acute{\omega}\varsigma$, $\acute{\alpha}$, $\acute{\omega}\eta$.

- + α = η in the Fem. Sing. of adjectives in -*es*, not preceded by a vowel or ρ; e. g. χρυσά = χρυσῇ, χρυσάς = χρυσῆς.
- + α = εἰ in Accusatives Pl. in *eas* of third Dec., e. g. σαφέ-ας = σαφεῖς; so πόλεις, πῆχεις, ἐγγέλεις, from πόλεας, etc.
- (c) ο + α = ᾱ in Adjectives in *dos*, *δη*, *δον*, e. g. ἀπλό-α = ἀπλᾶ.
- + η = η in Adjectives in *dos*, *δη*, *δον*, e. g. ἀπλό-η = ἀπλῇ.
- ο + α = ου in Accusative Pl. of βούς; so also μέλ-ας = μέλους, and the like.

REM. 2. The contraction of *οει* into *ου* is found only in the Inf. Act. of verbs in *δω*, and is accounted for from the fact that the Inf. originally ended in *ην*, not in *ειν* (consequently, not *μισθόειν* = *μισθοῦν*, but *μισθόεν* = *μισθοῦν*), and in adjectives in *δεις*, e. g. Ὀπόμεis = Ὀποῖς, in which the root ends in *οεντ*, and consequently the *ι* does not belong to the root. On the accentuation of contract forms, see § 30.

REM. 3. The Tragic poets sometimes neglect the contractions on account of the measure, yet only in the lyric and anapestic passages, not written in the pure Attic dialect, e. g. καλέω, Aesch. Ag. 147; τρομέω, Prom. 542; νείκεος, Sept. 936; ἔπειο, Soph. OC. 182; εὐρέϊ, Trach. 114.

REM. 4. Sometimes the grammatical importance of the ending, or the form of the nominative, prevents the usual contraction, especially if the ending would thereby become doubtful.

§ 10. B. Crasis.

1. Crasis (κράσις) is the coalescence of the final and initial vowels of two successive words into one long syllable, e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος.

REMARK 1. The mark of Crasis is the same as that of the Spiritus Lenis ('), and is named Corōnis. It is placed over the vowel or diphthong formed by Crasis, but is omitted when the word begins with a vowel or diphthong so formed, because it would then coincide with the Spiritus Lenis, e. g. τὰ ἀγαθὰ = τἀγαθὰ; ἃ ἄν = ἁν; ὃ ἄνθρωπε = ὠνθρωπε. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough before the Spiritus Asper, as τὸ ὄδωρ = δοῶδωρ, see 4 below, and § 17, Rem. 3.

2. Crasis is found only with closely connected words, the first of which is unimportant; hence it most frequently occurs, (a) with the article, e. g. ὁ ἀνὴρ = ὁάνηρ, τοῦ ἀνδρός = τάνδρός; — (b) frequently with καί and the interjection ὦ, e. g. καὶ ἀρετή = κἀρετή, ὦ ἄνθρωπε = ὠνθρωπε, ὦ ἀγαθὲ = ὠγαθέ, ὦ ἀναξ = ὠναξ; — (c) somewhat often in ἐγὼ with οἶδα and οἶμαι, e. g. ἐγὼ οἶδα, ἐγὼ οἶμαι; — (d) less often with the neuter relative ὃ and ᾧ, as ὃ ἐγώ, ᾧ ἐγώ = οὐγώ, ἀγώ; with τοί, μέντοι, οὐτοι, particularly in connection

with *άν*, *άρα*, e. g. *τάν* (seldom in prose), *μεντάν*; *τάρα* and *οὐτάρα* (poetic); but seldom with *πρό*, e. g. *προῦργον* for *πρὸ ἔργου*; frequently in composition with the augment *έ*, as *προῦδωκα*.

3. As the second word is the most important, it has properly a greater influence on the form of the Crasis, than the first; on this principle it is to be explained, that the Iota subscript is used only when the *ι* belongs to the last of the two vowels, e. g. *καὶ εἶτα* = *κάτα*, *ἐγὼ οἶδα* = *ἐγῶδα*; on the contrary, *καὶ ἔπειτα* = *κάπειτα*; *αἱ ἀγαθαί* = *ἀγαθαί*, *τῷ ὅχλῳ* = *τῶχλῳ*.

4. When Crasis occurs with the article, and an *α* follows, the vowels of the article — even *ου* and *ω* — are combined with the following *α* into a long *α*, and, if the article is aspirated, the aspirate is transferred to the long *α*, e. g. *ὁ ἀνὴρ* = *ἀνῆρ*, *οἱ ἄνδρες* = *ἄνδρες*, *τὸ ἀληθές* = *τάληθές*, *τὰ ἄλλα* = *τᾶλλα*, *τοῦ ἀνδρός* = *τάνδρός*, *τῷ ἀνδρί* = *τάνδρί*; also, *τοῦ αὐτοῦ* = *ταῦτοῦ*, *τῷ αὐτῷ* = *ταῦτῷ*.

REM. 2. Also the forms of the article ending in *α*, *ο*, *ου*, *ω*, *φ*, *οι*, *αι*, among the Attic poets, combine with the first vowel of *ἕτερος* (Doric *ἄτερος*), and form long *α*; when the second word has the aspirate, as here, the preceding smooth mute must be changed into the cognate rough; see also § 17, Rem. 3 e. g. :—

<i>τὰ ἕτερα</i> = <i>δᾶτερα</i>	<i>ὁ ἕτερος</i> = <i>ἄτερος</i>	<i>τοῦ ἑτέρου</i> = <i>δᾶτέρου</i>
<i>τῷ ἑτέρῳ</i> = <i>δᾶτέρῳ</i>	<i>οἱ ἕτεροι</i> = <i>ἄτεροι</i>	<i>αἱ ἕτεραι</i> = <i>ἄτεραι</i>

5. In Crasis, *αι* of the particle *καί* coalesces with the following vowel, the *α* being sometimes retained and sometimes absorbed, e. g. *καὶ ἐκεῖνος* = *κάκεῖνος*, *καὶ ἄν* = *κᾶν*, *καὶ ἐν* = *κάν*, *καὶ ἐγώ* = *κᾶγώ* [*καὶ εἰ* = *κεῖ*, *καὶ εἰς* = *κεῖς*, poetic], *καὶ ἡλθον* = *κῆλθον* [*καὶ οὐ* = *κού*, *καὶ εὐδαίμων* = *κεῦδαίμων*, poetic].

† 11. Summary of the most common instances of Crasis.

(a) The following cases conform to the rules of contraction given in § 9 :—

<i>α + α</i> = <i>ᾶ</i> ;	<i>α + ε</i> = <i>α</i> ;	<i>α + ο</i> = <i>ω</i> ;	<i>ο + ο</i> = <i>ου</i> ;
<i>ο + ε</i> = <i>ου</i> ;	<i>ο + ι</i> = <i>οι</i> ;	<i>η + ε</i> = <i>η</i> ;	<i>ω + α</i> = <i>ω</i> .

(b) The following instances belong to Crasis only :—

<i>ο + υ</i> = <i>ου</i> as: <i>τὸ ὕδωρ</i> = <i>δοῦδωρ</i> (§ 17, Rem. 3.)
<i>ο + αυ</i> = <i>αυ</i> “ <i>τὸ αὐτό</i> = <i>ταῦτό</i>
<i>ο + αι</i> = <i>φ</i> “ <i>ἡ ἀΐτιον</i> = <i>τῆΐτιον</i>

ο + αι = φ	as : δ οἶνος = φῶνος
ο + η = η	“ τὸ ἡμέτερον = δημέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῷμῷ
ω + ο = ω	“ τὸ ὀφθαλμῷ = τῷφθαλμῷ
οι + α = α	“ μέντοι ἐν = μενταῖν
οι + ε = ου	“ σοί ἐστιν = σοῦστιν, μοι ἐδόκει = μοῦδόκει (both poetic)
ου + ε = ου	“ ποῦ ἐστιν = ποῦστιν
ου + ο = ου	“ τοῦ ὀνόματος = τούνοματος
ου + υ = ου	“ τοῦ ὕδατος = δοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = δημέρᾳ (§ 17, Rem. 3.)
ω + αι = φ	“ ἐγὼ οἶδα = ἐγφδα
ου + η = η	“ τοῦ ἡμετέρου = δημετέρου, poetic. (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = φ	“ καὶ εἶτα = κᾶτα

(c) Here belong the examples given under § 10, 4 and 5.

§ 12. C. *Synizesis*.

1. Synizesis is the contraction in pronunciation of two vowels into one syllable, e. g. when *μη οὐ* is pronounced as a monosyllable. It can occur only among the poets, but may have been used in the common colloquial language.

REMARK. The difference between Contraction and Synizesis is, that in the ordinary Contraction and also in Crasis, the contraction is made in writing, e. g. *φιλῶ* from *φιλέω*, *τούρανοῦ* from *τοῦ οὐρανοῦ*; but in Synizesis, it is made only in the pronunciation, both vowels or diphthongs being written out in full.

2. In the Attic poets, Synizesis occurs almost exclusively between two words, viz., with *ἐπεί*, *ἦ*, *μή*, followed by *ει*, *ου*, *α*, *οι*, e. g. *ἐπεὶ οὐ*, *ἦ οὐδεὶς* (dissyllable), *μη οὐ* (monosyllable), *μη ἄλλοι*, *ἐγὼ οὐ* (dissyllable), and *ἐγὼ εἰμι* S. Ph. 577; also, in a few single words and forms, e. g. *ἑοί* (= *δοί*, monosyllable), *ἑώρακα* (= *ῶρακα*, trissyllable), *ἀνεωγμένους* (= *ἀνωγμένους*, four syllables), particularly in the Ionic-Attic Genitive *-εως*, as *Θησέως* (dissyllable). On Synizesis in Homer, see § 236.

§ 13. D. *Elision*.

1. Elision is the omission of a short final vowel before the initial vowel of the following word. It occurs also in compounds, but the apostrophe is then omitted.

REMARK 1. The mark of Elision is the same as that of the *Spiritus Lenis*, and is called apostrophe, as *τοῦτ' ἔστιν, γένοιτ' ἔν*.

REM. 2. Elision differs from Crasis in that the former elides the vowel, while the latter lengthens it, e. g. *ἀλλ' ἔγε* (Elision), *τὰ ἔλλα* = *τάλλα* (Crasis). This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. *τὸ αὐτό* = *ταὐτό*.

2. In the prose writers, Elision is confined mainly to the following cases, where it often occurs:—

(a) In prepositions which end in a vowel, except *περί* and *πρὸ*; also *μέχρι* and *ἔχρι*, used as prepositions, but rarely in *ἐνεκα*, e. g. *δι οἴκον, ἐκ οἴκον*, but *περί οἴκον, πρὸ οἴκον*. Elision is regular in composition, except with *περί, πρὸ*, and sometimes *ἀμφί*, e. g. *ἀνελθεῖν*, but *περιορῶν*;

(b) In conjunctions and adverbs, *ἀλλά, ἔρα, ἄρα, ἅμα, εἴτα, ἔπειτα, μάλα, μάλιστα, τάχα*, and in many other adverbs ending in *α* before *ἐν*; also in the following adverbs and conjunctions, *ἵνα, γέ, τέ, δέ, οὐδέ, μηδέ, ὥστε, ὅτε* (not *ὅτι*), *ποτέ* (with the compounds, as *οὐποτε*), *τότε, ἔτι, οὐκέτι, μηκέτι*; e. g. *ἀλλ' αὐτός, ἄρ' οὖν, μάλιστα ἐν*;

(c) In forms of pronouns in *α, ο, ε*, as *ταῦτα, τοιαῦτα, ἄλλα, τίνα; πότερα* more rare; *τοῦτο, αὐτό, ἐμέ, σέ, σά* (never in *τό, τή*); also in nouns and adjectives of the second and third declensions, ending in *α*, as *ἀμαρτήματα, etc.*; *ἄριστα, etc.*; *ἔργα*, e. g. *ταῦτ' αὐτά, πάντ' ἀγαθά, χρηματ' εἰς φέρει*;

(d) In *φημί, οἶδα, οἶσδα*, and generally in verbal forms in *μι, σι, ι, ᾱ, ε, ο*, e. g. *φήμ' ἐγώ, οἶδ' ἄνδρα, ἐλέγεται ἄν, ἐτύπτοντ' ἄν, γένοιτ' ἄν*; of the forms which admit the *ν* Paragoge (§ 15), in prose, only *ἐστὶ* often suffers elision;

(e) In certain familiar phrases, as *νῆ Δ' ἔφη*.

REM. 3. The above elisions are most frequent in the orators, particularly Isocrates, much more seldom in the historians.

REM. 4. A smooth mute before an aspirate is changed into the corresponding rough, as *πάνθ' ὄσα*.

REM. 5. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as *νῆ Δ' ἔφη*, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession. On accent in Elision, see § 31, III.

§ 14. Use of Elision in the Poets.

1. The use of Elision in poetry is very frequent, and much more extended than in prose; yet the following points are to be noted: A word ending in *ο* is never elided; nor *α, ι, ε* in a monosyllable; hence the article *τό*, and the pronouns *τι* and *τί*, are not elided; and *περί* in no case,—at least among the Attic poets,—nor *ὅτι, μέχρι, ἔχρι*, nor substantive adverbs of place ending in *δε* (*δε* excepted), and very rarely the Optative ending in *ειε*.

2. The Elision of the *ι* in the Dat. of the third Dec., particularly in the Sing., is very rare in the Attic poets, and is even doubted by many.

3. The verbal endings, *μαι, ται, σσαι*, which are short in respect to the

accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* are never elided.

4. In the verbal forms which may take the *ν* Paragogic (*ἑφελκυστικόν*), the poets use Elision or the *ν*, according to the necessities of the verse.

5. Sometimes in Attic poetry, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment *ε*, e. g. *ταχέϊ πόρευσαν*, Soph. OC. 1602, *ἐπεὶ ὀδάρυσσα*, Phil. 360. This omission of the vowel is called *aphæresis* (*ἀφαίρεσις*). It can also occur after a punctuation-mark, e. g. *φράσω · πειθὴ ἤξω · πὶ τούτῳ*.

§ 15. *N Paragogic* (*ἑφελκυστικόν*).—*Οὕτω(ς)*.—*Ἐξ and ἐκ*.—*Οὐ(κ)*.

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a *ν*, (*ν ἑφελκυστικόν*, or *Paragogic*), to certain final syllables, viz.:—

- (α) to the Dat. Pl. in *σι*, to the adverbs *πένυσι*, *παντάπασι*, and all adverbs of place in *σι*, as *πάσιν ἔλεξα*; *ἡ Πλαταιῶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in *σι*, as *τύπτουσιν ἐμέ, τίθουσιν ἐν τῇ τραπέζῃ*; so also with *ἐστί*;
- (γ) to the third Pers. Sing. in *ε*, e. g. *ἔνυπτεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, though even before vowels the *ν* is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* (§ 95, e) but rarely, and then always after *σ*, e. g. *οὔτοσιν, ἐκευοσίν, τουτουσίν, οὔτωσιν*;
- (ζ) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*; hence also to *νόςφι*.

REMARK. The poets place the *ν* Paragogic before a consonant, so as to make a short syllable long by position. In Attic prose, it stands regularly at the end of a book or section; it is, also, sometimes found before the longer punctuation-marks, and sometimes elsewhere for the sake of a more emphatic pronunciation.

2. The adverb *οὕτως* always retains its full form before a vowel, but drops the final *ς* before a consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still, *οὕτως* may stand even before consonants, when it is to be made emphatic, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. So the Prep. *ἐξ* retains its full form before vowels and at the end of a sentence, but before consonants becomes *ἐκ*, e. g. *ἐξ εἰρήνης*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελαύν*.

now, but ἐκτελείν. It also has its full form when it stands after the word it governs, and is then accented, εἰρήνης ἔξ.

4. So οὐκ has its full form before a vowel, e. g. οὐκ αἰσχύρος; before a vowel with the rough breathing it becomes οὐχα e. g. οὐχ ἡδύς; but before a consonant, οὐ, e. g. οὐ καλός; so also μηκέτι (instead of μὴ ἔτι) after the analogy of οὐκέτι.

REM. 2. When οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, the form οὐ with the acute accent is used even before a vowel; in this case there must be an actual break in the discourse, as when οὐ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ; Ἄρ' οὖν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our No; it is found especially in antithetical sentences, e. g. Τάγαδ', τὰ δὲ κακὰ οὐ: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Λίδους εἰς τὸν ποταμὸν ἐβρίπτον, ἐξικρούντι τὸ οὐ, οὐ-ε ἔβλαπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. and 13; 4. 6, 2; οὐκ, εἰ or ἥν κτλ. Hell. 1. 7, 19.

† 16. *Strengthening, Weakening, Prolongation, Shortening, Interchange, and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are: —

1. Strengthening of vowels; this consists in changing a weaker vowel into a stronger (see § 4, Rem. 1). There are different degrees of strength in the vowels; the weakest is *e*. The strengthening takes place, e. g. in words of the third Dec. in *os*, Gen. *-eos*; the pure stem of these words ends in *es*; in the Nom., however, which prefers fuller forms, the weaker *e* is changed into the stronger *o* (in Latin into *u*), e. g. γένος, *genus*, Gen. γένεος (instead of γένεσ-ος), *genēr-is*. In γόνυ and δόρυ (Gen. γόνυ-ος, δόρυ-ος), *a*, the final vowel of the stem, is changed into the stronger *u*.

2. The weakening or attenuation of vowels; this is the opposite of the change just described; it occurs, e. g. in substantives of the third Dec. in *-is*, *-i*, *-us*, *-ū*; in these, the stronger stem-vowels *i* and *u* are changed into the weaker *e*, e. g. πόλις, πόλεος; πῆχυς, πήχεος; σῖνακι, σινάπτεος; ἔστυ, ἔστεος. So with adjectives in *-us*, *-ū*, e. g. γλυκύς, γλυκύ, Gen. *-eos*.

3. Prolongation of vowels; this changes a short vowel into a long vowel or diphthong, viz. *a* into *η* or *αι*; *i* into *ι* or *ει*; *u* into *ū* or *ευ*; *e* into *η* or *ει*; *o* into *ω* or *ου*. This prolongation takes place either for the sake of euphony, or from grammatical reasons, or from both together; in the poets often on account of the metre. The prolongation of vowels is very prevalent in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. κρίνω, πλύνω, λήθω, φαίνω, λείπω, φέτω,

instead of κρίνω, παύνω, λᾶθω, φᾶνω, λήπω, φθῆγω. — The reason of the prolongation is very often found in the omission of a ν with a Tau-mute, more rarely of a mere ν, or in the omission of a σ after a Liquid, or of a final Sigma, e. g. ὀδοῦς instead of ὀδόντης, διδοῦς instead of διδόντης, βουλευῶν instead of βουλευόντης; μέλας instead of μέλανς; ἔσφηλα instead of ἔσφαλας, ἡγγεῖλα instead of ἡγγεῖλας, ἑφδεῖρα instead of ἑφδεῖρας; ῥήτωρ instead of ῥήτορς, ποιμήν instead of ποιμήνς, δαίμων instead of δαίμωνς, αἰδώς instead of αἰδώςς, ἀληθής instead of ἀληθήςς.

4. Shortening of vowels. See the remarks on the Dialects § 207.

5. Interchange of vowels; this consists in softening a long vowel into a short one, and as a compensation, in lengthening the short vowel immediately following. Thus, in the Ionic and Attic dialects, εω instead of ᾠο, e. g. ἴλεως, -ων, instead of ἴλαος, -ον, λεώς instead of λαός, νεώς instead of νᾶός, Μενέλεως instead of Μενέλαος; further, in the Attic dialect, βασιλέως, βασιλιά instead of the Ionic βασιλῆος, -ῆα; so also, πόλεως, πῆχews, Attic, instead of πόλιος, πῆχυος; ε is weaker than ι and υ, see No. 2.

6. Variation, i. e. the change of the radical vowel ε into ο and α, for the formation of the tenses (§ 140) and derivatives (§ 231, 6); when ε: in the Present is lengthened from the radical ι, it becomes οι in the second Perf., but when from the radical ε, it becomes ο; e. g. τρέφω, τέτροφα, ἐτρέφην; λείπω (root λιπ), λέλοιπα; φεδῖρω (root φδερ), ἐφδῖρα, ἐφδάρην; φλέγω, φλόξ; τρέχω, τροχός; τρέφω, τροφή, τροφεύς, τραφερός. Comp. Germ. stehle, gestohlen, stahl, English, ring, rang, rung. The η is changed into ω, e. g. ἀρήγω, ἀρωγή.

REMARK 1. Whether the α is to be regarded as a variation, or rather as a euphonic change of ε, introduced by a preceding or following Liquid, particularly ρ and λ, sometimes even μ and ν, may be doubted. Comp. ἔτραπον, ἐτράφην, ἐστράφην, ἐβράχην, ἐδάρην, ἐφδάρην, ἐστάλην, ἔταμον, ἔκτανον with ἐψέγην, ἔτεκον.

7. Change of a vowel by the influence of another vowel or of a consonant. Here belong two special cases:—

(a) The Attic writers change the Ionic η into α after the vowels ε and ι and the diphthongs ending with ι, sometimes even after other vowels, and after the Liquid ρ, e. g. ἰδέα (Ion. ἰδέη), σοφία, χρεία, ἡμέρα, ἀργυρεῖα, ἐπίλανα, ἐπέρᾱνα;

(b) The union-vowel ι in verbs in ω, is changed into ο before the terminations beginning with μ and ν, e. g. βουλευόμεν, βουλευόνται, ἐβουλευόμεν, ἐβουλεύοντο.

8. Syncope (συνκοπή), i. e. the omission of ε in the middle of a word between a Mute and a Liquid, or between two Liquids, or between πτ; the same, also, occurs in the declension of certain substantives of the third Dec., e. g. πατήρς instead of πατέρος; in the forming of the Present tense of certain verbs, e. g. γίγνομαι instead of γυγένομαι, πίπτω instead of πιπέτω, μίμνω instead of μιμένω, and in the formation of the tenses of some verbs, e. g. ἡγρόμην from ἐγείρω, Syncope rarely occurs after σ, e. g. ἔσχω, ἐσπόμεν, ἔσται, instead of ἔσεχω, ἐσεπόμεν, ἔσεται. A striking example of Syncope is found in ἤλδον instead of ἤλδων, from ἙΛΕΥΘΩ. Comp. § 155

9. Apocope. See on the Dialects, § 207.

10. One of the vowels *a, e, o* is prefixed to several words, for the sake of euphony. This is called euphonic prothesis, e. g. *ἀστεροπή* and *στεροπή*, *ἀσταφίς* and *σταφίς*, *ἐχθές* and *χθές*, *ἐκείνος* and *κεῖνος*, *ἐδέλω* and *δέλω*, *ὀκρυβείς* and *κρύος*, *ὀδύρομαι* and *δύρομαι*, *ὀκέλλω* and *κέλλω*, etc.

REM. 2. From these euphonic letters care must be taken to distinguish (1) *a* when it stands for *ἀπό*, e. g. *ἀ-μύνειν*, to avert, or when used instead of *ἀνά*, e. g. *ἀνύσσειν*, to tear up, or instead of the *ἀ* or *ἀ* copulative with the meaning of *ἅμα*, from which also *a* intensive has been formed; (2) *e*, when it is used instead of *ἐξ* or *ἐν*, e. g. *ἐγείρειν*, to wake up, *ἐρείγειν*, to cructate, *ἐρέδειν*, to writate; (3) *o* with the meaning of *ομοῦ*, e. g. *ὁμίχλη*.

II. CHANGES OF THE CONSONANTS.

§ 17. a. Mutes.

1. The changes of the consonants arise, in a great degree, from the tendency of language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, as when *λᾱλεῖ-ται* is changed into *λέλεκται*, the smooth *τ* changing the medial *γ* into the smooth *κ*; or it is a complete identity in sounds, as when *συν-ρίπτω* is changed into *συνῤῥίπτω*.— Sometimes, however, the language shuns a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g. *πε-φίληκα* for *φε-φίληκα*, *Σαπφώ* for *Σαφφώ*.

2. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute (*τ δ θ*) must be coördinate with the Tau-mute, i. e. only a smooth Mute (*π κ*) can stand before the smooth *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *θ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*, e. g.

β before τ into π as:	(from τριβω)	τέτριβ-ται	=	τέτριπται
φ " τ " π " (	γράφω)	γέγραφ-ται	=	γέγραπται
γ " τ " κ " (	λέγω)	λέλεγ-ται	=	λέλεκται
χ " τ " κ " (	βρέχω)	βέβρεχ-ται	=	βέβρεκται
π " δ " β " (	κύπτω)	κύπ-δα	=	κύβδα
φ " δ " β " (	γράφω)	γράφ-θην	=	γράφθην
κ " δ " γ " (	πλέκω)	πλέκ-θην	=	πλέγθην
χ " δ " γ " (	βρέχω)	βρέχ-θην	=	βρέγθην
π " θ " φ " (	πέμπω)	ἐπέμπ-θην	=	ἐπέμφθην
β " θ " φ " (	τριβω)	ἐτριβ-θην	=	ἐτριφθην
κ " θ " χ " (	πλέκω)	ἐπλέκ-θην	=	ἐπλέχθην
γ " θ " χ " (	λέγω)	ἐλέγ-θην	=	ἐλέχθην

REMARK 1. The preposition *ἐκ* remains unchanged, probably by virtue of an original movable *σ*, thus *ἐκς*, e. g. *ἐκδοῦναι*, *ἐκδεῖναι*, etc., not *ἐγδοῦναι*, *ἐγδεῖναι*.

3. The smooth Mutes (*π κ τ*) before a rough breathing, are changed into the cognate aspirates (*φ χ θ*), not only in inflection and derivation, but also in two separate words, the rough breathing being transferred from the vowel to the smooth Mute; but the medials (*β γ δ*) are thus changed only in the inflection of the verb; elsewhere there is no change, hence:—

ἀπ' οὐ = *ἀφ' οὐ*, *ἐπήμερος* (from *ἐπί*, *ἡμέρα*) = *ἐφήμερος*
ἐφυφαίνω (from *ἐπι*, *φύω*) = *ἐφυφαίνω*, *τέτυπ-αι* = *τέτυφα*
οὐκ ὁσίως = *ουχ ὁσίως*, *δεκήμερος* (from *δέκα*, *ἡμέρα*) = *δεχήμερος*
ἀντέλκω = *ἀντέλλω* = from *ἀντί*, *ἔλκω*), but *οὐδεῖς* (not *οὐδεῖς*, from *οὐδ'* and *εἰς*)
εἰλογ-αι = *εἰλοχα*, but *λέγ' ἐτέραν* (not *λέχ' ἐτέραν*)
τέτριβ-αι = *τέτριφα*, but *τρίβ' οὕτως* (not *τρίφ' οὕτως*).

REM. 2. The negative *οὐκ* (*οὐ*) thus becomes *ουχ*, e. g. *ουχ ἡδύς*; yet this change does not occur before the aspirate *ρ*, e. g. *οὐ βίπτω*. In some compounds, the smooth Mute is retained even in the Attic dialect, according to Ionic usage, e. g. *ἀπηνιότης* (*east wind*, from *ἀπὸ* and *ἥλιος*), *λευκίππος* (*one who rides a white horse*, from *λευκός* and *ἵππος*), *Κράτιππος*, etc.

REM. 3. This change of the smooth Mute before the rough breathing takes place also in *Crisis* (§§ 10 and 11), e. g. *τὰ ἕτερα* = *δέτερα*, *τὸ ἰμάτιον* = *δοιμάτιον*, καὶ *ἕτερος* = *χάτερος*, καὶ *ἄσα ὄστις*, *ὅπως* = *χῶσα*, *χῶστις*, *χῶπως*. Yet this *Crisis* is only poetic. When the smooth Mutes *π* or *κ* precede the rough breathing, both must be changed into Aspirates (No. 2), e. g. *ἐφήμερος* instead of *ἐπήμερος* (from *ἐπεί*, *ἡμέρα*), *νύχθ' ἄλην* instead of *νύκτ' ἄλην*. Attic prose uses also the full forms, e. g. *νέκτα ἄλην*.

REM. 4. In some compounds, the aspirated liquid *ρ* changes the preceding smooth Mute into the Aspirate, e. g. *φροῖμιον*, formed by *Crisis* from *προῖμιον* (from *πρό* and *οἶμος*); *τέτριππον* (from *τάτρα* and *ἵππος*), *δράσσω* from *ταράσσω*; so *φροῦδος* from *πρό* and *ὀδός*.

4. On the contrary, a rough Mute cannot stand before the same rough Mute, but is changed into the corresponding smooth, e. g. *Σαφφῶ*, *Βάχχος*, *τίτθη*, *Ἄτθίς*; not *Σαφφῶ*, *Βάχχος*, *τίθθη*, *Αθθίς*: on the same principle, when *ρ* is doubled, the first Aspirate disappears, e. g. *Πύρρος*, not *Πύρρος*.

5. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ* (comp. *claustrum* from *claudio*); but it disappears before *κ* (in Perf. and Plup. Act.), e. g.

<i>ἐπειδ-δην</i>	(from <i>πειδω</i>)	becomes <i>ἐπεισδην</i>
<i>πειδ-τέος</i>	(" <i>πειδω</i>)	" <i>πειστέος</i>
<i>ἡρεῖδ-δην</i>	(" <i>ῥεῖδω</i>)	" <i>ἡρεισδην</i>
<i>νέπειδ-κα</i>	(" <i>πειδω</i>)	" <i>πέπεικα</i>

6. The τ , which in the Attic dialect very often becomes σ , is frequently changed into σ by the influence of a following ι , e. g. *πλούσιος* (instead of *πλούτιος*, from *πλούτος*), *Ἀμαθούσιος* (instead of *Ἀμαθούντιος*), *Μιλῆσιος* (from *Μίλητος*), *Ἀχερούσιος* (instead of *Ἀχερόντιος*), *οὐσία* (instead of *όντι-ια*), *γερονσία* (instead of *γεροντι-ια*), *ἐνιαύσιος* (from *ἐνιαυτός*). The ι sometimes changes by assimilation the other Tau-mutes, and the Palatals, into σ ; thus in the forms of the Comparative in *-σσων* and *-ζων*, where there is a double change, first of the Tau-mute or Palatal to σ by means of the ι , and then the assimilation of the ι to σ , e. g. *βραδύς* (*βραδίων*, *βρασίων*), *βράσσων*, *ροῖν*, *παχύς* (*παχίων*, *πασίων*), *πάσσων*, poet., *μέγας*, *μείζων* (instead of *μεγίων*), *ταχύς*, *θάσσων* (instead of *ταχίων*).

§ 18. b. *Liquids*.

1. The Liquid ν is sometimes changed into α . This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, e. g. *κόραξ*, *κόρακ-α* (not *κόρακ-ν*), *λαμπάς*, *λαμπάδ-α*. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in *-νται* and *-ντο* (as in pure verbs, e. g. *βεβούλεν-νται*, *ἔβεβούλεν-ντο*), e. g. *τέτριφᾶται*, *ἔτετριφᾶτο*, *πεπλέχᾶται*, *τετάχᾶται*, *ἔσκενᾶδᾶται*, *κεχωριδᾶται*, *ἔφθάρᾶται* (instead of *τέτριβνται*, *ἔτέτριβντο*, etc., from *τρίβ-ω*, *πλέκ-ω*, *τάσσω-ω*, *σκευάζ-ω*, *χωρίζ-ω*, *φθείρ-ω*). See § 116, 15.

2. N before a Liquid is changed into the same Liquid, e. g.

<i>συν-λογίζω</i> becomes <i>συλλογίζω</i>	<i>συν-μετρία</i> becomes <i>συμμετρία</i>
<i>ἐν-μένω</i> " <i>ἐμμένω</i>	<i>συν-ρίπτω</i> " <i>συρρίπτω</i> .

REMARK. Comp. *illino*, *immineo*, instead of *inlino*, *inmineo*. Assimilation takes place in *δλλνμι*, instead of *δλνμι*. — *Ἐν* before ρ is not assimilated, e. g. *ἐνρίπτω*; yet *ἔρρυθμος* is more frequent than *ἐνρυθμος*; on the contrary, *ἐλλακ-εύω* stands instead of *ἐλλακκεύω*.

3. M initial before a Liquid is changed into β , e. g.

<i>μλίττειν</i> (from <i>μέλι</i>)	becomes <i>βλίττειν</i>
<i>μλώσκω</i> (" <i>μολεῖν</i>)	" <i>βλώσκω</i>
<i>μορός</i> (" <i>μόρος</i> , <i>mors</i>)	" <i>βροτός</i> .

† 19 c. *Mutes and Liquids.—Liquids and Mutes*

1. A Pi-mute (π β φ) before μ is changed into μ,
 a Kappa-mute (κ γ χ) " μ " " γ,
 a Tau-mute (τ δ θ) " μ " " σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	(from τρίβω)	becomes	τέτριμμα
	λέλειπ-μαι	(" λείπω)	"	λέλειμμα
(β) Kappa-mute:	γέγραψ-μαι	(" γράφω)	"	γέγραμμαι
	πέπλεκ-μαι	(" πλέκω)	"	πέπλεγμαι
(γ) Tau-mute:	λέλεγ-μαι	(" λέγω)	remains	λέλεγμαι
	βέβρεχ-μαι	(" βρέχω)	becomes	βέβρεγμα
	ήνυ-μαι	(" ανύω)	"	ήνυσμαι
	έρηρειδ-μαι	(" ερείδω)	"	έρηρεισμαι
	πέπειδ-μαι	(" πείδω)	"	πέπεισμαι
	κεκόμιδ-μαι	(" κομίζω)	"	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότμος, λαχμός, κευδμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰώκω, πλοχμός from πλέκω. The preposition ἐκ, in composition, is not changed, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ, e. g.

σεβ-νός (from σέβομαι) becomes σεμνός
 ἐρεβ-νός (" ἔρεβος) " ἐρεμνός.

3. N before a Pi-mute (π β φ ψ) is changed into μ,
 N before a Kappa-mute (κ γ χ ξ) is changed into γ,
 N before a Tau-mute (τ δ θ) is not changed, e. g.

ἐν-πειρία	becomes	ἐμπειρία	συν-καλέω	becomes	συγκαλέω
ἐν-βάλλω	"	ἐμβάλλω	συν-γιγνώσκω	"	συγγιγνώσκω
ἐν-φρων	"	ἐμφρων	σύν-χρονος	"	σύγχρονος
ἐν-ψύχος	"	ἐμψύχος	συν-ξέω	"	συνξέω;

but συντείνω, συνδέω, συνθέω. Comp. imbuo, imprimo.

REM. 2. The enclitics are not changed, e. g. ὄνπερ, τόνγε, not ὄμπερ, etc.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute. like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙΤΗΜΜΗΤΕΡΑ, ΤΟΥΓΧΡΗΜΑΤΙΣΜΟΝ (i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν χρηματισμὸν). So also λ and σ are used instead of ν before λ and σ, e. g. ἙΛΛΗΜΝΟΙ, ἙΣΣΑΜΟΙ i. e. ἐν Ἀθήνῃ, ἐν Σάμῳ).

† 20. d. *Use of the Sibilant σ , with Mutes and Liquids.*

1. A Pi-mute ($\pi \beta \phi$) with σ is changed into ψ ,
 a Kappa-mute ($\kappa \gamma \chi$) with σ is changed into ξ ,
 a Tau-mute ($\tau \delta \theta$) disappears before σ , e. g.

(α) Pi-mute:	λείπω	(from λείπω)	becomes	λείψω
	τρίβω	(" τρίβω)	"	τρίψω
	γράφω	(" γράφω)	"	γράφω
(β) Kappa-mute:	πλέκω	(" πλέκω)	"	πλέξω
	λέγω	(" λέγω)	"	λέξω
	βρέχω	(" βρέχω)	"	βρέξω
(γ) Tau-mute:	ἀνύττω	(" ἀνύττω)	"	ἀνύττω
	ἐρείδω	(" ἐρείδω)	"	ἐρείδω
	πείδω	(" πείδω)	"	πείδω
	ἐλπιδω	(" ἐλπιδω)	"	ἐλπιδω.

REMARK 1. Comp. *duri, rezi, cori*; from *duco, rego, coquo*. The Prep. *ἐκ* before σ is an exception, e. g. *ἐκσώζω*, not *ἐξώζω*. — In *ποῖς*, Gen. *ποθ-ός*, and in the Perf. active Part. in *-ός*, Gen. *-ότ-ος*, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ ; but when ν is joined with a Tau-mute, both disappear before σ , but the short vowel before σ is lengthened: ϵ into $\epsilon\iota$, $ο$ into $ου$, α , ι , υ into $\alpha\iota$, $\iota\iota$, $\upsilon\upsilon$, Comp. Rem. 3, e. g.

τυφδέντ-σι	becomes	τυφδεῖσι	λέοντ-σι	becomes	λέουσι
σπένδ-σω	"	σπέλω	ἐλμνδ-σι	"	ἐλμίσι
τύψαντ-σι	"	τύψασι	δεικνύντ-σι	"	δεικνύσι
δαίμον-σι	"	δαίμοσι	Ξενοφῶντ-σι	"	Ξενοφῶσι.

REM. 2. Exceptions: 'Εν, e. g. *ἐνσπείρω*; *παν-* before σ with another consonant, e. g. *πάνσκοπος*, in some words is assimilated; e. g. *πάσσοφος* is used as well as *πάνσοφος*, etc. (in *πάλιν* the usage varies); also in some inflective and derivative forms in *-σαι* and *-σις* from verbs in *-αίνω*, e. g. *πέφανσαι* (from *φαίνω*), *πέπανσις* (from *πεπαίνω*), and in the substantives, *ἡ ἔλμνς*, *earth-worm*, *ἡ πείρμς*, *wagon-basket*, *ἡ Τίρμς*, ν is retained before σ . — In composition, the ν in *σύν* is changed into σ before σ followed by a vowel, e. g. *συσσώζω* (from *σύν* and *σώζω*); but before σ followed by a consonant, or before ζ , it disappears, e. g. *σύνστημα* becomes *σύστημα*, *συν-ζυγία* becomes *συζυγία*. — In *χαρίεσι*, ν is dropped; on the contrary, in *τῶλᾱς*, *μέλᾱς* (Gen. *-ἄνως*), *κτεῖς*, *εἰς* (Gen. *-ένός*), *εἰς*, and in the third Pers. Pl. of the principal tenses (see § 103), e. g. *βουλεύουσι* (instead of *βουλεύονσι*), the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted

after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα
ἔφαν-σα " ἔφηνα

ἔνεμ-σα becomes ἔνειμα
ἔφθερ-σα " ἔφθειρα

REM. 3. Sigma is likewise omitted before ω in the future of Liquid verbs, ϵ being inserted before σ for the sake of an easier pronunciation, and $\epsilon\omega$ being contracted into $\bar{\omega}$, e. g. ἡγγελ-έ-σω, ἡγγεῖλω. So too in the Nom. of the third Dec. the final Sigma is omitted, when ν or ρ precedes, and the short vowel is lengthened, e. g. εἰκόν instead of εἰκόν- σ , ποιμήν instead of ποιμήν- σ , ῥήτωρ instead of ῥήτωρ- σ , αἰδήρ instead of αἰδήρ- σ . — T and σ are omitted in the Nom. of substantives and participles in -ων, Gen. -οντ-ος; but, as a compensation, σ is lengthened into ω , e. g. λέοντ- σ becomes λέων, βούλευοντ- σ becomes βουλευών.

REM. 4. In ἐννύμι (instead of ἔσ-νυμι, ves-tio) the σ is assimilated to the following ν , and in εἰμί (instead of ἐσ-μί) σ is omitted, but ϵ is lengthened into $\epsilon\iota$.

§ 21. e. Change of separated Consonants.

1. Sometimes a consonant affects another consonant, though they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one λ changes another λ into ρ , e. g. κεφαλαιργία (instead of κεφαλαλγία from ἀλγείν), γλωσσαργία (instead of γλωσσαλγία), ἀργαλέος (instead of ἀλλαλέος from ἀλγείν); the suffix ωλή becomes ωρή, when a λ precedes, e. g. θαλπωρή.

2. In the reduplication of verbs whose stem begins with a rough mute, instead of repeating this mute, which would be the regular formation, the first rough mute is changed into the corresponding smooth, thus:—

φε-φίληκα	(from φιλέω)	is changed into	πεφίληκα
χέ-χῶκα	(" χέω)	" "	κέχυκα
δέ-δῶκα	(" δέω)	" "	τέδυνκα
δί-δημι	(stem ΘΕ)	" "	τίδημι.

Likewise in the verbs, δέειν, to sacrifice, and τιθέναι (stem ΘΕ), to place, δ of the root is changed into τ , in the passive forms which begin with δ :—

ἐτέδην, τυδέσσομαι, ἐτέδην, τεδέσσομαι, instead of ἐδύδην, ἐδέδην.

So also, for the sake of euphony, the ρ is not reduplicated, and instead of it $\epsilon\phi\phi$ is used, e. g. ἐφφύηκα.

3. In words whose stem begins with τ and ends with an Aspirate mute, the aspiration is transferred to the preceding

smooth τ , when the Aspirate before the formative syllable beginning with σ , τ , and μ , must, according to the laws of euphony (§ 17, 2; 19, 1; 20, 1), be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate θ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tauρέφω$ ($\tauέτροφα$ Perf.) is changed into ($\thetaρέπ-σω$) $\thetaρέψω$, $\thetaρεπ-τήρ$, ($\thetaρέπ-μα$) $\thetaρέμμα$;

$\tauαθή$, $ΤΑΦ-ω$, $\tauαφήναι$ (second Aor. Pass.), into $δάψω$, $δάπ-τω$, ($τέδαπ-μαι$) $τέδαμμαι$ (but third Pc-γ. Pl. $\tauετάρφαται$, e. g. Her. 6, 103, with one of the better MSS. is to be read instead of $\tauετάρφαται$);

$\tauρύφος$, $ΤΡΥΦ-ω$ into $\θρύψω$, $\θρύπ-τω$ ($τέθρυπ-μαι$), $τέθρυμμαι$;

$τρέχ-ω$ into ($\θρέκ-σομαι$) $\θρέξομαι$; — $τριχ-ός$ into $θρίξ$, $\thetaρίξιν$;

$\tauαχύς$, in the comparative, becomes $δάσσω$. For the same reason, the future $ξέω$, from $έχω$, *to have*, is the proper form, the aspiration of the χ being transferred to the smooth breathing and making it rough.

REMARK 1. $τεύξω$ from $τεύχω$, and $τρύξω$ from $τρύχω$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tauρέφω$, $ΤΑΦΩ$ ($\thetaάπτω$), $ΤΡΥΦΩ$ ($\thetaρύπτω$), begin with θ , the aspiration of the two final consonants $\phi\theta$, changes τ , the initial consonant of the stem, into θ , e. g.

$\epsilon\thetaρέφ-θην$, $\thetaρεφ-θήναι$, $\thetaρεφ-θήσεσθαι$,

$\epsilon\thetaάρφ-θην$, $\thetaαφθείης$, $\thetaαφ-θήσομαι$, $\tauεθάρφ-θαι$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with θ , namely, $\thetaηθι$, not the first, but the *last* aspirate mute is changed into the corresponding smooth; thus $\thetaητι$, e. g. $\betaουλεύ\thetaητι$.

§ 22. Metathesis of the Liquids.

The Liquids, and also the Lingual τ when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel distinguishes Metathesis from Syncope (the latter being the mere omission of ϵ), e. g. $\muι-μνήσκω$ (from the root $\muεν$, comp. *mens*), $\thetaνήσκω$ (from $\thetaαν-είν$), $τέτμηκα$ (from $τεμ-είν$), $βέβληκα$ (from $βαλ-είν$), $\πηήσομαι$ (from $πέτομαι$).

§ 23. Doubling of Consonants.

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\betaαδύ\rhoοος$ from $\betaαδύ$ and $\rhoέω$; $\xi\rho\rhoεον$ instead of $\xiρεον$; in the second place, in consequence of the concurrence

of like or similar sounds, in the inflection and derivation, e. g. ἔν-νομος (from ἐν and νόμος), ἐλ-λείπω (instead of ἐνλ.), σίμ-μαχος (instead of σύνμ.), λέλειμ-μαι (instead of λέλειπμ.), λῆμ-μα (instead of λήπμ.), κόμ-μα (instead of κόπμ.), τάσ-σω or τὰτ-τω (instead of τὰγ-σω), ἥσσω or ἥττων (instead of ἡκ-ίων), μᾶλλον (instead of μάλ-ιον), ἄλλος (instead of ἄλιος, *alius*).

2. In the Common language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; yet π and κ are also doubled in single words, e. g. ἵππος, *a horse*; κόκκος, *a berry*. The Medial γ is often doubled, but this letter thus doubled is softened in the pronunciation (§ 2). Two Aspirates are not doubled (§ 17, 4).

3. ρ is doubled when the augment is prefixed, e. g. ῥῥέον, and in composition, when it is preceded by a short vowel, e. g. ἄρρηκτος, βαθύρροος; but εὔ-ρωστος (from εὔ and ῥώννυμ).

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. τόσσον, Soph. Aj. 185; ὀλέσσαι, 390; ἐσσέδη, 294; μέσση, Ant. 1223; ἐσσεται, Æsch. Pers. 122; so also in the Dat. Pl. of the third Dec. ἐσσι.

§ 24. Strengthening and Addition of Consonants.

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely:—

(a) The Labials (β π φ) by τ, e. g. βλάπτ-ω (instead of βλάβ-ω), τύπτ-ω (instead of τύπ-ω), ῥίπτ-ω (instead of ῥίφ-ω); sometimes also by σ, which assimilates the preceding Labial (thus σσ, Attic ττ), e. g. πέσσω (root ππ), Att. πέττω, Fut. πέψω, the poetic ὀσσομαι, Fut. ὀψομαι; in δείψω (instead of δείφω), φ and σ are changed into ψ;

(b) The Palatals (γ κ χ) are strengthened by σ, which assimilates the preceding Palatal (thus σσ, Att. ττ), or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τάσ-σω, Att. τὰτ-τω (instead of τὰγ-ω), φρίσ-σω, Att. φρίτ-τω (instead of φρίκ-ω), βήσ-σω, Att. βήτ-τω (instead of βήχ-ω); κρᾶζω (instead of κρᾶγω), τρίζω (instead of τρίγω); a Kappa-mute with σ is seldom changed into ξ, e. g. αἶξα (aug-co), ἀλέξω, ὀδᾶξω and ὀδάξω; the strengthening τ is found only in πέκτω and τίκτω.

(c) The Linguals (δ τ θ) are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φρᾶζω (instead of φρᾶδω), or, though more seldom, σ assimilates the preceding Tau-mute, e. g. λίσσομαι and λίστομαι, ἐρέσσω, ἐρέττω (instead of ἐρέτω), κορύσσω (instead of κορύδω).

2. The unpleasant concurrence of μρ and νρ in the middle of some words, occasioned by the omission of a vowel, is softened by inserting β between μρ

and δ between $\nu\rho$, thus, in $\mu\epsilon\sigma\eta\mu\text{-}\beta\text{-}\rho\iota\alpha$ (formed from $\mu\epsilon\sigma\eta\mu\epsilon\rho\iota\alpha$, $\mu\epsilon\sigma\eta\mu\rho\iota\alpha$), $\gamma\alpha\mu\text{-}\beta\text{-}\rho\acute{o}s$ (from $\gamma\alpha\mu\text{-}\epsilon\rho\acute{o}s$, $\gamma\alpha\mu\rho\acute{o}s$), $\alpha\nu\text{-}\delta\text{-}\rho\acute{o}s$ (from $\alpha\nu\epsilon\rho\acute{o}s$, $\alpha\nu\rho\acute{o}s$).

3. ν also is used to strengthen the Labials, especially in poetry, so as to make a syllable long by position, e. g. $\tau\acute{o}\mu\mu\alpha\nu\omicron\nu$ (from $\tau\acute{o}\mu\tau\text{-}\nu$), $\sigma\tau\rho\acute{o}\mu\beta\omicron>s$ (from $\sigma\tau\rho\acute{\epsilon}\phi\omega$); $\delta\acute{\alpha}\mu\beta\omicron>s$ ($\tau\acute{\alpha}\phi\omicron>s$); $\kappa\omicron\rho\acute{\upsilon}\mu\beta\eta$ ($\kappa\omicron\rho\upsilon\phi\acute{\eta}$); $\delta\rho\acute{o}\mu\beta\omicron>s$ ($\tau\rho\acute{\epsilon}\phi\epsilon\iota\nu$); $\delta\mu\phi\acute{\eta}$ ($\epsilon\iota\pi\acute{\epsilon}\iota\nu$); $\nu\acute{\upsilon}\mu\phi\eta$ (nubere); $\delta\beta\rho\iota\mu\omicron>s$ and $\delta\mu\beta\rho\iota\mu\omicron>s$, $\nu\acute{\alpha}\nu\upsilon\mu\omicron>s$ and $\nu\acute{\alpha}\nu\upsilon\mu\omicron>s$. In the present tense of many verbs, this strengthening ν is found, e. g. $\pi\upsilon\nu\delta\acute{\alpha}\nu\omicron>\mu\alpha\iota$, $\delta\iota\gamma\gamma\acute{\alpha}\nu\omega$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ instead of $\pi\acute{\upsilon}\delta\omicron>\mu\alpha\iota$, $\delta\acute{\iota}\gamma\omega$, $\lambda\acute{\alpha}\beta\omega$. On the change of ν , see § 19, 3. On the ν Paragogic, see § 15, 1.

4. Σ also is prefixed to some words, but mostly to such as begin with μ , e. g. $\mu\acute{\omega}\delta\iota\zeta$ and $\sigma\mu\acute{\omega}\delta\iota\zeta$, $\mu\kappa\rho\acute{\rho}s$ and $\sigma\mu\kappa\rho\acute{\rho}s$; a strengthening σ is also inserted before μ and τ in the Perf. Mid. or Pass., and before δ in the first Aor. Pass., e. g. $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\tau\alpha\iota$, $\epsilon\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\delta\eta\nu$ (§ 131); also in the derivation and composition of words, σ is frequently inserted for the sake of euphony, e. g. $\sigma\epsilon\iota\text{-}\sigma\text{-}\mu\acute{o}s$, $\pi\alpha\upsilon\text{-}\sigma\text{-}\delta\epsilon\mu\omicron>s$, $\mu\omicron\gamma\omicron\text{-}\sigma\text{-}\tau\acute{o}\kappa\omicron>s$, etc.; instead of σ , δ also is inserted before μ , e. g. $\mu\upsilon\kappa\eta\text{-}\delta\text{-}\mu\acute{o}s$, $\delta\rho\chi\eta\text{-}\delta\text{-}\mu\acute{o}s$, $\sigma\kappa\alpha\rho\text{-}\delta\text{-}\mu\acute{o}s$ from $\sigma\kappa\alpha\iota\rho\omega$, $\pi\omicron\rho\text{-}\delta\text{-}\mu\acute{o}s$ from $\pi\epsilon\iota\rho\omega$.

‡ 25. Expulsion and Omission of Consonants.

1. In inflection, σ is very often omitted between two vowels, e. g. $\tau\acute{\upsilon}\pi\tau\eta\rho$, $\epsilon\tau\acute{\upsilon}\pi\tau\omicron>\upsilon$, $\tau\acute{\upsilon}\pi\tau\omicron>\iota\omicron>s$ instead of $\tau\acute{\upsilon}\pi\tau\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$ or $\tau\acute{\upsilon}\pi\tau\eta\text{-}\sigma\text{-}\mu\alpha\iota$, $\epsilon\tau\acute{\upsilon}\pi\tau\epsilon\text{-}\sigma\text{-}\omicron$, $\tau\acute{\upsilon}\pi\tau\omicron>\iota\omicron>\text{-}\sigma\text{-}\omicron$; $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\text{-}\omicron>s$, $\gamma\epsilon\nu\acute{\epsilon}\text{-}\sigma\text{-}\omicron>\nu$ instead of $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\text{-}\omicron>s$, $\gamma\epsilon\nu\acute{\epsilon}\text{-}\sigma\text{-}\omicron>\nu$ (comp. gene-r-is, gene-r-um). At the end of a word, and after Pi and Kappa-mutes, it is retained, e. g. $\gamma\acute{\epsilon}\nu\omicron>s$, $\tau\acute{\upsilon}\phi\omega$ (= $\tau\acute{\upsilon}\phi\omega$), $\pi\lambda\acute{\epsilon}\xi\omega$ (= $\pi\lambda\acute{\epsilon}\kappa\text{-}\sigma\omega$), but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. $\eta\gamma\gamma\epsilon\iota\lambda\alpha$ (instead of $\eta\gamma\gamma\epsilon\lambda\text{-}\sigma\text{-}\mu\alpha\iota$), $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ (instead of $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\text{-}\omega$), $\rho\acute{\eta}\tau\omega\rho$ (instead of $\rho\acute{\eta}\tau\omicron>\rho\text{-}\sigma$). Comp. § 20, Rem. 3.

2. The Digamma softened into the vowel υ (§ 200) is omitted: (a) in the middle of the word between two vowels, e. g. $\acute{\omega}\delta\acute{\omega}\nu$ ($\acute{\omega}F\acute{\omega}\nu$), $\omicron\nu\upsilon\mu$, $\delta\iota>s$ ($\delta F\iota>s$), $\omicron\nu\iota>s$, $\alpha\iota\acute{\omega}\nu$ ($\alpha\iota F\acute{\omega}\nu$), $\alpha\epsilon\nu\upsilon\mu$, $\nu\acute{\epsilon}\omicron>s$ ($\nu\acute{\epsilon}F\omicron>s$), $\nu\omicron\nu\upsilon>s$, $\sigma\kappa\alpha\iota\acute{\omega}s$ ($\sigma\kappa\alpha\iota F\acute{\omega}s$), $\sigma\kappa\alpha\epsilon\nu\upsilon>s$, $\beta\omicron\acute{\omega}s$ ($\beta\omicron F\acute{\omega}s$), $\beta\omicron\nu\iota>s$; $\delta\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\omega$, $\pi\acute{\nu}\acute{\epsilon}\omega$, $\epsilon\lambda\acute{\alpha}\omega$ instead of $\delta\acute{\epsilon}F\omega$, etc.; (b) at the beginning of the word before vowels and ρ , e. g. $\omicron\iota\nu\omicron>s$ ($F\acute{\omicron}\iota\nu\omicron>s$), $\nu\iota\nu\upsilon\mu$, $\acute{\epsilon}\alpha\rho$ ($F\acute{\epsilon}\alpha\rho$), $\nu\epsilon\rho$, $\iota>s$ ($F\iota>s$) $\nu\iota>s$, $\omicron\iota\kappa\omicron>s$ ($F\acute{\omicron}\iota\kappa\omicron>s$), $\nu\iota\kappa\upsilon>s$, $\iota\delta\epsilon\iota\nu$ ($F\iota\delta\epsilon\iota\nu$), $\nu\iota\delta\epsilon\rho\epsilon$, $\acute{\epsilon}\sigma\delta\acute{\eta}s$ ($F\epsilon\sigma\delta\acute{\eta}s$), $\nu\epsilon\sigma\tau\iota>s$, $\rho\acute{\eta}\gamma\gamma\upsilon\mu$ ($F\rho\acute{\eta}\gamma\gamma\upsilon\mu$), $\phi\rho\alpha\gamma\omicron$. On the contrary, the Digamma (this softened υ) is retained in connection with a preceding α , ϵ , \omicron , with which it then coalesces and forms a diphthong: (a) at the end of a word, e. g. $\beta\omicron\upsilon$ (instead of $\beta\acute{\omicron}F$), $\beta\alpha\sigma\iota\lambda\epsilon\upsilon$, etc.; (b) before a consonant, e. g. $\beta\omicron\upsilon>s$ ($\beta\acute{\omicron}F$, $\beta\acute{\omicron}\nu$, $\beta\acute{\omicron}s$), $\nu\alpha\upsilon>s$ ($\nu\acute{\alpha}F$), $\nu\alpha\iota>s$, $\beta\omicron\upsilon\nu$, $\beta\omicron\upsilon\sigma\iota$, $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\iota$, $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\iota$, $\delta\epsilon\upsilon\sigma\omicron>\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\omicron>\mu\alpha\iota$, $\pi\acute{\nu}\epsilon\upsilon\sigma\omicron>\mu\alpha\iota$, $\epsilon\lambda\alpha\upsilon\upsilon\omega$. But when an ι or υ precedes it, then it disappears before a consonant, but lengthens the ι or υ , e. g. $\kappa\iota>s$ (instead of $\kappa\iota F$), $\omicron\upsilon>s$ (instead of $\omicron\upsilon F$) $\iota\chi\delta\acute{\omicron}s$ (instead of $\iota\chi\delta\acute{\omicron}F$), Acc. $\kappa\iota\nu$, $\omicron\upsilon\nu$, $\iota\chi\delta\acute{\omicron}\nu$; but it disappears also, in this case, in the middle of a word between vowels, e. g. $\Delta\iota\text{-}\acute{\omicron}s$, $\kappa\iota\text{-}\acute{\omicron}s$, $\omicron\upsilon\text{-}\acute{\omicron}s$, $\iota\chi\delta\acute{\omicron}\text{-}\omicron>s$ (instead of $\Delta\iota F\text{-}\acute{\omicron}s$, $\kappa\iota F\text{-}\acute{\omicron}s$, $\omicron\upsilon F\text{-}\acute{\omicron}s$, $\iota\chi\delta\acute{\omicron}F\text{-}\omicron>s$).

3. Since the Greek language admits an accumulation of three consonants, only in composition, not in simple words, unless the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with *σθ* is appended to the consonant of the root, the *σ* is dropped:—

λελείπ-σθων (from λε(π-ω) becomes λελείφθων (§ 17, 2.)
 λελέγ-σθαι (" λέγ-ω) " λελέχθαι (§ 17, 2.)
 ἐστάλ-σθαι (" στέλλ-ω) " ἐστάλλθαι.

REMARK. On the omission of a Tau-mute, and a *ν* and *ντ* before *σ*, and a *σ* after a *Liquid*, see § 20. On πέπεμμαι, ἐσφιγμαι, etc. instead of πέπεμμαι, ἐσφιγγμαι, see § 144, R. 2. In composition, *ν* is often omitted, e. g. Πυδοκτόνος, Ἀπολλόδωρος, instead of Πυδογκτ., Ἀπολλόνδ.

4. Some words may drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οὐκ (οὐ), ἐξ (ἐκ), οὐτως (οὕτως), which usually retain their final consonant before a vowel to prevent Hiatus, but drop it before consonants, here belong,

- (a) adverbs of place in *θεν*, e. g. πρόσθεν, ὀπίσθεν, ὑπερθεν, etc., which never drop the *ν* before a consonant, in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρῃς and ἄχρῃς, which, however, in the best classical writers, drop their *σ*, not only before consonants, but commonly even before vowels, e. g. μέχρῃ Ἀναξαγόρου, Pl. Hipp. Maj. 281, c; μέχρῃ ἐνταῦθα, Id. Symp. 210, c; μέχρῃ οὐτοῦ, X. C. 4. 7, 2; μέχρῃ ἐρυδρᾶς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs ἀτρέμας, ἔμπας, μεσηγύς, ἀντικρύς, ἔνεως, ἔφρωνς, which in poetry may drop their *ς*, but never in prose; in the Ionic dialect, numeral adverbs in -άκῃς also frequently drop the *σ* before consonants, e. g. πολλάκι. Her. 2, 2.

5. A genuine Greek word can end only in one of the three Liquids, *ν*, *σ* (ψ, ξ, i. e. πσ, κσ) and *ρ*. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since, as Proclitics (§ 32), they incline to the following word, and, as it were, become a part of it. This law of euphony occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, σῶμα (Gen. σώματ-ος), instead of σῶματ, γάλα (Gen. γάλακτ-ος), instead of γάλακτ, λείων (Gen.λέοντ-ος), instead of λείοντ, ἐβούλευον instead of ἐβούλευοντ;—τέρας (Gen. τέρατ-ος), instead of τέρατ, κέρας (Gen. κέρατ-ος), instead of κέρατ, μέλι (Gen. μέλιτ-ος), instead of μέλιτ.

CHAPTER II

Syllables.

§ 26. *Nature and Division of Syllables.*

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in *γέ-γραφ-α*, the middle syllable is the stem-syllable; the two others, syllables of inflection: in *πρᾶγ-μα*, the first is the stem-syllable; the last, the syllable of derivation.

§ 27. *Quantity of Syllables.*

1. A syllable is short or long, by nature, according as its vowel is short or long.

2. Every syllable is long which contains a diphthong, or a simple long vowel, or two vowels contracted into one, e. g. *βουλεύω*; *ἦρως*; *ᾅκων* (from *ἄέκων*), *βότρῡς* (from *βότρυνας*).

3. A syllable with a short vowel becomes long by position, when two or three consonants, or a double consonant (*ζ ξ ψ*), follow the short vowel, e. g. *στέλλω*, *τῦψᾶντες*, *κόραξ* (*κόρακος*) *γράπῃζα*.

REMARK 1. The pronunciation¹ of a syllable long by nature, and of one long by position, differs in this, that the former is pronounced *long*, but the latter not. When a syllable long by nature is also long by position, its pronunciation must be protracted. Hence a distinction is made in pronouncing such words as *πράττω*, *πράξις*, *πρᾶγμα* (*ā*), and *τάττω*, *τάξις*, *τάγμα* (*ā*).

REM. 2. But when a short vowel stands before a Mute and a Liquid (*Positio debilis*), it commonly remains short in the Attic dialect, because the sound of the Liquids, being less distinct than the Mutes, they are pronounced with more

¹ The method of pronunciation stated in this remark is adopted in many of the German gymnasia, and in some of the schools in England and Scotland, but not to any extent in this country. — Tr.

case, e. g. ἔτεκνος, ἄπειλος, ἄκμή, βῆτρος, διδραχμός, yet in two cases the position of the Mute and Liquid lengthens the short vowel:—

- a) in compounds, e. g. ἐκνέμω;
- b) when one of the Medials (β γ δ) stands before one of the three Liquids (λ μ ν), e. g. βίβλος, εὐδομος, πτέλεγμα; in tragic trimeter, δλ also lengthen the preceding short vowel.

It is obvious that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. μῆνυτρον.

4. A syllable, which contains one of the three doubtful vowels (α, ι, υ), cannot, in the same word, be pronounced long and short, but must be either long or short.

§ 28. Quantity of the Penult.

In order to a correct pronunciation, the quantity of the three doubtful vowels, α, ι, and υ, in the penult of words of three or more syllables, must be determined. The following are the principal instances in which the penult is long. The quantity of the syllables of inflection is treated in connection with the Forms:—

The penult is long,

1. In substantives in -ῶνος (Gen. -ῶνος or -ᾶνος), in substantives of two or more syllables in -ίων (Gen. -ιονος; but -ίων, Gen. -ίωνος), and in forms of the comparative in -ίων, -ιον (Gen. -ιονος), e. g. δῆδων, -ονος, δ, ἡ, companion, Πισειδῶν, -ωνος; κίων, -ονος, ἡ, pillar, βραχίων, -ονος, δ, arm, Ἀμφίων, -ονος; but Δευκαλίων, -ωνος; καλλίων, κάλλιον, more beautiful.

Exceptions. The two Oxytones, ἡ ἡϊών (i), shore, and generally ἡ χίων, snow. In Homer, the comparatives in -ίων, -ιον, are always short, where the versification admits.

2. In oxytoned proper names in -ᾶνός, and in the compounds in -ᾶγός (from ἄγω, to lead, and ἄγνυμι, to break), -ᾶνωρ and -κράνος, e. g. Ἀσιᾶνός, λοχᾶγός, captain; ναυᾶγός, ναυγᾶγος; Βιδᾶνωρ, δικάρανός, having two horns.

3. In adjectives in -ᾶης (Fem. -ᾶς) derived from verbs in -ᾶω, in proper names in -ᾶτης, in substantives in -ῆτης (Fem. -ῆτις), and in those in -ῆτης of the first Dec. (Fem. -ῆτις), and in proper names in -ῆτη, e. g. ἀχράῆς, untouched; Εὐφράτης, Μιδριδάτης, πολῆτης, -ου, citizen (Fem. πολῆτις); πρεσβύτης, -ου, old man; Ἀφροδίτη, Ἀμφιγέρτη.

Exceptions: (a) to the proper names in -ατης: Γαλάτης, Δαλμάτης, Σαρμάτης, all in -βάτης and -φάτης, and compounds formed from verbal roots, e. g. Σωκράτης;—(b) κριτής, judge, from the short root κρι, κτιτής, builder, and θύτης, one who sacrifices.

4. In Proparoxytones in -ίλος, -ίλον, -ίλος, -ίλον, in words in -ίνη, -ίνα, -ῆνη, -ῆνα, in those in -ῆνος, when σ does not precede the ending; in Pro-

Proparoxytones in *-ῦρα*, and in adjectives in *-ῦρος* with a preceding long syllable, e. g.

ὁ δῆμιος, <i>multitude</i> ;	δωρήνη, <i>gift</i> ;	ὁ κίνδυνος, <i>danger</i> ;
πέδιλον, <i>shoe</i> ;	Ἀγίνα,	γέφυρα, <i>bridge</i> ;
ἡ κέμινος, <i>oven</i> ;	αἰσχύνη, <i>shame</i> ;	ισχυρός, <i>strong</i> ;
σέλιον, <i>parsley</i> ;	ἑμίνα, <i>defence</i> ;	(but ὁ χυρός and ἐχυρός), <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *-ῖνος* and *-ῦρα*, namely, ὁ χαλινός, *rein*; ὁ ἐρίνός, *wild fig-tree*; and ἡ κολλόρα, *coarse bread*.

Exceptions. Εἰλαπτήνη, *feast*, and compounds in *-γῖνος* (from γῆνη, *woman*) e. g. ἀνδρογῖνος, and κορῖνη, *club*.

5. In substantives in *-ῦτος*, whose antepenult is long, and in compound adjectives in *-δακρύτος* and *-τρῦτος* (from δακρῶν, *τρώω*), and also in substantives in *-ῦμα*, *-ῦγι*, and *-ῦγων*, and in adverbs in *-ῦδόν*, e. g.

ὁ κωκυτός, <i>wailing</i> ;	ἄτρυτος, <i>indestructible</i> ;	ὁ λολυγῆ, <i>ululatus</i> ;
ἄδακρυτος, <i>without tears</i> ;	τρύμα, <i>-ατος</i> , <i>seat</i> ;	ὁ λολυγών, <i>ululatus</i> ,
		βοτρυδόν, <i>in clusters</i> .

Exception. Μαρμαρυγή, *splendor*.

6. In dissyllabic Oxytones in *-ίλός*, *-ίμός*, *-ίνός*, *-ίδός*, *-ύλός*, *-ύμός*, *ένός*, and in Paroxytones in *-όμη*, *-όνη*, e. g.

ψιλός, <i>bare</i> ;	ἡ βινός, <i>skin</i> ;	ὁ βύμός, <i>pale</i> ;	ξυνός, <i>common</i> ;
ὁ χιλός, <i>fodder</i> ;	ὁ ἴός, <i>dart</i> ;	ὁ θυμός, <i>mind</i> ;	λάβμη, <i>injury</i> ;
ὁ λιμός, <i>hunger</i> ;	ὁ χυλός, <i>juice</i> ;	so, ἄθυμος, etc.;	μὴνη, <i>excuse</i> .

Exceptions. Βιός (δ), *bow*; πλυνός (δ), *washing-trough*.

7. In dissyllables in *-ᾶος*, *-ᾶνός* (oxytoned), and in dissyllables in *-ια*, which begin with two consonants, e. g.

ὁ ναός, <i>temple</i> ;	φᾶνός, <i>brilliant</i> ;	στία, <i>pebble</i> ;	φλιά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *-ια*: καλιά, *shed*, ἀνία, *trouble*; κονία, *dust*; and to those in *-ᾶος*, the variable ἔλαος, and the proper names in *-ᾶος*, e. g. Ἀμφιδᾶος; Οἰνόμᾶος is an exception.

Exceptions. Τᾶός or τᾶός (δ), *peacock*; σκιά (ἰ), *shadow*.

8. The following single words should also be noted:—

I. ᾱ.

Ἄκρατος, <i>unmixed</i> ;	νεᾱνίς, <i>young girl</i> ;	τιᾱρα, <i>turban</i> ;
ἀνιᾱρός, <i>troublesome</i> ;	ὀπᾱδός, <i>attendant</i> ;	φᾱλαρος, <i>clear</i> ;
αὐθᾱδης, <i>self-sufficient</i> ;	σῖνᾱπι, <i>mustard</i> ;	ὁ φᾱλάρος, <i>tattle</i> .

Also the proper names, Ἀμᾱδῖς, Ἀνᾱπος, Ἀρᾱτος, Δημᾱρᾱτος, Θεᾱνᾱ, Ἰᾱσων, Πρίᾱπος, Σᾱράπις (Serāpis), Σᾱτύμφᾱλος, Φᾱρσᾱλος.

II. ι.

Ἄκριβῆς, <i>exact</i> ;	ἐνῖπῆ, <i>rebuke</i> ;	παρδενοπῖπῆς, <i>gallant</i> .
ἰφᾱδίμος, <i>strong</i> ;	ἐριᾱδος, <i>day-laborer</i> ;	
τὸ τᾱρίχῆς, <i>pickled fish</i> ;	ὁ ἡ χᾱλιᾱδᾱν, <i>swallow</i> ;	

Also the proper names, Ἀγχίτης, Γράνικος, Εὐρείπος, Κλίκος (ι), Ὀσίρις, Βοδίστις. The following dissyllables should be noted for the sake of the compounds: τιμή, honor; νίκη, victory; φύλη, tribe; ὕλη, forest; λίτος, little; μικρός, small; α. γ. ἄτιμος.

III. υ.

Ἀμύμων, blameless;	ἐρύκω, to hold back;	λάφυρον, booty;
ἄσυλον, asylum;	δ ἱλύς, den	ῥ πάπυρος, papyrus;
ἀντή (ῥ), war-cry;	ἐγνή, the harp;	εἰτύρον, bran.

Also the proper names, Ἀβύδος, Ἀρχύτας, Βιδυῖνος, Διδυῖσος, Καμβύσης, Κέρκυρα, Κωκυῖος. And the dissyllables, ψυχή, soul; δ τυρός, cheese; δ πῦρος, wheat; δ χρῦσός, gold; λύπη, grief; ψυχρός, cold.

§ 29. Accents

1. The written accent designates the tone-syllable, according to the original Greek pronunciation. The accented syllable was pronounced with a particular *stress* as well as *elevation* of voice. The same is true of the modern Greek. In English, too, while the *stress* of the accented syllable is more particularly prominent, there is often also an accompanying *elevation* of the voice, but not so much as in the modern Greek.

2. In the pronunciation of Greek prose, the accent and quantity were both regarded; thus, in ἄνθρωπος, while the accentual stress was laid on the α, the proper quantity of the penult ω was preserved. Compare analogous English words, as *súnṛising*, *óutpṓuring*, in which both the accent on the antepenult and the length of the penult are observed.

3. How the Greeks observed both the accent and quantity in poetry, cannot now be determined. But as it was generally sung or recited in the style of chanting, the accent was probably disregarded, as is constantly done in singing at present.

4. The Greek has the following marks for the tone or accent (προσφῳδαί) :—

- (a) The acute (´) to denote the *sharp* or *clear* tone, e. g. λόγος;
- (b) The circumflex (˘) to denote the *protracted* or *winding* tone, e. g. σῶμα. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word σῶμα was probably pronounced as σόδμα;
- (c) The grave (`) to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence not ἀνδρὸς, λόγος, but ἀνδρῆνος, λόγος. The mark of the grave was used only to distinguish certain words, e. g. τὸς, *some one*, and τὴς, *who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of diphthongs; at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it, e. g. ἀπαξ, ἀλλεῖος, ἂν εἴπῃς, εἶδος, αἶμα. But in capital letters, in connection with the diphthongs φ, ψ, ϕ, the accent and the breathing stand upon the first vowel, e. g. Ἀΐδης. On the diaeresis, see § 4, Rem. 6.

REM. 3. The grave accent differed from the acute as the weaker from the stronger accent in *detrimental*, or in the Latin *fēneratōrum*, the penultimate accent in both words being much stronger than the preceding one. The circumflex accent denoted a tone like the circumflex inflection in English.

REM. 4. In the United States and Great Britain, Greek is not generally pronounced by the accents, no regard being had to these so far as the pronunciation is concerned. In a few institutions, however, the pronunciation is regulated by the accent; but where this is the case, the grave and circumflex accents are pronounced in the same manner as the acute. No difference is therefore made in the pronunciation of τιμή and τιμή, nor between γνῶμαι and γνόμαις. In these and all similar cases, the Greeks must have made distinctions.

5. The accent can stand only on one of the last three syllables of a word; it was not any natural difficulty but merely Greek usage which prevented the accent from being placed further back than the antepenult.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. καλός, ἀνδρώπου, πόλεμος; but upon the antepenult, only when the last syllable is short, and is also not long by position, e. g. ἀνδρῆνος, but ἀνδρώπου.

7. The circumflex stands only on one of the last two syllables, and the syllable on which it stands must always be long by nature, e. g. τοῦ, σῶμα; but it stands upon the penult only when the ultimate is short, or long only by position, e. g. τεῖχος, χρῆμα, πρᾶξις, αὐλαξ, Gen. -ῆκος, καλαῦρος, κατῆλυψ, Δημῶναξ.

REM. 5. Also in substantives in -ιξ and -υξ (Gen. -ῆκος, -ῆκος), ι and υ long by nature, are considered as short in respect to accentuation, e. g. φῶνιξ, Gen. -ῆκος, κῆρυξ, Gen. -ῆκος.

8. If, therefore, the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature,

it must have the circumflex, when the ultimate is short, e. g. *τείχος, πρᾶττε*, but the acute, when the ultimate¹ is long, e. g. *τείχους, πράττω*; if the penult is short it has only the acute, e. g. *τάττω, τάττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*; nominatives accented on the ultimate usually have the acute, e. g. *ἵππεύς ποταμοί, δῆρ*.

REM. 6. In the inflection-endings, *-αι* and *-οι*, and in the adverbs, *πρόταλαι* and *ἐκταλαι*, the diphthongs, in respect to the accent, are considered short, e. g. *τρέψαι, τύπεται, γλώσσαι, ἑνδρωτοι, χῶροι*. The optative endings, *-οι* and *-αι*, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἶκοι*, *domi, at home*, are long; on the contrary, *οἶκοι*, *houses*, from *οἶκος*.

REM. 7. In the old Ionic and Attic declension, *ω* is considered as short in respect to accent, having only half its usual length, as it takes the place of *ο*, e. g. *Μερέλως, ἀνάγων*; — *πόλως, πόλεων* —; *ἰλεως, ἔγηρως*, Gen. *ἰλεω, ἔγηρῳ*; but if adjectives like *ἰλεως* are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλως, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἔγηρως, ἔγηρῳ, ἔγηρως, ἔγηρῳ*.

REM. 8. In the words, *εἶδε, O that, ναίχι, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words *εἶτε, οὔτε, ὥσπερ, ἦτις, τοῦδε*, etc., is to be explained on the ground, that they are compounded with Enclitics (§ 33).

REM. 9. According to the condition of the last syllable with respect to accent, words have the following names:—

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, δῆρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἑνδρωτος, τυπτόμενος, ἑνδρωτοι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακώς*;
- (e) Properispomēna, when the penult has the circumflex, e. g. *πρᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πράγματα, πρᾶγμα*.

¹ Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above; — from the circumflex on *σίτος* and *πρᾶξις*, that those syllables are long by nature, 7; — from the circumflex on *μοῖρα* and *στεῖρα*, that the ultimate is short, 7; — from the acute on *χῆρα, ἔρα*, and *Ἥρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8; — from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8. — T^a.

‡ 30. *Change and Removal of the Accent by Inflection, Composition, and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, there is generally a change or removal of the accent.

(a) By lengthening the final syllable,

(α) a Proparoxytone becomes a Paroxytone, e. g. πόλεμος, πολέμου;

(β) a Properispomenon, a Paroxytone, e. g. τεῖχος, τεύχους;

(γ) an Oxytone, a Perispomenon, e. g. θεός, θεοῦ. Yet this change is limited to particular cases. See ‡ 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with a penult long by nature becomes a Properispomenon, e. g. φεύγω, φεύγε, πρᾶττε (but τᾶττε);

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. βουλεύω, βούλευε.

(c) By prefixing a syllable or syllables to a word, the accent is commonly removed towards the beginning of the word, e. g. φεύγω, ἔφευγον; so also in compounds, always in verbs, commonly in substantives and adjectives, e. g. ὁδός σύνοδος, θεός φιλόθεος, τιμή ἄτιμος, φεύγε ἀπόφευγε. But when syllables are appended to a word, the accent is removed towards the end of the word, e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below, under the accentuation of the several parts of speech.

2. The following principles apply in contraction:—

(1) When neither of the two syllables to be contracted is accented, the contracted syllable also is unaccented; and the syllable which had the accent previous to contraction, still retains it, e. g. φίλεε = φίλει (but φιλείε = φιλεῖ), γένεῖ = γένει (but γενέων = γενών).

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented,

(a) when the contracted syllable is the antepenult or penult, it takes the accent which the general rules require, e. g.

ἀγαπῶμαι = ἀγαπᾶμαι

φιλεῖμενος = φιλούμενος

ἑσταῖος = ἑστῶτος

ὀρδύουσι = ὀρδοῦσι

ὠλήεσσα = ὠλήσσα

τιμάντων = τιμάντων;

(b) when the contracted syllable is the ultimate, it takes the acute, when the last of the syllables to be contracted had the acute; the circumflex, when the first of the syllables was accented, e. g. ἑσταῶς = ἑστῶς, ἡχοῖ = ἡχοῖ.

REM. 2. The exceptions to the principles stated, will be seen below, under the contract Declensions and Conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute.*—II. *Crasis.*—
III. *Elision.*—IV. *Anastrophe.*

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other the sharp tone is weakened or depressed, e. g. Εἰ μὴ μητρὶνὴ περικαλλῆς Ἡερίβοια ἦν. But the acute must stand before every punctuation-mark by which an actual division is made in the thought, as well as at the end of the verse, e. g. Ὁ μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.

Exceptions. The interrogatives τίς, τί, quis? who? quid? what? always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. εἰ τὸ μὴ λέγεις—τὸ ἀνὴρ δοῖμα.

II. Words united by Crasis (§ 10), have only the accent of the second word, that being the more important, e. g. τὰγαθόν from τὸ ἀγαθόν. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον; τὰ ὄπλα = ὄπλα, ἐγὼ οἶμαι = ἐγῴμαι.

III. When an unaccented vowel is elided (§ 13), the accent of the word is not changed, e. g. τοῦτ' ἔστιν. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the elided word is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ (and the poetic ἤδέ, ἰδέ), the accent wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

πολλὰ ἔπαθον	=	πόλλ' ἔπαθον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δεῖνὰ ἔρωτῆς	=	δεῖν' ἔρωτῆς	ἀπὸ ταυτοῦ	=	ἀφ' ταυτοῦ
φθιμὶ ἐγὼ	=	φθίμ' ἐγὼ	ἀλλὰ ἐγὼ	=	ἀλλ' ἐγὼ
αἰσχροὶ ἔλεξας	=	αἰσχρ' ἔλεξας	οὐδὲ ἐγὼ	=	οὐδ' ἐγὼ
ἔπτα ἦσαν	=	ἔπτ' ἦσαν	ἢ δὲ ὅς	=	ἢ δ' ὅς.

IV. Anastrophe. When a preposition follows the word which it should precede, the tone of the preposition naturally inclines back to its word, and hence the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe (ἀναστροφή), e. g.

μάχης ἐπι	but ἐπὶ μάχης	νεῶν ἔπο	but ἀπὸ νεῶν
Ἰθάκην κατὰ	" κατὰ Ἰθάκην	καλῶν περί	" περί καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διὰ, and the poetic ὅπαι, ὅπειρ, διαί, παρὰ, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus* the Anastrophe is found only when the substantive stands first, e. g. Ἐάνδρ' ἐπὶ διώκεντι (but διώκεντι ἐπὶ Ἐάνδρ'). Other Grammarians reject the Anastrophe in both cases.—In poetry, περί is subject to Anastrophe only when it governs the Gen., but then very often, and even when the Gen. and περί are separated by other words. See § 300, (c.)

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. ἄνα instead of ἀνάσσειν; μέτα, πάρα, ἐπι, ὅπο, περί, ἐνι, instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ πάρα instead of πάρεμι, περί instead of περιεσσι; also, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. ὀλέσας ἔπο πάντας ἱταίρους. But the accent of ἔπο is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης οἰκεῖν, ἀπὸ σκοποῦ, ἀπ' ἐλπίδος, and the like; in such cases it is properly on the ultimate.

‡ 32. V. Atonics or Proclitics.

Atonics or Proclitics, are certain monosyllables which, in connected discourse, are so closely united to the following

word, that they coalesce with it, and lose their accent. They are:—

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, εἰς (ἐς), ἐκ (ἐξ), ὧς, *ad*; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. *κακῶν ἐξ*, II. ξ, 472; in prose, ἐξ does not stand after its case.
- (c) the conjunctions, ὥς (*as*), εἰ; but if ὥς follows the word which it should precede, it has the accent; this position, however, is found only among the poets, e. g. *κακοὶ ὥς*, for ὥς *κακοί*;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning *No*, it has the accent, οὓ (οὐκ). Comp. § 15, Rem. 2.

§ 33. VI. *Enclitics*.

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone or throw it back upon the preceding word, e. g. *φίλος τις, πόλεμος τις*. They are:—

- (a) the verbs *εἰμί*, *to be*, and *φημί*, *to say*, in the Pres. Indic., except the second Pers. Sing., *εἶ*, *thou art*, and *φῆς*, *thou sayest*;
- (b) the following forms of the three personal pronouns in the Attic dialect:—

I. P. S. <i>μοῦ</i>	II. P. S. <i>σοῦ</i>	III. P. S. <i>οὗ</i>	Dual. <i>σφωίν</i> Pl. <i>σφίσι</i> (<i>ν</i>)
<i>μοί</i>	<i>σοί</i>	<i>οἷ</i>	
<i>μέ</i>	<i>σέ</i>	<i>ἔ, νίν</i> ;	

- (c) the indefinite pronouns, *τις, τι*, through all the cases and numbers, together with the abridged forms *τοῦ* and *τῷ*, and the indefinite adverbs *πῶς, πῶ, πῇ, τοῖ, παδί, παθέν, τοί, ποτέ*; but the corresponding interrogative pronouns are always accented, e. g. *τίς, τί, πῶς*, etc.;
- (d) the following particles in the Attic dialect, *τέ, τοί, γέ, νύν, πέρ* (and in the Epic, *κέ, κέν, νύ, ῥά*), and the inseparable particle *δέ*, § 34, Rem. 3.

REMARK. Several small words are combined with these enclitics, forming with them one word, with a meaning of its own, e. g. *εἶτε, οὔτε, μήτε, ὥστε, ὥσπερ, ὅστις*, etc.

§ 34. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 31, I), again becomes acute, e. g.

θήρ τις	for	θήρ τις	καλός ἐστιν	for	καλὸς ἐστίν
καί τινες	"	καὶ τινές	ποταμός γε	"	ποταμὸς γέ
καλός τε	"	καλὸς τέ	ποταμοὶ τινες	"	ποταμοὶ τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent, e. g.

φῶς τι	for	φῶς τι	φιλεῖ τις	for	φιλεῖ τις
φῶς ἐστιν	"	φῶς ἐστίν	καλοῦ τινος	"	καλοῦ τινός.

REMARK 1. A Perispomenon followed by a dissyllabic enclitic, is regarded as an Oxytone. For as φῶς ἐστιν, for example, are considered as one word in respect to accent, and as the circumflex cannot go further back than the penult (§ 29, 7), the Perispomenon must be regarded as an Oxytone. Long syllables in enclitics are treated as short in respect to the accent; hence οἴντινον, ὄντινον, are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου	for	φίλος μου	but	φίλος ἐστίν, φίλοι φασίν
ἄλλος πως	"	ἄλλος πώς	"	ἄλλος ποτέ, ἄλλων τινων.

REM. 2. It is evident that if there was an inclination of the accent when a Paroxytone was followed by a dissyllabic enclitic, the accent would stand on the fourth syllable, e. g. φίλοι-φασιν, which is contrary to the usage of the language.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable; this syllable forms the tone-syllable for the following enclitic, as ἀνδρω-πός τις, e. g.

ἀνδρωπός τις	for	ἀνδρωπος τις	σῶμά τι	for	σῶμα τι
ἀνδρωποὶ τινες	"	ἀνδρωποὶ τινές	σῶμά ἐστιν	"	σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀδλαξ τινός, ἀδλαξ ἐστίν, φοίνιξ ἐστίν, κήρυξ ἐστίν, λαΐλαψ ἐστίν.

REM. 3. The local suffix δε (ζε), which expresses the relation to a *place*, *whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε	Σφηττόνδε	οὐρανόνδε	Πυθῶδε (from Πυθῶ)
ἑρεβόςδε	Ἑλευσινάδε	Μέγαράδε	δόμονδε.

So Ἀθήναζε (i. e. Ἀθήναςδε), Πλαταιᾶζε (Πλαταῖαι), χαμᾶζε (χαμᾶς Acc.) The suffix δε when appended to the Demon. pronoun draws the accent of this pronoun to the syllable before δε. In the oblique cases, these strengthened pronouns are accented according to the rules for Oxytones, § 45, 7 (a), e. g.

τόσος — τοσόςδε,	τοσοῦδε,	τοσφῶδε,	τοσῆνδε,	τοσῶνδε,
τοῖος — τοιόςδε,	τηλίκος — τηλικόςδε,	τοῖσι — τοισίδε,		
	ἐνθα — ἐνθάδε.			

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἰ πέρ τις σέ μοί φησὶ ποτε.

§ 35. Enclitics accented.

Some enclitics, whose signification allows them to be in a measure independent, are accented in the following cases:—

1. Ἔστι (ν) is accented on the penult, when it stands in connection with an Inf. for ἔξεστι (ν), and after the particles ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, οὔτι, ποῦ, and the pronoun τοῦτ', and also at the beginning of a sentence, e. g. ἰδεῖν ἔστιν (licet videre), εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν, ἔστι θεός, etc.; the other forms of εἰμί which are capable of inclination, retain the usual accent on the ultimate, when they stand at the beginning of a sentence, e. g. εἰσὶ θεοί.

2. The forms of φημί which are capable of inclination, retain the accent, when they stand at the beginning of a sentence, and also when they are separated from the preceding word by a punctuation-mark, e. g. φημὶ ἐγώ. — Ἔστιν ἀνὴρ ἀγαθός, φημὶ.

3. The enclitic Pers. pronouns, σοῦ, σοί, σέ, οἱ, σφίσι (ν), retain their accent: (a) when an accented Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. But the enclitic forms of the first Pers. pronoun are not used with accented prepositions, but, instead of them, the longer and regularly accented forms, e. g.

παρ' ἐμοῦ not παρὰ μου	πρὸς ἐμοί not πρὸς μοι
κατ' ἐμέ " κατὰ με	περὶ ἐμοῦ " περὶ μου.

REMARK 1. There are, however, a few instances of enclitics of the first Pers. pronoun standing with accented prepositions, e. g. πρὸς με. Pl. Symp. 218, c.

REM. 2. When the emphasis is on the preposition, there is an inclination of the accent, e. g. ἐπὶ σε ἢ σὺν σοι, X. An. 7. 7, 32 (*against* you, rather than *with* you).—The enclitic forms are used with the unaccented prepositions, e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι. But when the emphasis is on the pronoun, there is no inclination, and instead of μοῦ, μοί, μέ, — ἐμοῦ, ἐμοί, ἐμέ, are used, e. g. ἐν ἐμοί, ἀλλ' οὐκ ἐν σοί.

(b) The enclitic pronouns generally retain their accent when they are emphatic, as in antitheses, e. g. *ἐμὲ καὶ σέ; ἐμὲ ἢ σέ;* hence the forms *οὔ, οἶ, ἔ,* are accented only when they are used as reflexive pronouns.

4. The pronoun *τις* is accented when it stands at the beginning of a sentence, e. g. *τινὲς λέγουσιν.*

5. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. *καλὸς ὃ ἐστίν*, but *καλὸς δὲ ἐστίν*—*πολλοὶ ὃ εἰσίν*, but *πολλοὶ δὲ εἰσιν.*

† 36. Division of Syllables.

PRELIMINARY REMARKS. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent. The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

The following rules exhibit the more general method of dividing syllables, except where the pronunciation is regulated by the Greek accent:—

1. A single consonant between the vowels of the penult and ultimate is joined to the latter, e. g. *ἔ-γω, πα-ρά, μά-λα, ἱ-να, ἰ-τός, ἱ-χῶρ, πό-λε-μος, στρα-τευ-μα, χα-λε-πός, λο-χα-γός, ὑπο-λα-βών.*

Exception. In dissyllables, a single consonant following *ε* or *ο* is joined to the first syllable, e. g. *λό-γος, τέλ-ος, περ-ί, ὄτ-ι, πολ-ύ, ἔχ-ω, στόλ-ος.*

2. The double consonants *ξ* and *ψ* are joined to the vowel preceding them; e. g. *τάξ-ω, δίδ-ω, πρᾶξ-ις, ἀντιπαξ-όμενος.* But *ζ* is joined to the vowel following it, except when it stands after *ε* or *ο*, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. *νομί-ζω, νόμι-ζε, ἀρπά-ζω;* but *τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἀρπάζ-ομεν.*

3. A single consonant (except in the penult) before or after the vowels *α* and *ι* having the accent, and also a single consonant before or after *ε* and *ο* having the accent, is joined to these vowels; e. g. *ἀγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑπο-αβάν, ὑπότ-ερος, τιδ-ομεν, ἀπορ-ία, εὐ-δικ-ία, ἐπι-τίμ-ια;* for a single consonant after a long vowel, etc., see 4.

Exception. A single consonant preceded by *α*, and followed by two vowels, the first of which is *ε* or *ι*, is joined to the vowel after it; e. g. *στρα-τιά, ἀναστά-σεως, στρα-τιώτης* (not *στρατ-ιά, etc.*).

4. A single consonant after a long vowel, a diphthong or *υ*, is joined to the vowel following; e. g. *ἀποτη-λόδι, ἐφῆ-μερος, φιλό-τερος, ἀκολου-θία, ἀκού-σατε μῦ-θας, ἀδῶ-μια, φῦ-γόντες, φῦ-γομεν.*

Exception. A single consonant following long *α* or *ι* in the antepenult, and having the accent, is joined with the vowel preceding; e. g. *ἀποκρίν-ατο, ἐσφ-μῆν-αμεν.*

5. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ἰσ-τάται, τέθ-νηκα, θαρ-ραλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. ἐπὶ-τρωσκον.

6. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel; if not, the last only; e. g. ἄν-θρωπος, ἄν-δρα, but ἐτέρφ-θην.

7. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συνεκ-φώνησις, πρόθ-εσις, ἀνάβ-ασκς, but ὑπο-φύγης, not ὑποφ-ύγης; so παρα-αίνω.

§ 37. Punctuation-marks—Diastöle.

•. The colon and semicolon are indicated by the same mark, a point above the line, e. g. Εἰ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-mark is our semicolon, e. g. Τίς ταῦτα ἐποίησεν; *who did this?* The period, comma, and mark of exclamation have the same characters as in English; the mark of exclamation is rarely used.

2. The Diastöle (or Hypodiastöle), which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. ὅ, τι, *whatever*, and ὅτι, *that, since*; ὅ, τε, *whatever*, and ὅτε, *when*. More recently, such words are generally separated in writing rarely, e. g. ὅ τι, ὅ τε.

SECTION II.

ETYMOLOGY, OR GRAMMATICAL FORMS.

§ 38. Division of the Parts of Speech.—Inflection

1. Etymology relates to the form and meaning of the Parts of Speech.

2. The Parts of Speech are:—

(1) Substantives, which denote anything which exists, any object (person or thing); as *man, rose, house, virtue*;

(2) Adjectives, which denote a property or quality; as *great, small, red, beautiful, hateful*;

(3) Pronouns, which denote the relation of the object spoken of to the speaker († 86); as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which denote the number or quantity of an object; as *one, two, three, many, few*;

(5) Verbs, which denote an action or state; as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which denote the way and manner in which an action takes place, or the relations of place, time, manner, quality, and number; as *here, yesterday, beautifully* (= in a beautiful manner), *perhaps, often, rarely*;

(7) Prepositions, which denote the relation of space, time, etc. of an object to an action or thing; as (to stand) *before* the house, *after* sunset, *before* sleep;

(8) Conjunctions, which connect words and sentences, or determine the relation between sentences; as *and, but, because*.

3. Words are either *essential* words, i. e. such as express a notion, or idea, viz. the substantive, adjective, verb, and the adverbs derived from them; or *formal* words, i. e. such as express merely the relations of the idea to the speaker or some one else, viz. the pronoun, numeral, preposition, conjunction, the adverbs derived from them, and the verb *εἶναι, to be*, when it is used as a copula, with an adjective or substantive for its predicate; as *ὁ ἀνθρώπος θνητός ἐστιν*.

REMARK. Besides the parts of speech above mentioned, there are certain organic sounds, called interjections; as *alas! oh! ah!* They express neither an idea nor the relation of an idea, and hence are not to be considered as proper words. — Prepositions, conjunctions, and adverbs not derived from adjectives and substantives, are included under the common name of Particles.

4. Inflection is the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun, and numeral, is termed Declension; the inflection of the verb, Conjugation. The other parts of speech do not admit inflection.

CHAPTER I.

The Substantive.

§ 39. *Different kinds of Substantives.*

1. When a substantive (§ 38) indicates an object, which has an actual, independent existence, it is termed a *Concrete* substantive, e. g. *man, woman, lion, earth, flower, host*; but when the substantive indicates an action or quality, which is only *conceived* of as being something actual or independent, it is called an *Abstract* substantive, e. g. *virtue, wisdom*.

2. The Concretes are,

(a) Proper nouns, when they denote only single persons or things, and not a class; as *Cyrus, Plato, Hellas, Athens*;

(b) Appellatives, when they denote an entire class or an individual of a class; as *mortal, tree, man, woman, flower*.

REMARK. Appellatives are called material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*; collective nouns, when they designate many single persons or things as one whole, e. g. *mankind, cavalry, fleet*; nouns of quantity, when they denote measure or weight, e. g. *a bushel, a pound*.

§ 40. *Gender of Substantives.*

Substantives have three genders, as in Latin; the gender is determined partly by the meaning of the substantives, and partly by their endings. The last mode will be more fully treated under the several declensions. The following general rules determine the gender of substantives by their meaning:—

1. The names of males, of nations, winds, months, and most rivers, are masculine, e. g. *ὁ βασιλεὺς, the king*; *οἱ Ἕλληνες, ὁ Γαμηλιών* (January, nearly); *ὁ Ἀλφειός, the Alpheus*; *ὁ εἶρος, the southeast wind*.

REMARK 1. *Exceptions*: Diminutives in *-ον*, which are not proper names (these are conceived of as things and are neuter); e. g. *τὸ μαιμάκιον, the lad* (but proper names of females in *-ον* are feminine, e. g. *ἡ Λεόντιον*); also *τὸ ἀνδράποδον, a slave, mancipium*; *τὰ παῖδικα, a favorite*; and some rivers, e. g. *ἡ Στρίξ*, and also some according to the ending, e. g. *ἡ λήθη*.

2. The names of females are feminine, e. g. *ἡ μήτηρ, mother*.

3. The names of the letters, infinitives, all indeclinable words, and every word used as a mere symbol, are neuter, e. g. τὸ λάμβδα, τὸ τύπτειν, *the striking*; τὸ μήτηρ, *the word mother*.

REM. 2. The gender of the names of mountains is determined by their endings; hence (a) *masculine*, Ἑλικὸν, -ῶνος, etc.; those in -ος, Gen. -ου, e. g. Παρνασσός; in -ως, -ω, e. g. Ἄδως (δ' Ἐρυξ, derived from the name of a person, is particularly to be observed); (b) *feminine*, those in -η (α), Gen. -ης, e. g. Αἴτη, Ἰδη, Ὀφτη; those in -ις and -υς, e. g. Ἄλπις, Gen. -εως, Ἄλπεις, -εων, Κάραμβις, -ιδος, Ὀδρυς, -υος (masculine in Lat.), Πάρνης, -ηδος; (c) *neuter*, those in -ον, e. g. Λύκαιον, Πήλιον.

REM. 3. The gender of the names of places also is determined almost entirely by the endings; only a few of these are feminine, properly agreeing with the feminine appellatives γῆ, χώρα, νῆσος (i. e. νέουσα χώρα), πόλις to be supplied with them; (a) names of cities and islands in -ος, -ου, e. g. ἡ Κόρινθος [πόλις], ἡ Ῥόδος [νῆσος], ἡ Δῆλος [νῆσος] (except δ' Ὀρχηστός, δ' Ὀρωπός, δ' Αἰγιαλός, δ' Κάνωπος; usually δ' Ὀρχομενός, δ' Ἀλλάρτος; but generally ἡ Πύλος and ἡ Ἐπίδαυρος); and the following names of countries: ἡ Αἰγυπτος, ἡ Χερσόνησος, ἡ Ἡπειρος, ἡ Πελοπόννησος; (b) names of cities in -ων, e. g. ἡ Βαβυλών, -ῶνος, ἡ Λακεδαιμῶν, -ωνος, ἡ Ἀνδρῶν, -όνος, ἡ Χαλκηδῶν, -όνος, ἡ Καρχηδῶν, -όνος (except δ' Οἰνῶν and δ' Βραυρῶν, -ῶνος, usually δ' Μαραθῶν, -ῶνος; but commonly ἡ Σικυνῶν, -ῶνος); (c) ἡ Τροίη, -ῆνος. The gender of the others is determined by the endings. Hence,

(a) All names of countries in -ος, Gen. -ου (except those named above), are masculine, e. g. δ' Βόσπορος, Ἰσθμός, Πόντος, Ἑλλησπόντος, Αἰγιαλός; all plural names of cities in -οι, Gen. -ων, e. g. Φίλιπποι; names of cities in -οῦς, Gen. -οῦντος, e. g. δ' Ὀψοῦς (some of these are used both as masculine and feminine, e. g. Φιλοῦς; Ἀμαθοῦς, Κερασοῦς, Ῥαμνοῦς, Σιδοῦς, and Τραπεζοῦς, are feminine only); those in -ας, Gen. -αντος, e. g. δ' Τάρας; those in -εως, Gen. -εως, e. g. δ' Φανοτεύς; finally, δ' Μάσσης, Gen. -ητος;

(b) All names of countries of the first Dec. and those of the third, which have feminine endings, are feminine (see ‡ 66, II), e. g. ἡ Ἐλευσίς, -ῶνος, ἡ Σαλαμίς, -ῆνος, etc.;

(c) All in -ον, Gen. -ου; plurals in -α, Gen. -ων, and those in -ος, Gen. -ους, are neuter, e. g. τὸ Ἴλιον, τὰ Λεῦκτρα, τὸ Ἄργος, Gen. -ους.

4. The names of persons which have only one form for the Masc. and Fem. are of common gender, e. g. δ' ἡ Θεός, *god* and *goddess*; δ' ἡ παῖς, *boy* and *girl*.

REM. 4. Movable substantives are such as change their ending so as to indicate the natural gender, e. g. δ' βασιλεύς, *king*; ἡ βασίλισσα, *queen*. See Formation of Words.

REM. 5. Substantives (mostly names of animals) which have but one grammatical gender, either Masc. or Fem., to denote both genders, are called *Epicenes* (ἐπίκαινα), e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox; ἡ ἄρκτος, *the bear*; ἡ κάμηλος, *the camel*; δ' μῦς, *the mouse*; ἡ χελιδὼν, *the swallow*; ἡ οἰς, *the sheep*; ἡ βοῦς (collectively), αἱ βόες, *cattle*; δ' ἵππος, *horse* (indefinitely), but in Pl. αἱ ἵπποι; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς δ' θῆλυς, *the female hare*; ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by prefixing the article, or by another adjective, e. g. δ' ἄρσεν, *the male bear*. Some masculine names of animals have also the corresponding feminine forms, e. g. δ' λέων, *a lion*; ἡ λέαινα, *a lioness*. See Rem. 4. — Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents* or *παῖδες*, *liberi*, *the children* (sons and daughters).

§ 41. Number, Case, and Declension

1. The Greek has three Numbers; the Singular, denoting one person or thing; the Plural more than one; and the Dual, two.

REMARK 1. The dual is not often used; it is found most frequently in the Attic dialect; it does not occur in the Æolic, nor in the Hellenistic Greek

2. The Greek has five Cases,¹ Nominative, Genitive, Dative, Accusative, and Vocative.

REM. 2. The Nom. and Voc., as they represent an object as independent of any other, are called independent cases (*casus recti*); the others, as they represent an object as dependent on or related to some other, are called dependent cases (*casus obliqui*).

REM. 3. Neuter substantives and adjectives have the same form in the Nom., Acc., and Voc. of all numbers. The dual has only two case-endings; one for the Nom., Acc., and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives; distinguished as the First, Second, and Third Declensions.

REM. 4. The three declensions may be reduced to two principal declensions, viz. the *strong* and the *weak*. The case-endings of the *strong* are prominent and clearly distinguishable, while those of the *weak* are less distinctly marked. Words of the third Dec. belong to the strong, those of the first and second to the weak. In the third Dec. the case-endings uniformly appear *pure*; in the first and second this is less so, because in these declensions the stems end in a vowel, and hence combine with the case-endings which begin with a vowel. The inflexion of both the principal declensions, in the Masc. and Fem., is as follows:—

	Singular.		Plural.		Dual.	
	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>
Nom.	s	I—II s	es	i	e	e
Gen.	os	s o	ov	ov	oiv	iv
Dat.	i	i	oi(v)	is	oiv	iv
Acc.	v and a	v	ās	ās	ē	e

§ 42. First Declension.

The first declension has four endings, α and η feminine; ās and 7s masculine.

See a fuller statement under the Cases in the Syntax, § 268, seq.

Endings.

	Singular.				Plural.	Dual.
Nom.	ᾱ ᾱ̃	or	ῆ	ᾱs or ῆs	αι	ᾱ̃
Gen.	ῆs ᾱs		ῆs	ου	ᾱν	αιν
Dat.	ῆ ε		ῆ	ῆ	αιν	αιν
Acc.	ᾱν ᾱν		ῆν	ᾱν ῆν	ᾱs	ᾱ̃
Voc.	ᾱ ᾱ̃		ῆ.	ᾱ ῆ, ᾱ̃.	αι	ᾱ̃.

REMARK 1. It will be seen from the above terminations, that the plural as well as the dual endings are the same, whatever may be the form of the singular.

REM. 2. The original ending of the Dat. Pl. was αἰσι (ν), as in the second Dec. οἰσι (ν), e. g. δίκαιοι, ταῖσι, καμπάσι, θεοῖσι, σμικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato, especially in the second Dec. Even the Ionic form ῆσι (ν) is sometimes used by the Attic poets.

‡ 43. Nouns of the Feminine Gender.

1. (a) The Nom. ends in ᾱ or ᾱ̃, which remains in all the Cases, if it is preceded by ρ, ε, or ι (*a pure*), e. g. χώρα, *land*; ἰδέα, *form*; σοφία, *wisdom*; χρεία, *utility*; εὐνοία, *benevolence*; here also belong the contracts in ᾱ̃ (see No. 2), e. g. μῆνᾱ̃; some substantives in ᾱ̃, e. g. ἀλαλᾱ̃, *war-cry*, and some proper names, e. g. Ἀνδρομέδᾱ, Ληδᾱ, Γέλᾱ, Φιλομήλᾱ, Gen. -as, Dat. -α, Acc. -αν.

REMARK 1. The following words whose stem ends in ρ, take the ending ῆ instead of α: κόρη, *maiden*; κόρρη, *cheek*; δέρη, *neck*; ᾠδέρη, *water-gruel*; and some proper names introduced from the Ionic dialect, e. g. Ἑφύρη; the ῆ then remains through all the cases of the Sing. — If any other vowel than ε or ι, precedes, the Nom. and all the cases of the Sing. have η, e. g. ἄκοή, *φή*, σκευή, ζωή; except πόα, *grass*; χροά, *color*; στοά, *porch*; γῆα, *field*; σικῆα, *gourd*; καρῆα, *walnut-tree*; ἐλάα, *olive-tree*; ἀλωά, *threshing-floor*; Ναυσικῆα, all Gen. -as.

(b) The Nom. ends in ᾱ̃, which remains only in the Acc. and Voc.; but in the Gen. and Dat., it is changed into η, if the α is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ.

REM. 2. The ending is commonly in α when ν precedes, e. g. ἔχιδνα (so especially in words in -αυα); but η is often found, as is always the case in the suffix σύνη, e. g. εὐφροσύνη, also δούνη, πρόμνη and πρόμνα, τέλη and τέμνα. Δαίματα is the only word ending in α preceded by a single τ.

(c) In other cases, the Nom. ends in η, which remains throughout the singular.

2. If *a* is preceded by *ε* or *α*, *-έα* is contracted in most words into *ῆ*, and *-άα* into *ᾶ* in all the Cases (comp. *βορρᾶς*, † 44, 3). The final syllable remains circumflexed in all the Cases.

REM. 3. The first Dec. is called the *α* declension, as its uninflected forms end in *α*, e. g. *γνώμη* from the uninflected *γνώμεα* (comp. *συνέα*), *νεανίας* from the uninflected *νεανία*, *πολίτης* from *πολίτεια*; the second, the *ο* declension, as its uninflected forms end in *ο*, e. g. *λόγος*, uninflected form *λόγο*; the third, the *consonant* declension, as its uninflected forms end in a consonant, and the vowels *ι* and *υ*, which originated from consonants.

Paradigms.

	a) <i>η</i> through all the cases.		b) <i>ᾶ</i> through all the cases.		c) <i>ᾶ</i> , Gen. <i>ης</i> .	
	Opinion.	Fig-tree.	Shadow.	Land.	Hammer.	Lioness.
S. N.	<i>ῆ</i> γνώμη	σुक-(έα) <i>ῆ</i>	σκι-ᾶ	χώρᾶ	σφῦρᾶ	λέαινᾶ
G.	<i>τῆς</i> γνώμης	σुक-ῆς	σκι-ᾶς	χώρᾶς	σφύρας	λεαίνης
D.	<i>τῇ</i> γνώμῃ	σुक-ῇ	σκι-ῇ	χώρῃ	σφύρῃ	λεαίνῃ
A.	<i>τὴν</i> γνώμην	σुक-ῆν	σκι-ᾶν	χώρᾶν	σφύρᾶν	λεαίνᾶν
V.	<i>ᾷ</i> γνώμῃ	σुक-ῇ	σκι-ᾶ	χώρᾶ	σφῦρᾶ	λέαινᾶ
P. N.	<i>αἱ</i> γνώμαι	σुक-αἱ	σκι-αἱ	χώραι	σφύραι	λέαιναι
G.	<i>τῶν</i> γνωμῶν	σुक-ῶν	σκι-ῶν	χωρῶν	σφυρῶν	λεαινῶν
D.	<i>ταῖς</i> γνώμαῖς	σुक-αῖς	σκι-αῖς	χώραις	σφύραις	λεαίναις
A.	<i>τάς</i> γνώμας	σुक-ᾶς	σκι-ᾶς	χώρας	σφύρας	λεαίνᾶς
V.	<i>ᾷ</i> γνώμαι	σुक-αἱ	σκι-αἱ	χώραι	σφύραι	λέαιναι
Dual.	<i>τῷ</i> γνώμᾳ	σुक-ᾶ	σκι-ᾶ	χώρᾶ	σφύρᾶ	λεαίνᾶ
	<i>ταῖν</i> γνώμαιν	σुक-αῖν	σκι-αῖν	χώραιν	σφύραιν	λεαίναιν.

REMARK 1. On the form of the article *τῷ* instead of *τά*, see § 241, Rem. 10. On the declension of the article *ῆ*, see § 91. The *ᾷ* standing before the singular and plural Voc. is a mere exclamation.

REM. 2. On the contraction of *-εα* into *-η*, see § 9, II. (a); in the plural and dual of the first and second declensions, however, *-εα* is contracted into *α*. Comp. § 9, II. (b). Nouns in *-αα* are contracted as follows: N. *μνᾶα*, *μνᾶ* (*mina*), G. *μνᾶς*, *μνᾶς*, D. *μνᾶα*, *μνᾶ*, A. *μνᾶς*, *ωᾶν*; Pl. N. *μνᾶι*, etc.

† 44. II. Nouns of the Masculine Gender.

1. The Gen. of masculine nouns ends in *-ου*; nouns in *-ας* retain the *α* in the Dat., Acc., and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing.

2. The Voc. of substantives in *-ης* ends in *ᾶ* :—

(1) All in *-της*, e. g. *τοξότης*, Voc. *τοξότηᾶ*, *προφήτης*, Voc. *προφήτᾶ*; (2) all in *-ης* composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ*, *μυροπώλης*, a *salve-seller*, Voc. *μυρο*

πῶλᾶ; (3) national names in -ης, e. g. Πέρσης, a *Persian*, Voc. Πέρσᾶ.—All other nouns in -ης have the Voc. in η, e. g. Πέρση, *Perses* (the name of a man), Voc. Πέρση.

3. The remarks on contract feminine nouns (§ 43, 2), apply to Masc. nouns contracted from -έας, e. g. Ἑρμῆς, βορῥᾶς. In βορέας, the εα is contracted into α, and not into η, since ρ precedes, ‡ 43; 1 (a). The doubling of the ρ in βορῥᾶς is merely accidental.

REMARK 1. Contrary to § 43, I, compounds of μετρέω (*to measure*), as γεωμέτρης, end in -ης instead of -ας; on the contrary, several proper names, etc., as Πελοπίδας and γεννᾶδας, a *noble*, end in -ας instead of -ης.

REM. 2. Several masculine nouns in -ᾶς have the Doric Gen. in ᾶ, namely, πατραλοῖας, μητραλοῖας, *patricide, matricide*; ὀρνιθοθήρας, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. Ὑλλας, Gen. Ὑλλᾶ, Σκόπας, -ᾶ, Ἀντίβας, -ᾶ, Σύλλας, -ᾶ; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχύτας, Λεωνίδας, Πανσάντας (also the Boeotian Ἐπαμεινώνδας), commonly have ου; finally, contracts in ᾶς, e. g. Βορῥᾶς, Gen. Βορῥᾶ.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.
Sing. N.	πολίτης	Ἑρμ (έας) ῆς	νεανίας	ὀρνιθοθήρᾶς
G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοθήρᾶ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾳ
A.	πολίτην	Ἑρμῆν	νεανίαν	ὀρνιθοθήρᾱν
V.	πολίτᾶ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾳ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοθηρῶν
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις
A.	πολίτας	Ἑρμάς	νεανίᾱς	ὀρνιθοθήρᾱς
V.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι
Dual.	πολίτᾶ	Ἑρμᾶ	νεανίᾳ	ὀρνιθοθήρᾳ
	πολίταιν	Ἑρμαῖν	νεανίαι	ὀρνιθοθήραιν

REM. 3. The Ionic Genitive-ending -εω of Masc. nouns in -ης (§ 211), is retained even in the Attic dialect in some proper names, e. g. Θάλεω from Θαλῆς, Τήρεω from Τήρης.—The contract βορῥᾶς is also found in the Attic writers in the uncontracted form; thus, βορέας, X. An. 5. 7, 7. Pl. Phaedr. 229, b. βορέον, Th. 3, 23. βορέαν, 3, 4.

REM. 4. The ending ης occurs, also, in the third Dec. To the first Dec. belong: (a) proper names in -ίδης and -ᾶδης, e. g. Θουκιδίδης, Ἀσπείδης (from Ἄσπε and ἰδης), Μιλτιάδης, as well as gentile nouns, e. g. Σπαρτιάτης; (b) nouns in -της derived from verbs, e. g. ποιήτης from ποιεῖν; (c) compounds consisting of a substantive and verb, or of a substantive compounded with another of the first Dec., e. g. παιδοτρίβης, βασισιπώλης, ἀρχεδικης.

§ 45. Quantity and Accentuation of the First Declension.

a. Quantity.

1. The Nom. ending *a* is short in all words, which have the Gen. in *-ης* [§ 43, 1 (b)]; but long in those which have the Gen. in *-ας*, e. g. *πτελέα*, *σκιὰ*, *σοφία*, *παιδεία*, *χρεῖα*, *χροιά*, *πόα*, *ἡμέρᾱ*, *Ληδᾶ*, *ἀλαλά*, etc.; the same is true of the Fem. ending of adjectives in *ος*, e. g. *ἐλευδέρᾱ*, *δικαίᾱ*.

Exceptions.

The following classes of words have *a* short in the Nom.:—

- (a) Dissyllables, and some Polysyllabic names of places in *-αῖᾱ*, e. g. *Ἰστιάωα*, *Πλάταια*.
- (b) Trisyllables and Polysyllables in *-εῖᾱ*, e. g. *ἀλήθεια*, *Μήθεια*, *Βασίλεια*, *queen*, *γλυκεῖα*, except abstracts from verbs in *-εῖω*, e. g. *Βασιλεῖα*, *kingdom*; *δουλεῖα*, *servitude* (from *Βασιλεύω*, *δουλεύω*);
- (c) the names and designation of females, etc. in *-ῖρῖα*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖᾱ*, e. g. *μῦα*, *τετυφῦα*, the numeral *μία*, and, finally, some poetic words;
- (d) Trisyllables and Polysyllables in *-οῖᾱ*, e. g. *εἵνοια*, *ἔνοια*;
- (e) words in *-ᾱ* whose penult is long by a diphthong (except *αν*), by *υ*, or by *ββ*, e. g. *πεῖρα*, *μάχαιρα*; *γέφυρα*, *σφύρα*; *Πύρρᾱ*. *Ἑταῖρᾱ*, *παλαίστρᾱ*, *Λίστρᾱ*, *Φαῖδρᾱ*, *κολλῶρᾱ*, are exceptions.

2. The Voc. ending *a* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολιτᾶ* from *πολίτης*, *νεανίᾱ* from *νεανίας*. The quantity of Fem. nouns in *-ᾱ* and *-ᾱ*, is the same in the Voc. as in the Nom.

3. The Dual ending *a* is always long, e. g. *Μούσᾱ* from *Μούσα*.

4. The Acc. ending *αν* is like the Nom., e. g. *Μούσᾱν*, *χάρᾱν* from *Μούσα*, *χάοᾱ*.

5. The ending *ας* is always long, e. g. *τὰς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίας*, *τῆς οἰκίας*, *τὰς οἰκίας*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit, (§ 30).

Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. of the first Dec. always has the final syllable *ων* circumflexed, which is caused by the contraction of the old ending *ων*, e. g. *Λεωνῶν* from *Λεῖωνα*, *νεανιῶν* from *νεανίας*. — But the substantives, *χρήστης*, *creditor*; *ἄγκυρᾱ*, *anchovy*; *ἐτησίαι*, *monsoons*; and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἀφῶν*, *ἐτησίων* (but *ἀφῶν*, *χρηστῶν* from *ἀφύης*, *υἱαίη*; *χρηστός*, *useful*).

REMARK. On the accentuation of Adjectives, see § 75.

7 The accent of the Nom. is changed, according to the quantity of the final syllable, thus:—

- (a) Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. (Nom. τιμή) τιμῆς, -ῆ, -ῶν, -ῶν, -ᾶς; this holds, also, in the second Dec.; e. g. θεός, -οῦ, -ῶ, -ῶν, -οῦν;
- (b) Paroxytones with a short penult remain so through all the Cases, except the Gen. Pl., which is always circumflexed on the last syllable; but Paroxytones with a long penult become Properispomena, if the last syllable is short, as in the Nom. Pl., and in the Voc. Sing. in a of Masc. nouns in -ης (§ 44), e. g. γνώμη, γινώμαι, but γνωμῶν; πολίτης, πολῖτᾶ, πολῖται, but πολῖτῶν; on the contrary, δίκη, δίκαι, but δικῶν;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. Μοῦσα, Μούσης;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. Λάϊνα, Λαίνης.

§ 46. Second Declension.

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine (§ 50); those in *-ον* are neuter; except Fem. diminutive proper names in *-ον*, e. g. ἡ Γλυκέριον (§ 40).

Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>α</i>	<i>ω</i>
Gen.		<i>ου</i>		<i>ων</i>	<i>οιυ</i>
Dat.		<i>υ</i>		<i>οις</i>	<i>οιυ</i>
Acc.		<i>ον</i>	<i>ους</i>	<i>α</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον</i> .	<i>οι</i>	<i>α</i> .	<i>ω</i> .

REMARK 1. The Gen. and Dat. endings of the different genders are the same in all numbers; neuters have the Nom., Acc., and Voc. alike in all numbers, and in the plural they end in *α*.

REM. 2. On the form of the Dat. Pl. *οισι* (*ν*), see § 42, Rem. 2.

Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγος	ἡ νῆσος	ὁ (ἡ) θεός	ὁ ἄγγελος	τὸ σῦκα
G.	τοῦ λόγου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγον	τὴν νήσον	τὸν θεόν	ἄγγελον	τὸ σύκον
V.	ὃ λόγ-ε	ὃ νῆσε	ὃ θεός	ἄγγελε	ὃ σύκον
P. N.	οἱ λόγοι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σύκα
G.	τῶν λόγων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγοις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τοὺς λόγους	τὰς νήσους	τοὺς θεούς	ἄγγέλους	τὰ σύκα
V.	ὃ λόγοι	ὃ νῆσοι	ὃ θεοί	ἄγγελοι	ὃ σύκα
D.	τῷ λόγῳ τοῖν λόγων	τῷ νήσῳ ταῖν νήσων	τῷ θεῷ ταῖν θεῶν	ἀγγέλῳ ἀγγέλων	τῷ σύκῳ τοῖν σύκων.

REM. 3. The Voc. of words in -os commonly ends in ε, though often in -os, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός in classic Greek.

‡ 47. Contraction of the Second Declension.

1. A small number of substantives, with ο or ε before the case-ending, are contracted in the Attic dialect (§ 9).

Paradigms.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλους	τὸ ὀστέον	ὀστούν
G.	πλόου	πλοῦ	περίπλόου	περίπλου	ὀστέου	ὀστού
D.	πλόῳ	πλόῳ	περίπλόῳ	περίπλω	ὀστέῳ	ὀστέῳ
A.	πλόον	πλοῦν	περίπλοον	περίπλου	ὀστέον	ὀστούν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστούν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστά
G.	πλόων	πλῶν	περίπλόων	περίπλων	ὀστέων	ὀστών
D.	πλόοις	πλοῖς	περίπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	περίπλόους	περίπλους	ὀστέα	ὀστά
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστά
D.	πλόῳ πλόοιν	πλόῳ πλοῦν	περίπλόῳ περίπλόων	περίπλω περίπλων	ὀστέῳ ὀστέων	ὀστέῳ ὀστών

Only the following nouns besides the above are contracted in this manner: ὁ νῦς, νῦς, the mind; ὁ ῥόος, ῥοῦς, a stream; ὁ θρῶς, θρῶς, noise; ὁ χρῶς, χρῶς, down; ὁ ἀνεψιῶς, ἀνεψιῶς, a nephew; ὁ ἀνεψιῶς, ἀνεψιῶς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur even in the Attic dialect though seldom in substantives, e. g. νῶς, Plato, Prot. 344, a; much oftener in adjectives, particularly neuters in -ος, as τὰ ἕννα, ἑτερόπλοα. On the contraction of εα into α in the PL. see § 9, II. (b)

§ 48. *The Attic Second Declension.*

Several substantives and adjectives have the endings *ως* (Masc. and Fem.) and *ων* (Neut.), instead of *ος* and *ον*; they retain the *ω* through all the Cases instead of the common vowels and diphthongs of the second Dec. and subscribe *ι* under *ω* where the regular form has *φ* or *αι*; thus, *ον* and *αι* become *ω*; *ος*, *ον*, and *ους* become *ως*, *ων*, and *ως*; *αι*, *οις*, and *οιων* become *φ*, *φς*, and *φων*; — *ω*, *φ*, and *ων* remain unchanged. The Voc. is the same as the Nom.

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ός	ἡ κáλ-ως	ὁ λαγ-ός	τὸ ἀνώγε-ων
G.	λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
D.	λε-ῷ	κάλ-φ	λαγ-ῷ	ἀνώγε-φ
A.	λε-όν	κάλ-ων	λαγ-όν	ἀνώγε-ων
V.	λε-ός	κάλ-ως	λαγ-ός	ἀνώγε-ων
Plur. N.	λε-ῖ	κάλ-φ	λαγ-ῖ	ἀνώγε-ω
G.	λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων
D.	λε-ῶς	κάλ-φς	λαγ-ῶς	ἀνώγε-φς
A.	λε-ῶς	κάλ-ως	λαγ-ός	ἀνώγε-ω
V.	λε-ῖ	κάλ-φ	λαγ-ῖ	ἀνώγε-ω
D. N. A. V.	λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
G. and D.	λε-ῶν	κάλ-φν	λαγ-ῶν	ἀνώγε-φν.

REMARK 1. Some words of the Masc. and Fem. gender often reject the *ν* in the Acc. Sing., namely, *ὁ λαγός*, the hare; (Acc. *τὸν λαγόν* and *λαγῶ*), and commonly *ἡ ἔως*, the dawn; *ἡ ἄλως*, a threshing-floor; *ἡ Κέως*, ἡ Κῶς, δ' Ἄδως, ἡ Τέως, and the adjectives *ἀγηρως*, not old; *ἐπίπλεως*, full; *ὕπερχρεως*, guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. *λεός* and *λαός*, *νεός* and *ναός*, *Μενέλεως* and *Μενέλαιος*, the Attic writers are accustomed to select the form in *-εως*; though, in the best Attic writers, the non-Attic forms also may be found. On the interchange of the long vowel in this Declension, see § 16, 5.

§ 49. *Accentuation of Second Declension.*

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδελφε* from *ἀδελφός*, brother, is an exception.

2. The change of accent is the same as in the first Dec. (§ 45, 7); in the Gen. Pl., however, only oxytones, e. g. *δεός*, are perispomena; the rest are proparoxytones. See the Paradigms.

3. The following exceptions to the rules given for the accentuation of contracts in § 30, 2, should be observed: (a) the Dual in *ω* of words in *-ους, -ες, -εον*, has the acute instead of the circumflex, e. g. *πλώω* = *πλώ́*, *δστέω* = *δστέ́*, instead of *πλώ̄, δστέ̄*; — (b) compounds and polysyllabic proper names, which retain the accent even on the penult, when it would regularly stand as a circumflex on the contracted syllable, e. g. *περίπλῶ-ου* = *περίπλου* (instead of *περίπλω̄*), from *περίπλοος* = *περίπλους*; *Πειριδῶ-ου* = *Πειρίδου* (instead of *Πειριδω̄*), from *Πειριδῶος* = *Πειρίδους*; also adjectives, e. g. *εὐνό-ου* = *εὐνου* (not *εὐνω̄*), from *εὐνοος* = *εὐνους*; yet the accent is never removed to the antepenult; thus, *περίπλοι*, not *πέριπλοι*; *κακόνει*, not *κάκονει*; — (c) *τὸ κᾶνεον*, *basket*, takes the circumflex on the ultimate, in the contract forms; hence *κᾶνεον* = *κανοῶν* (instead of *κάνουν*); — (d) words in *-δεός* = *δοῦς* denoting kindred, have the circumflex instead of the acute on the ultimate, e. g. *ἀδελφιδεός* = *ἀδελφιδούς*, *nephew* (instead of *ἀδελφιδούς*). It may be stated as the rule, that all simple substantives and adjectives in *-εος* and *-οος* take the circumflex on the contracted syllable, hence *κανοῶν*, *ἀδελφιδούς*, *χρυσούς* (from *χρύσε-ος*).

4. In the Attic Dec., Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 7. Oxytones in *-ας* retain the acute accent in the Gen. Sing., contrary to § 45, 7 (a), e. g. *λεῶ*. Ω here absorbs *ο*, the inflection-vowel of the Gen. (e. g. *λόγ-ο-ο* = *λόγου*), which accounts for this unusual accentuation, thus *λεῶ* instead of *λεῶ-ο*.

§ 50. Remarks on the Gender of the Ending *ος*.

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of countries, cities, and islands, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes: —

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἀκύλος*, *acorn*; *ἡ βάλανος*, *acorn*; *ἡ βύσσος*, *fine linen*; *ἡ δοκός*, *a beam*; *ἡ ῥάβδος*, *a staff*; *ἡ βίβλος*, *bark of the papyrus*; *ἡ ψίλαδος*, *rush mat*;

(b) Such as denote stones and earths, e. g. *ὁ λίθος*, *a stone*; *ἡ λίθος*, particularly *a precious stone*; *ἡ ψήφος*, *a small stone*; *ἡ ψάμμος*, *sand*; *ἡ σποδός*, *ashes*; *ἡ μίλτος*, *red earth*; *ἡ κρύσταλλος*, *crystal* (*ὁ κρύσταλλος*, *ice*); *ἡ βάσανος*, *a touch-stone*; *ἡ ἤλεκτρος*, *electrum*; *ἡ σμάραγδος*, *a smaragdus*; *ἡ βῶλος*, *a clod*; *ἡ γύψος*, *gypsum*; *ἡ ὕαλος*, *glass*; *ἡ τράβανος*, *chalk*; *ἡ ἑργίλος*, *clay*; *ἡ πλινθος*, *brick*; *ἡ ἑσβολος*, *soot*; *ἡ κόπρος*, *ordure*; *ἡ ἄσφαλτος*, *bitumen*;

(c) Such as denote a hollow or cavity, e. g. *ἡ κάρδοπος*, *kneading-trough*; *ἡ κιβωτός* and *ἡ χηλός*, *a box*; *ἡ σορός*, *a coffin*; *ἡ ληρός*, *a wine-press*; *ἡ ληκιδος*, *an oil-flask*; *ἡ κάμινος*, *an oven*; *ἡ φωριαμός*, *a chest*; *ἡ πύλος*, *tub*;

(d) Such as express the idea of a way, e. g. *ἡ ὁδός*, *a road*; *ἡ ἑμαξίτος* (sc. *ὁδός*), *a carriage-road*; *ἡ τριβος* and *ἡ ἄτραπος*, *a foot-path*; *ἡ τάφρος*, *a ditch*;

(e) Many of the above substantives were originally adjectives, and hence appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. *ἡ αἰλεις* (sc. *δύρα*),

house-door; ἡ ἡπειρος (sc. γῆ), *the mainland*; ἡ ἐνὸς (sc. γῆ), *thirsty land, desert*; ἡ νέος (sc. χώρα), *a fallow field*; ἡ νῆσος (from νῆνι, sc. γῆ), *an island*; ἡ διάλεκτος (sc. φωνή), *a dialect*; ἡ σύγκλητος (sc. βουλή), *senate*; ἡ βάρβιτος (sc. λύρα), *lyre*; ἡ διάμετρος (sc. γραμμή), *diameter*; ἡ (more seldom δ) ἡκατος (sc. ναῦς), *boat*; ἡ δόλος (sc. οἰκία), *round building, etc.*

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, *sickness*; ἡ γνάθος, *jaw-bone*; ἡ δρόσος, *dew*; ἡ μήρυδος, *twine*;

(g) Some words which have a different meaning in different genders, e. g. ὁ ἵππος, *horse*; ἡ ἵππος, *mare, also cavalry*; ὁ λέκιθος, *pea-soup*; ἡ λέκιθος, *the yolk of an egg*.

REMARK. On the diminutives in -ον, see § 40, Rem. 1.

§ 51. Third Declension.

The third Declension has the following Case-endings:—

	Singular.	Plural.	Dual.
Nom.	s Neut. —	es; Neut. ᾶ	ε
Gen.	os	ων	οιν
Dat.	ι	σιν (ν)	οιν
Acc.	ν and ᾶ Neut. —	ᾶς; — ᾶ	ε
Voc.	mostly as the Nom.; Neut. —	ες; — ᾶ.	ε

REMARKS ON THE CASE-ENDINGS.

§ 52. A. Nominative.

1. The Nom. of Masculine and Feminine nouns ends in s, e. g. ὁ κόραξ (instead of κόρακ-s), ἡ λαίλαψ (instead of λαίλαπ-s). Still, the laws of euphony do not always allow the s to be annexed to the stem; it is either rejected entirely, or, as a compensation, the short vowel of the stem is lengthened (§ 16, 3). But when the stem allows s to be annexed, the usual euphonic (§ 20) changes take place in the final consonant of the stem.

2. In this way all Masc. and Fem. nouns may be divided into three classes:—

(a) The first class includes words, which in the Nom. assume the gender-sign s, e. g.

Stem:	$\left\{ \begin{array}{l} \phi\lambda\epsilon\beta \\ \kappa\omicron\rho\acute{\alpha}\kappa \\ \lambda\alpha\mu\pi\acute{\alpha}\delta \\ \gamma\acute{\iota}\gamma\alpha\upsilon\tau \\ \delta\epsilon\lambda\phi\acute{\omega}\nu \\ \beta\omicron\delta\acute{\iota}\nu\ (βου, ου) \\ \Delta\iota\acute{\iota}\nu \end{array} \right.$	Nominative:	$\left\{ \begin{array}{l} \acute{\eta} \phi\lambda\acute{\epsilon}\beta-s \\ \delta \kappa\omicron\rho\acute{\alpha}\kappa-s \\ \acute{\eta} \lambda\alpha\mu\pi\acute{\alpha}\delta-s \\ \delta \gamma\acute{\iota}\gamma\alpha\upsilon\tau-s \\ \delta \delta\epsilon\lambda\phi\acute{\omega}\nu-s \\ \delta \acute{\eta} \beta\omicron\delta\acute{\iota}\nu-s\ (βου-s) \\ \delta \Delta\iota\acute{\iota}\nu-s \end{array} \right.$	$\left\{ \begin{array}{l} \phi\lambda\acute{\epsilon}\psi\ (\S\ 20, 1) \\ \kappa\omicron\rho\acute{\alpha}\xi\ (\S\ 20, 1) \\ \lambda\alpha\mu\pi\acute{\alpha}\varsigma\ (\S\ 20, 1) \\ \gamma\acute{\iota}\gamma\alpha\varsigma\ (\S\ 20, 2) \\ \delta\epsilon\lambda\phi\acute{\iota}\varsigma\ (\S\ 20, 2) \\ \beta\omicron\upsilon\varsigma, \delta\omicron\varsigma\ (\S\ 25, 2) \\ \Delta\iota\acute{\iota}\varsigma\ (\S\ 25, 2) \end{array} \right.$	Genitive:	$\left\{ \begin{array}{l} \phi\lambda\epsilon\beta-\acute{\omicron}\varsigma \\ \kappa\omicron\rho\acute{\alpha}\kappa-\acute{\omicron}\varsigma \\ \lambda\alpha\mu\pi\acute{\alpha}\delta-\acute{\omicron}\varsigma \\ \gamma\acute{\iota}\gamma\alpha\upsilon\tau-\acute{\omicron}\varsigma \\ \delta\epsilon\lambda\phi\acute{\omega}\nu-\acute{\omicron}\varsigma \\ \beta\omicron-\acute{\omicron}\varsigma \\ \Delta\iota-\acute{\omicron}\varsigma \end{array} \right.$
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(b) The second class includes words, which in the Nom. reject the gender-sign *s*, but, as a compensation, lengthen the short final vowel of the stem, *ε* into *η*, *ο* into *ω* (§ 16, 3, and 20, Rem. 3), e. g.

Stem:	$\begin{cases} \text{ποιμεν} \\ \text{λεοντ} \\ \text{ῥητορ} \\ \text{αἰδος} \end{cases}$	Nom.:	$\begin{cases} \delta \text{ ποιμήν} \\ \delta \text{ (λέωντ)} \text{ λέων} \\ \delta \text{ ῥήτωρ} \\ \eta \text{ αἰδώς} \end{cases}$	Gen.:	$\begin{cases} \text{ποιμέν-ος} \\ \text{λέοντ-ος} \\ \text{ῥήτορ-ος} \\ \text{(αἰδός-ος)} \text{ αἰδό-ος;} \end{cases}$
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(c) The third class includes words, which in the Nom. have the stem pure, since the stem neither assumes the gender-sign *s*, nor lengthens its final vowel, e. g.

Stem:	$\begin{cases} \text{δηρ} \\ \text{αἰων} \\ \text{ἥρωσ} \\ \text{δαμαρτ} \end{cases}$	Nom.:	$\begin{cases} \delta \text{ δῆρ} \text{ (instead of } \delta \text{ ῥήρ-} \text{s)} \\ \delta \text{ αἰών} \text{ (" " αἰών-} \text{s)} \\ \delta \text{ ἥρωσ} \text{ (" " ἥρωσ-} \text{s)} \\ \eta \text{ δάμαρ} \text{ (" " δάμαρτ-} \text{s, δάμαρτ)} \end{cases}$	Gen.:	$\begin{cases} \text{δηρ-ός} \\ \text{αἰών-ος} \\ \text{(ἥρωσ-ος)} \text{ ἥρω-ος} \\ \text{δάμαρτ-ος.} \end{cases}$
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3. Neuters exhibit the pure stem in the Nom.; still, euphony does not permit a word to end in *τ* (§ 25, 5). Hence, in this case, the *τ* is either wholly rejected (as in the Masc. λέων, Gen.λέοντος), or is changed into the corresponding *σ* (§ 25, 5), e. g.

Stem:	$\begin{cases} \text{πεπερί} \\ \text{σελας} \\ \text{σώματ} \\ \text{τέρατ} \end{cases}$	Nom.:	$\begin{cases} \tau\delta \text{ πέπερι} \\ \tau\delta \text{ σέλας} \\ \tau\delta \text{ (σώματ)} \text{ σώμα} \\ \tau\delta \text{ (τέρατ)} \text{ τέρας} \end{cases}$	Gen.:	$\begin{cases} \text{πεπερί-ος or ε-ος} \\ \text{(σέλας-ος)} \text{ σέλα-ος} \\ \text{σώματ-ος} \\ \text{τέρατ-ος.} \end{cases}$
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REMARK. The stem *πῦρ* is lengthened in the Nom., contrary to the rule: *τὸ πῦρ*, Gen. *πῦρ-ός*.

§ 53. B. *The remaining Cases.*

1. The remaining Cases (with a few exceptions, which will be specially treated), are formed by appending the endings to the stem, e. g.

Stem <i>κορακ</i>	Nom. <i>κόραξ</i>	Gen. <i>κόρακ-ος</i>	Pl. Nom. <i>κόρακ-ες</i> .
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2. In forming the Dat. Pl. by appending the syllable *σι* to stems ending in a consonant, the same changes take place as have already been noticed in regard to the Nom. of similar words [§ 52, 2 (a)], e. g.

<i>φλεβ-σί</i> = <i>φλεψί</i>	<i>κόρακ-σι</i> = <i>κόραξι</i>	<i>λαμπάδ-σι</i> = <i>λαμπάδι</i>
<i>γίγαντ-σι</i> = <i>γίγᾱσι</i>	<i>ὀδόντ-σι</i> = <i>ὀδοῦσι</i>	<i>βοῦ-σί</i> = <i>βουσί</i> .

The following points also are to be noted:—

3. (a) The Acc. Sing. has the form in *-ν* with masculines and

feminines in *-is*, *-us*, *-aus*, and *-ous*, whose stems end in *-i*, *-u*, *-au*, and *-ou*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν*, Stem *βοτρυ* Nom. *βότρυς* Acc. *βότρυν*
ναF' ναυ *νάF's ναῦς* *νάF'ν ναῦν*, *βοF' βου* *βόF's βοῦς* *βόF'ν βοῦν*.

But the Acc. has the form in *-a*,¹ when the stem ends in a consonant, e. g. *φλεβ*, *φλέψ*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-is* and *-us*, of two or more syllables, whose stems end with a Tau-mute, in prose have only the form in *ν*, e. g.

Stem <i>ἐριδ</i>	Nom. <i>ἐρις</i>	Acc. <i>ἐριν</i>	(poet. <i>ἐριδ-α</i> ; in the dramatists <i>ἐριν</i>)
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	(poet. <i>ὄρνιθ-α</i>)
<i>κόρυθ</i>	<i>κόρυς</i>	<i>κόρυν</i>	(poet. <i>κόρυθ-α</i>)
<i>χαριτ</i>	<i>χάρις</i>	<i>χάριν</i>	(poet. <i>χάριτ-α</i>).

In prose there are but few exceptions, e. g. *Γέργυθα*, X. H. 3. 1, 15, and else where (instead of *Γέργιν*) from *ἡ Γέργις*; *χάριτα* (instead of *χάριν*), ib. 3. 5, 16 in constant use *τρίποδα*, *tripod*. (X. An. 7. 3, 27, *ταπίδα* is to be read instead of *τάπιδα*.) The goddess *χάρις* has *χάριτα* in the Acc.; still, in Luc. Deor. d. 15, 1 and 2, *τὴν χάριν*.

REMARK 1. Oxytones of one or more syllables have only the regular form in *-a*, e. g. (*ποδ*) *πούς*, Acc. *πόδ-α*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπιδ-α*; (*χλαμυδ*) *χλαμύς*, Acc. *χλαμυδ-α*. The monosyllable *κλείς*, Gen. *κλειδ-ός*, contrary to the rule, usually has the Acc. *κλειῖν*, instead of *κλειδ-α*.

4. The Voc. is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following points should be noted:—

(1) The Voc. is like the stem in the following cases:—

(a) When the final vowels of the stem, *ε* and *ο*, in the Nom. are lengthened into *η* and *ω*, the short stem-vowel reappears in the Voc., e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> (instead of <i>γέροντ</i>)
<i>μήτηρ</i>	<i>μητέρ-ος</i>	<i>μήτερ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> (instead of <i>εσ-ος</i>)	<i>Σώκρατες</i> .

¹ It is probable that the Acc. Sing. in the third declension as well as in the first and second, originally ended in *ν*; but where the stem ended in a consonant, the *ν* could not be appended without a union-vowel; *a* was used for this purpose; hence, e. g. *κόρακν*; the termination *ν* was at length omitted. The Acc. ending *a*, may therefore strictly be regarded as a union-vowel.

Exceptions: Oxytoned substantives (not adjectives) retain the lengthened vowel, e. g.

ποιμήν, Gen. ποιμέν-ος, Voc. ποιμήν (not ποιμέν),

except the three oxytones: πατήρ, ἀνὴρ, and δαήρ, which, in the Voc., take again the short stem-vowel ε, but with the accent drawn back, thus: πάτερ, ἀνερ, δαερ. According to this analogy, even Ἡρακλ(έ)ης (stem Ἡράκλεες) is shortened in the Voc. by the later writers, into Ἡρακλες.

(b) Adjectives in -ās, Gen. -ᾶνος, and also adjectives (not participles, see Rem. 5), whose stems end in -ντ, have in the Voc. a form like the neuter (or the stem); πᾶς and its compounds are exceptions, e. g.

μέλας, Gen. ᾶν-ος Neut. and Voc. μέλαν

χαρίεις, εντ-ος

χαρίεν (instead of χαρίεντ, § 52, 3).

So substantives in -ās, Gen. -αντος, have the Voc. in -ᾶν (instead of -αντ), † 52, 3, e. g.

γίγας Gen. αντ-ος

Voc. γίγαν (instead of γίγαντ)

Κόλχας αντ-ος

Κόλχαν

Αἴας αντ-ος

Αἴαν.

REM. 2. Some substantives of this class, with the τ reject also the ν, but as a compensation lengthen the short α, e. g. Ἀτλάς, Gen. -αντος, Voc. Ἀτλᾶ, Πολυδάμας, Voc. Πολυδάμᾶ.

(c) Substantives in -ις, -υς, -αυς, -ευς, and -ους, whose stems end in -ι, -υ, -αυ, -ευ, and -ου, have the Voc. like the stem, the σ of the Nom. being rejected, e. g.

πάντις Voc. μάντι; πρέσβυς Voc. πρέσβυ; μῦς Voc. μῦ; σῦς Voc. σῦ; λῖς Voc. λῖ; γραῦς Voc. γραῦ; βασιλεὺς Voc. βασιλεῦ; βοῦς Voc. βοῦ.

The word παῖς, Gen. παιδ-ός, has παῖ in the Voc., since, by rejecting the gender-sign σ, the stem would end in δ (παιδ), a letter which cannot end a word, and must be dropped.

REM. 3. Substantives in -ις, -υς, -ους, whose stems end in a consonant, have the Voc. like the Nom., e. g. ὄρνις, κόρυς, ποῦς. Still, some substantives in -ις, Gen. -αντος, have the Voc. like the stem, e. g. δ δελφίν (also δελφίς), from δελφίς, Gen. -ῖνος.

(d) The Voc. is like the stem in all words, which in the Nom. have their stem pure, e. g. θῆρ, αἰών, etc.; but Ἀπόλλων (Gen. -ωνος), Ποσειδών (-ῶνος) and σωτήρ (-ήρος) are exceptions, the Vocatives being Ἄπολλον, Πόσειδον, σῶτερ, with the accent drawn back.

(2) The Voc. is not like the stem, but like the Nom., in most words whose stems end in one of the consonants which cannot euphonicallly stand as the final letter (§ 25, 5), because after dropping the stem-consonant, frequently it could not be determined from the Voc. what the true stem was; e. g. from σάρξ, Gen. σαρκ-ός, the Voc. would be σάρ (instead of σάρκ); from ὁ φῶς, Gen. φωτ-ός, Voc. φῶ (instead of φῶτ); from νύψ, Gen. νιψ-ός, Voc. νί (instead of νίψ); from ὤψ, Gen. ὠπ-ός, Voc. ὦ (instead of ὤπ); from πούς, Gen. ποδ-ός, Voc. πό.

REM. 4. The Voc. of βασις, *king*, in the Common language, is like the Nom. ὁ βασις, or by Crasis βασις; but in the solemn language of prayer: ὁ βασις (in Hom. and the Attic poets, e. g. Soph. O. C. 1485: Ζεῦ βασι, σοὶ φωνῶ), or βασις (instead of βασις, according to § 25, 5).

3. Substantives in -ώ and -ώς, whose stems end in -ος, have the Voc. neither like the stem, nor the Nom., but, contrary to all analogy, in -οῖ, e. g.

Stem ἡχος N. ἡχώ G. ἡχώ-ος (instead of ἡχώσ-ος) V. ἡχοῖ (instead of ἡχώσι, ἡχώ-ι)
αἶθερ αἶθερ αἶθερ-ος (" " αἶθερ-ος) αἶθερ (" " αἶθερ-σι αἶθερ-ι)

REM. 5. The Voc. of all participles is like the Nom., e. g. ὁ τρέπων, τρεπ-ώς, τρέπων, τρέπων, δεκνός. Ἄρχων, Voc. ἄρχων, when a substantive, is an exception.

A. WORDS WHICH IN THE GEN. HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 54. I. The Nom. adds σ to the stem

(a) The stem ends in λ; thus: ὁ ἡ ἄλς, Gen. ἀλ-ός, Dat. Pl. ἀλ-σί(ν). See Rem. 1.

(b) The stem ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, κ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2 (a).

(c) The stem ends in a Tau-mute—δ, τ, κτ, θ, νθ. See § 52, 2 (a). On the Acc. see § 53, 3 (b).

The stems of the Neuter, belonging to this class, end in τ and κτ (γαλακτ), but, according to § 25, 5, reject the τ and κτ; thus: σῶμα instead of σῶματ, and γάλα instead of γάλακτ; or, according to § 52, 3, they change the τ into σ; on the omission of the τ before σι in the Dat. Pl. see § 20, 1.

(d) The stem ends in ν or ντ. See § 52, 2 (a).

	ἡ, Storm.	ῥ, Torch.	ῥ, Helmet.	τδ, Body.	ῥ, Nose.	δ, Tooth.
Sing. N.	λαῖλᾱψ	λαμπάς	κόρυς	σῶμα	ῥίς	ὀδούς
G.	λαίλᾱπ-ος	λαμπάδ-ος	κόρυδ-ος	σώματ-ος	ῥίν-ός	ὀδόντ-ος
D.	λαίλᾱπ-ι	λαμπάδ-ι	κόρυδ-ι	σώματ-ι	ῥίν-ί	ὀδόντ-ι
A.	λαίλᾱπ-α	λαμπάδ-α	κόρυν	σῶμα	ῥίν-α	ὀδόντ-α
V.	λαῖλᾱψ	λαμπάς	κόρυς	σῶμα	ῥίν	ὀδούς
Plur. N.	λαίλᾱπ-ες	λαμπάδ-ες	κόρυδ-ες	σώματ-α	ῥίν-ες	ὀδόντ-ες
G.	λαίλᾱπ-ων	λαμπάδ-ων	κορύδ-ων	σώματ-ων	ῥίν-ων	ὀδόντ-ων
D.	λαίλᾱπ-ι(ν)	λαμπάδ-σι(ν)	κόρυ-σι(ν)	σώμα-σι(ν)	ῥί-σι(ν)	ὀδοῦ-σι(ν)
A.	λαίλᾱπ-ας	λαμπάδ-ας	κόρυδ-ας	σώματ-α	ῥίν-ας	ὀδόντ-ας
V.	λαίλᾱπ-ες	λαμπάδ-ες	κόρυδ-ες	σώματ-α	ῥίν-ες	ὀδόντ-ες
D. N. A. V.	λαίλᾱπ-ε	λαμπάδ-ε	κόρυδ ε	σώματ-έ	ῥίν-ε	ὀδόντ-ε
G. and D.	λαίλᾱπ-οιν	λαμπάδ-οιν	κορύδ-ιν	σώματ-οιν	ῥίν-οιν	ὀδόντ-οιν.

So: δ κόραξ, *ἄκος*, raven; δ λάρυγξ, *-υγος*, *throat*; δ, ἡ ὄρνις, *-ιδος*, *bird*; δ ἄναξ, *-ακτος*, *king*; ἡ ἔλμυς, *-ιδος*, *tape-worm*; δ δελφίς, *-ίνος*, *dolphin*; δ γίγας, *-αυτος*, *giant*, etc.

REMARK 1. The stem of nouns in *-ψ* and *-ξ* commonly ends in the smooth *π* and *κ*; the stem of those in *-γξ* ends in *-γγ*, except δ, ἡ λόγξ, Gen. *λυγκ-ός*, *lynx* (but ἡ λόγξ, Gen. *λυγγ-ός*, *hiccough*). Instead of *φάρυγος* from ἡ φάρυγξ, *throat*, the poets, according to the necessities of the verse, use *φάρυγος* also. On ἡ θρίξ, *τριχός*, *hair*, see § 21, 3.

REM. 2. The word ἡ ἅλς, Gen. *ἁλ-ός*, signifying *sea*, and in the Fem. gender, is only poetic, and the Sing. δ ἅλς, signifying *salt*, is only Ionic and poetic; elsewhere, only *οἱ ἅλεις*, *salt*, occurs (Pl. Symp. 177, b. Lys. 209, c).

REM. 3. To class (c) belong also the contracts in *-ης*, Gen. *-ηϊδος* = *-ης*, *-ῆδος*, e. g. ἡ παρῆς, *cheek*, *παρῆδος*.

REM. 4. The stem of τδ οὖς, *ear*, is *ὠτ*, thus: Gen. *ὠ-τός*, Dat. *ὠτί*, Pl. *ὠτα*, *ὠτων*, *ὠσί(ν)*. The word τδ τέρας, according to the rule of the ancient grammarians, usually admits contraction in the plural, among the Attic writers, after the *τ* is dropped: *τέρᾱ*, *τερῶν* (but X. C. 1. 4, 15. Pl. Phil. 14, e. Hipp. 300, e. *τέρατα*); — τδ γέρας, *reward of honor*; τδ γῆρας, *old age*; τδ κρέας, *flesh*, and τδ κέρας, *horn*, reject *τ* in all the Numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Plural (except the Dat. Pl.); yet *κέρας*, besides these forms, has the regular form with *τ*; Thucyd. uses the contracted forms; the uncontracted *κέρατα* occurs only in 5, 71. *Κέρω* is uniformly employed in the phrase *ἐπὶ κέρω*, *in column*. When the *α*, contracted from *αα*, is used by the poets as short, it must be considered a case of elision, not of contraction; the same is true also of Neuters in *-ας*, *-αος*, *-ος*, *-εος*, e. g. *σκεπᾶ* (fr. *σκεπας*) instead of *σκεπᾱ*, *κλέᾱ* (fr. *κλέος*) instead of *κλέᾱ*.

Sing. N. G. D.	τὸ τέρας, wonder. τέρατ-ος τέρατ-ι	τὸ κέρας, horn. κέρατ-ος and κέρωσ κέρατ-ι and κέρα	τὸ κρέας, flesh. (κρέα-ος) κρέωσ (κρέα-ι) κρέα
Plur. N. G. D.	τέρατ-α and τέρα τεράτ-ων and τερῶν τέρα-σι(ν)	κέρατ-α and κέρα κεράτ-ων and κερῶν κέρα-σι(ν)	(κρέα-α) κρέα (κρέα-ων) κρεῶν κρέα-σι(ν)
Dual.	τέρατ-ε τεράτ-οιν	κέρατ-ε and κέρα κεράτ-οιν and κερῶν	(κρέα-ε) κρέα (κρέα-οιν) κρεῶν.

REM. 5. To class (d) belong also the contracts in -όεις, Gen. -όντος = οὗς, οὐντος, c. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; also in -ήεις, Gen. -ήντος = -ῆς, -ήντος, c. g. τιμῆς, honorable, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εἷς, μέλας, and τάλας, see ‡ 20, Rem. 2.

‡ 55. II. *The Nom. rejects s, but lengthens the short final vowel of the stem ε or ο into η or ω (§ 16, 3).*

1. The stem ends in -ν, -ντ, and -ρ. For the omission of ν, and ντ, before σι, see ‡ 20, 2, and for the omission of τ, in the Nom. of stems ending in ντ, e. g. λέων, see ‡ 25, 5.

2. The following substantives in -ηρ: ὁ πατήρ, father; ἡ μήτηρ, mother; ἡ θυγάτηρ, daughter; ἡ γαστήρ, belly; ἡ Δημήτηρ, Demeter (Ceres), and ὁ ἀνὴρ, man, differ from those in the above paradigms only in rejecting ε in the Gen. and Dat. Sing. and Dat. Pl. (§ 16, 8), and in inserting an α in the Dat. Pl. before the ending σι, to soften the pronunciation.

The word ἀνὴρ (stem ἀνέρ), rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a θ (§ 24, 2), thus: Gen. ἀνδρός, Dat. ἀνδρί, Acc. ἄνδρα, Voc. ἄνερ, Pl. ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἄνδρας, etc.

	ὁ, Shepherd. ὁ, Lion.	ὁ, Orator.	ὁ, Father.	ἡ, Daughter.
Sing. N.	ποιμήν	λέων	ρήτωρ	πατήρ
G.	ποιμέν-ος	λέοντ-ος	ρήτορ-ος	πατρ-ός
D.	ποιμέν-ι	λέοντ-ι	ρήτορ-ι	πατρ-ί
A.	ποιμέν-α	λέοντ-α	ρήτορ-α	πατέρ-α
V.	ποιμήν	λέων	ρήτορ	πάτερ
Plur. N.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες
G.	ποιμέν-ων	λέοντ-ων	ρήτορ-ων	πατέρ-ων
D.	ποιμέ-σι(ν)	λέουσι(ν)	ρήτορ-σι(ν)	πατρ-ᾱ-σι(ν)
A.	ποιμέν-ας	λέοντ-ας	ρήτορ-ας	πατέρ-ας
V.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες
Dual.	ποιμέν-ε ποιμέν-οιν	λέοντ-ε λέοντ-οιν	ρήτορ-ε ρήτορ-οιν	πατέρ-ε πατέρ-οιν
				θυγατέρε θυγατέρων θυγατράσι(ν) θυγατέρας θυγατέρες θυγατέρε θυγατέρων.

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to nouns of class No. 2, and differs from them only in not lengthening the ε of the stem (χερ) into η, but into ει, e. g. χεῖρ instead of χέρς; it is irregular in retaining the ει in inflection, thus: χεῖρ, χεῖρός, etc., except in the Dat. Pl. and the Gen. and Dat. Dual χερσί(ν), χερσίν. Yet in poetry, the short as well as the long form is used in all the Cases, as the necessities of the verse require, e. g. χεῖρός and χερός, χερσίν and χερσίν, χερσί and χέρρεσι.

REM. 2. The following nouns in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, *image*, εἰκόνος, εἰκόνι, εἰκόνα, εἰκόνας, etc., together with the Ionic and poetic forms: Gen. εἰκοῦς, Acc. εἰκά, Acc. Pl. εἰκοῦς (the irregular accent is to be noted in εἰκά and εἰκοῦς); ἡ ἀηδών, *nightingale*, Gen. ἀηδόνος and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

REM. 3. To class No. 2, belongs the obsolete Nom. δ, ἡ 'APH'N, *lamb*; the Nom. of this is supplied by δ ἡ ἄμνος, Gen. ἄρνός, Dat. ἄρνι, Acc. ἄρνα, Pl. Nom. ἄρνες, Gen. ἄρνων, Dat. ἄρνᾶσι(ν), Acc. ἄρνας; farther, the word δ ἄστὴρ, -έρος, *star*, though not syncopated like πατήρ, etc. belongs to this class on account of the assumed α in the Dat. Pl. ἀστῆρσι(ν). In substantives belonging to class No. 2, the accent of the Gen. and Dat. Sing. (and in the word ἀνὴρ, also that of the Gen. Pl. and Gen. and Dat. Dual) is removed by syncope to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρί, ἀνδρῶν, πατῆρσι(ν). The word Δημήτηρ has a varying accent, viz. Δήμητρος, Δήμητρι, Voc. Δήμητερ (but Acc. Δημητέρα). So also Δύγατερ Voc. of Δυγάτηρ. On the Voc. of πατήρ and ἀνὴρ, see § 53, 4 (1) (a). In poetry, according to the necessities of the verse, are found Δύγατρες, Δυγατέρων, Δήμητρα, and also, on the contrary, πατέρος, Δυγατέρος, μητέρι.

§ 56. III. The Stem of the Nom. is pure.

The σ is omitted without changing the final vowel of the stem. The stem ends in ν, ντ, ρ, and (only in δάμαρ, *wife*) in ρτ. The Case-endings are appended to the Nom. without change. On the omission of τ in stems ending in ντ and ρτ, see § 25, 5; and on the omission of ν, ντ, before σι, see § 20, 2.

	δ, Paean.	δ, Age.	δ, Xenophon.	δ, Wild beast.	τδ, Nectar.
Sing. N.	παῖν	αἰών	Ξενοφῶν	Δῆρ	νέκταρ
G.	παῖν-ος	αἰών-ος	Ξενοφῶντ-ος	Δηρ-ός	νέκταρ-ος
D.	παῖν-ι	αἰών-ι	Ξενοφῶντ-ι	Δηρ-ί	νέκταρ-ι
A.	παῖν-α	αἰών-α	Ξενοφῶντ-α	Δῆρ-α	νέκταρ
V.	παῖν	αἰών	Ξενοφῶν	Δῆρ	νέκταρ
Plur. N.	παῖν-ες	αἰών-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ α
G.	παῖν-ων	αἰών-ων	Ξενοφῶντ-ων	Δηρ-ῶν	νεκτάρ-ων
D.	παῖν-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	Δηρ-σί(ν)	νέκταρσι(ν)
A.	παῖν-ας	αἰών-ας	Ξενοφῶντ-ας	Δῆρ-ας	νέκταρ α
V.	παῖν-ες	αἰών-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ-α
Dual.	παῖν-ε παῖν-οιν	αἰών-ε αἰών-οιν	Ξενοφῶντ-ε Ξενοφῶντ-οιν	Δῆρ-ε Δηρ-οῖν	νέκταρ-ε νεκτάρ-οιν.

REMARK 1. The three words in *-ων*, Gen. *-ωνος*: 'Απόλλων, Ποσειδών, ἡ ἔλων, *threshing-floor*, drop *ν* in the Acc. Sing., and suffer contraction; thus, ('Απόλλωνα, 'Απόλλωα) 'Απόλλω, Ποσειδῶ, ἔλω (on ἔλω, comp. § 48, Rem. 1, on κυκεῶ, § 213, 11). Also the Acc. γλήχω, from ἡ γλήχων or βλήχων, *penalty*, Gen. *-ωνος*, is found in Aristophanes.

REM. 2. All the Neuters belonging to this class end in *-ρ* (*αρ, ορ, ωρ, υρ*), e. g. τὸ νέκταρ, ἦτορ, πέλωρ, πῦρ (Gen. πῦρός). The word τὸ ξαρ, *spring*, may also be contracted, e. g. ἦρ, Gen. ἦρος.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING *-ος* IN THE GEN.

§ 57. I. Words in *-εύς, -αῦς, -οῦς*.

1. The stem of substantives in *-εύς, -αῦς, -οῦς*, ends in *ν* (from the Digamma *F*); *ς* is the gender-sign. On the omission of *ν* between vowels, see § 25, 2.

2. Substantives in *-εύς* have *-έα* in the Acc. Sing., and *-έας* in the Acc. Pl., from *έFα, έFας*; the omission of the *F* lengthens the *a* and *as*. These nouns have the Attic form in the Gen. Sing., viz. *-έως* instead of *-έος*, and in the Dat. Sing. and Nom. Pl. admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending *-εύς*, as, e. g. χοεύς, Εὐβοεύς, the endings *-έως, -έων, -έα, -έας* are also contracted into *-ῶς, -ῶν, -ᾶ, -ᾶς*. Nouns in *-αῦς* and *-οῦς* are contracted only in the Acc. Pl., which is then like the Nom. Pl., as in all contracts of Dec. III.

	δ, King.	δ, A measure.	δ, ἡ, Ox.	ἡ, Old woman.
Sing. N.	βασιλεύς	χοεύς ¹	βοῦς, bōs for bōns	γραιῦς
G.	βασιλέως	χο(έω)ῶς	βο-ός, bōn-is	γρᾶ-ός
D.	βασιλεῖ	χοεῖ	βο-ῖ, bōn-i	γρᾶ-ῖ
A.	βασιλέ-α	χο(έα)ᾶ	βοῦν	γραιῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραιῦ
Plur. N.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
G.	βασιλέων	χο(έω)ῶν	βο-ῶν, bō-ŏn	γρᾶ-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραισί(ν)
A.	βασιλέ-ας (and εῖς)	χο(έα)ᾶς	βοῦς	γραιῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γρᾶ-ε
	βασιλέ-ων	χοέων	βο-οῖν	γρᾶ-οῖν.

REMARK 1. Among the Attic poets, the Gen. Sing. of nouns in *-εύς* sometimes ends in *-έος* instead of *-έως*; thus *Θησέος, ἄριστέος*, and the Acc. Sing., not only in the Attic, but in all the poets, sometimes ends in *-ῆ*, instead of *-έα*, e. g. *ιερῆ, ξυγγραφῆ*. The Nom. and Voc. Pl. in the older Attic writers,

¹ Commonly written *χόος*, contract *χούς*.

especially in Thucydides, and also in *-ῆς* (formed from the Ionic *-ῆες*), e. g. βασιλῆς, ἱππῆς, Πλαταιῆς instead of Πλαταιεῖς. The uncontracted Nom. *Θησέες* occurs in Pl. Theaet. 169, 6. The Acc. ending *-εῖς* instead of *-έας* is very common in Xen., e. g. τοὺς ἱππεῖς, C. 3. 5, 19. τοὺς γονεῖς, 2. 2, 14. γραφεῖς, σκυτεῖς, χαλκεῖς, 3. 7, 6. τοὺς βασιλεῖς, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Acc. *νιέεις* is regular in all the Attic writers.

REM. 2. The following are declined like *χοῦς*: Πειραιεύς, Gen. Πειραιῶς, Acc. Πειραιᾶ, δ ἄγνιεύς, altar before the door, Gen. ἀγνιῶς, Acc. ἀγνιᾶ, Acc. Pl. ἀγνιάς, and several proper names, e. g. Ἐρετριῶς, Στεριῶς, Μηλιᾶ, Εὐβοῶς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς; yet the uncontracted forms are often found in proper names, e. g. Θεσπιέων, Θεσπιέας, Στεριῖα, Πλαταιέων, Ἐρετριέων, Δωριέων, Πειραιέων (in Thu., X., Pl., Dem.). The uncontracted forms are regular in ἀλιεύς, fisherman, ἀλιέως, ἀλιέα, ἀλιέας.

REM. 3. The Nom. Pl. of *βοῦς* and *γραῦς* are always uncontracted in good Attic writers: *Βόες, γράες*; on the contrary, in the Acc. only the contract forms *γραῦς* and *ναῦς* occur; the Acc. Pl. *βοῦς* is the common form; *βόας* occurs only very seldom.

REM. 4. Only δ *χοῦς*, a measure, a mound, and ἡ *ῥοῦς*, vinegar-tree, are declined like *βοῦς*; but in the Pl. both without contraction; only ἡ *ναῦς* (νᾶfς, navis), is declined like *γραῦς*; still, this noun is quite irregular; see § 68.

§ 58. II. Words in *-ης, -ες* (Gen. *-εος*); *-ως* (Gen. *-ωος*), *-ως* and *-ω* (Gen. *-οος*); *-ας* (Gen. *-αος*), *-ος* (Gen. *-εος*).

The stem of words of this class ends in *ς*. On the omission of *σ*, see § 25, 1. In the Dat. Pl., a *σ* is omitted.

§ 59. (1) Words in *-ης* and *-ες*.

1. The endings *-ης* and *-ες* belong only to adjectives (the ending *-ης* is Masc. and Fem., the ending *-ες* neuter), and to proper names, terminating like adjectives, in *-φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείδης, -σθένης, -τέλης, -κήδης, -άνδης, -έρκης, -βάρης, -άρης* (*-ήρης*), *-άρκης, -νεύκης, -λάμπης, -σάκης, -τυχής*, and (*κλέης*) *κλής*. The neuter exhibits the pure stem (§ 52, 3); but in the Masc. and Fem., *ε*, the short final vowel of the stem, is lengthened into *η* [§ 52, 2 (b)].

2. The words of this class, after dropping *σ*, suffer contraction in all the Cases, except the Nom. and Voc. Sing. and Dat. Pl.; and nouns in *-κλέης*, which are already contracted in the Nom. Sing. (into *κλής*), suffer a double contraction in the Dat. Sing.

Singular.			Plural.		
N.	σαφής, <i>clear.</i>	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφή
G.	(σαφέ-ος) ¹	σαφοῦς	(σαφέ-ων)	σαφῶν	
D.	(σαφέ-ϊ)	σαφεῖ.	σαφέ-σι(ν)		
A.	(σαφέ-α)	σαφή σαφές	(σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφή
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφή
Dual N. A. V.			σαφέ-ε	σαφή	
G. and D.			σαφέ-οιν.	σαφῶιν.	

Singular.		Plural.		Dual.	
G.	ἡ τρήρης, <i>trireme.</i>	(τρήρε-ες)	τρήρεις	τρήρε-ε	
N.	(τρήρε-ος)	τρήρους	(τρήρε-ων)	τρήρων	τρήρε-οιν τρήροι
D.	(τρήρε-ϊ)	τρήρει	τρήρε-σι(ν)		
A.	(τρήρε-α)	τρήρη	(τρήρε-ας)	τρήρεις	
V.	τρήρες		(τρήρε-ες)	τρήρεις	

Singular.		
N.	Σωκράτης	(Περικλέης)
G.	Σωκράτους	(Περικλέε-ος)
D.	Σωκράτει	(Περικλέε-ϊ)
A.	Σωκράτη	(Περικλέε-α)
V.	Σώκρατες	(Περικλέες)

	Περικλῆς	
	Περικλέους	
	(Περικλέει)	Περικλεί
	Περικλέα (Poet. also Περικλῆ)	
	Περικλείς.	

REMARK 1. On the contraction in the Dual of *εε* into *η* (not into *ει*), and in the Acc. Pl. of *-εας* into *-εις*; see § 9, II. When a vowel precedes the endings *-ης*, *-ες*, then *-εα* in proper names in *-κλῆς* is always contracted into *-ᾶ*, and commonly also in adjectives (§ 9, II.), e. g. Περικλέε-α = Περικλέᾶ; ἀκλεής, *without fame*, ἀκλεα = ἀκλεᾶ, ὑγιής, *healthy*, ὑγιᾶ = ὑγιᾶ, ἐνδεής, *poor*, ἐνδέεα = ἐνδεᾶ, ὑπερφυής, *supernatural*, ὑπερφυᾶ = ὑπερφῶ (Acc. Sing. Masc., and Nom., Acc., and Voc. Pl. neuter); but sometimes the contraction into *-ῆ* occurs, e. g. ὑγιῆ, διφυῆ, ἀφυῆ, αἰτοφυῆ, X. R. Equ. 7, 11 (in all the MSS.). The Acc. Pl. Masc. and Fem. has *-εις*, e. g. ὑγιείς, αἰτοφύεις.

REM. 2. Proper names in *-κράτης*, *-σθένης*, *-γένης*, *-φάνης*, etc., also Ἄρης (Voc. Ἄρες), form the Acc. Sing. both according to the first and third Dec., and are hence called *Heteroclites* (i. e. of different declensions), e. g. Σωκράτη and Σωκράτην, according to Dec. I., Ἀλκαμένη and -μένην, Ἀντισθένη and -σθένην, Ἄρη and -ην, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both, without distinction; in words in *-νης*, the form in *-νην* is preferred to that in *-νη*. (The Gen. of Ἄρης in good prose is Ἄρεος [often in Plato], yet in the poets Ἄρεος is also used according to the necessities of the verse.) But in words in *-κλῆς*, the Acc. in *-κλῆν* is first used in later writers. The Pl. is declined according to Dec. I., e. g. Ἀριστοφάναι, τοῖς Λεωκράταις, τοὺς Ἀριστοφάνας, τοὺς Δημοσθένας; still, Ἡρακλέες occurs in Pl. Theact. 169, 6.

REM. 3. The Gen. Pl. of τρήρης occurs, also, in the uncontracted form, viz. τρήρεων; but in all the other Cases it is uniformly contracted; the Dual also in words of this class occurs in an uncontracted form in Attic writers, e. g. ξυγγένεε, and the Tragedians use the uncontracted forms of proper names

¹ σαφέ-ος from σαφέε-ος, the *σ* of the stem being dropped; and so in the other Cases, except the Nom. and Voc.

in -κλέης = κλήs, according to the necessities of the verse, e. g. Ἡρακλέης, Dat. -κλέει, Voc. -κλέες. The contract Acc. in -κλή is rare. The Voc. δ' Ἡρακλές, as an exclamation, belongs to the later prose.

REM. 4. The irregular accent of the Gen. Pl. and Dual is to be noted, viz. τριήρων (instead of τριηρῶν from τριηρέων), τριήρουν (X. H. 1. 5, 19. 5. 4, 56). In addition to this word, adjectives in -ηδης and the word αὐτάρκης, have the like accent, e. g. συνηδέων = συνήδων, αὐταρκέων = αὐτάρκων.

‡ 60. (2) Words in -ως, Gen. -ως, and in -ω and -ω, Gen. -οος.

(a) -ως, Gen. -ως.

Thus, e. g. ὁ ἡ δῶς, jackal, Gen. δῶος, etc. Polysyllables have the Acc. Sing. and Pl. either contracted or uncontracted, e. g. ὁ ἥρως, hero, τὸν ἥρωα and ἥρω, τοὺς ἥρωας and ἥρωs.

(b) -ω and -ω, Gen. -οος.

Substantives of these endings are always feminine. The stem ends in -ος. The short final vowel, according to § 52, 2 (b), is lengthened into ω. The ending -ως, however, is retained in the Attic and Common language only in the substantive αἰδώς (stem αἰδός), and in poetry in ἥως, morning (in Eurip.); but in all other words, it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. ἡχώ (stem ἡχος). On the Voc. in οῖ, see § 53, 4 (3). The Dual and Pl. are formed like the ending -ος of Dec. II; thus, αἰδοί, ἡχοί, etc.

Sing. N.	ἡ αἰδώς (stem αἰδός), shame.	ἡ ἡχώ (stem ἡχος), echo.
G.	(αἰδῶ-ος) αἰδοῦs	(ἡχῶ-ος) ἡχοῦs
D.	(αἰδῶ-ι) αἰδοῖ	(ἡχῶ-ι) ἡχοῖ
A.	(αἰδῶ-α) αἰδῶ	(ἡχῶ-α) ἡχῶ
V.	(αἰδῶ-ι) αἰδοῖ.	(ἡχῶ-ι) ἡχοῖ.

‡ 61. (3) Words in -ας, Gen. -αος, and in -ος, Gen. -εος.

(a) -ας, Gen. -αος.

Only the Neuters τὸ σέλαs, light, and τὸ δέρας, goblet, belong to this class: Gen. σέλα-ος, Dat. σέλα-ι, and σέλ-α; Pl. σέλα-α and σέλ-α, Gen. σελά-ων, Dat. σέλα-σι(ν); Dual σέλα-ε, σελά-ουν.

REMARK 1. On the poetic shortening of the contract α, see § 54, Rem. 4. In the following four Neuters in -ας, the α in the Gen., Dat., and in the Pl., is changed, according to Ionic usage, into the weaker ε, viz.

βρέτας (poet.), *image*, Gen. *βρέτεος*, Pl. *βρέτεια* and *βρέτη*, *βρετέων*
κῶας (poet.), *place*, Pl. in Homer, *κῶα*, *κῶασι*(ν).

οὔδας (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδεϊ* and *οὔδῃ* (Hom.)

κνέφας (poet. and prose), *darkness*, Gen. *κνέφαος* Epic, *κνέφους* Attic, *κνέφα*
Epic, *κνέφη* Attic.

(b) -ος, Gen. -έος.

All substantives of this class are also neuter. In the Nom.,
ε, the stem-vowel of the last syllable, is changed into ο (§ 16, 1).

Sg. N. A.	τὸ γένος (instead of γένες), genus.	τὸ κλέος (instead of κλέες), glory.
G.	(γένε-ος)	γένους (κλέε-ος)
D.	(γένε-ϊ)	γένει (κλέε-ϊ)
Plur. N.	(γένε-α)	γένη (κλέε-α)
G.	γενέ-ων and	γενῶν (κλέ-ων)
D.	γένε-σι(ν)	κλέε-σι(ν)
Dual.	(γένε-ε)	γένη (κλέε-ε)
	(γενέ-ου)	γενοῦν (κλεέ-ουιν)
		κλέη κλεοῦν.

REM. 2. On the contraction of εε into η (instead of ει), and of εα into α (instead of η), when a vowel precedes, see § 9, II. On the poetic shortening of the contracted ā in κλέα, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *ὀρέων*, *βελέων*, *κερδέων*, and almost without exception *ἀνδέων*; in Pl. Polit. 260, α., the uncontracted Dual in εε occurs: *τούτω τῷ γένεε*. In the lyric portions of the Attic tragedians, *πᾶδεα*, *ἄχεα*, etc. occur.

III. WORDS IN -īs, -ūs, -ī, -ū.

§ 62. (1) Words in -īs, -ūs.

The substantives in -īs, -ūs originally ended in -īF̄s, -ūF̄s.
See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm.	ἡ σῦς, sow.	ὁ ἰχθῦς, fish.
G.	κῆ-ός	σῦ-ός	ἰχθῦ-ος
D.	κῆ-ϊ	σῦ-ϊ	ἰχθῦ-ι
A.	κῆν	σύν	ἰχθύν
V.	κῆ	σῦ	ἰχθῦ
Plur. N.	κῆ-ες	σῦ-ες	ἰχθῦ-ες
G.	κῆ-ων	σῦ-ων	ἰχθῦ-ων
D.	κῆ-σι(ν)	σῦ-σι(ν)	ἰχθῦ-σι(ν)
A.	κῆ-ας	σῦ-ας, Attic σῦς	ἰχθῦ-ας, Attic ἰχθῦς
V.	κῆ-ες	σῦ-ες	ἰχθῦ-ες
Dual.	κῆ-ε	σῦ-ε	(ἰχθῦ-ε) ἰχθῦ
	κῆ-οῦν	σῦ-οῦν	ἰχθῦ-οῖν.

REMARK. The contracted Nom. Pl. *αἱ ἄρκυς* occurs in X. Ven. 2, 9; 6, 2
10. 2, 19.

† 63. (2) *Words in -īs, -ī, -ūs, -ū.*

The stem of these substantives ends in *ī* or *ū*. The stem-vowels *i* and *u* remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into *ε* († 16, 2). In the Gen. Sing. and Pl., masculine and feminine substantives take the Attic form in *-ως* and *-ων*, in which the *ω* has no influence on the accent (comp. † 29, Rem. 7). In the Dat. Sing. and in the Nom. and Acc. Pl., contraction occurs.

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σίναπτι, mustard.	τὸ ἕστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἕστε-ος
D.	πόλει	πήχει	σινάπει	ἕσται
A.	πόλιω	πήχυν	σίναπι	ἕστου
V.	πόλι	πήχυν	σινάπι	ἕστου
Plur. N.	πόλεις	πήχεις	σινάπη	ἕσται
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἕστέ-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἕστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἕσται
V.	πόλεις	πήχεις	σινάπη	ἕσται
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πήχέ-οιν	σινάπε-ε σινάπέ-οιν	ἕστε-ε ἕστέ-οιν.

REMARK 1. Here belong all substantives in *-ίς*, *-ψις*, most in *-σις* and many others, e. g. ἡ κόνις, *dust*; ὁ μάντις, *prophet*; ἡ ὄφις, *serpent*; ἡ πίστις, *faith*; ἡ ὕβρις, *abuse*; ὁ πέλεκυς, *axe*; ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*; τὸ τιγγάβαρι, *cinnabar*; τὸ πῶν (poet.), *herd* (without contraction). Adjectives in *-ής*, *-εία*, *-ῶ* are declined in the Masc. and Neut. like πῆχυς and ἕστυ, except that the Gen. Masc. takes the regular forms *-έος*, *-έων* (not *-εως*, *-εων*), e. g. ἡδύς, ἡδέος.

REM. 2. In the Attic poets, though probably only in the lyric passages, the Gen. in *-εος*, from substantives in *-ίς*, occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in *-εε*, one in *-η* is also used; likewise a form in *-ει* (instead of *-εε*), is quoted by the ancient grammarians from Aeschines. — The Acc. Pl. of nouns in *-υς* sometimes occurs uncontracted in the Attic poets, e. g. πῆχεας.

REM. 4. Neuters in *-ι* and *-υ* have the Attic Gen. Sing. very seldom, e. g. ἕστεως, Eur. Bacch. 838 (831). Or. 761 (751).

REM. 5. Adjectives in *-ίς*, *-ι*, e. g. ἱδρῖς, ἱδρῖ, *skilful*, and some substantives in *-ίς*, which are partly poetic, have the regular inflection: *-ος*, *-ι*, *-ες*, etc., or both forms together, e. g. ἡ μῆνις, *anger* (also μῆνιδος, etc.), ὁ ἡ οἷς, *sheep*; τὸ πέπερι (Gen. *-έριος* and *-εος*), *pepper*; ὁ ἡ πόρτις, *calf*; ὁ ἡ πόσις, *spouse* (Gen. *πόσιος*, but Dat. always *πόσει*); ἡ τρόπις, *kid* (also τρόπιδος, etc.); ἡ τύρσις, *tower* (Gen. *τύρσιος*, X. An. 7. 8, 12. *τύρσιν*, ib. 13, but Plural *τύρσεις*, *τύρσει*, etc.); ἡ μάγαις (Gen. *-ιος*, Dat. *μαγάδι*, X. An. 7. 3, 32); some proper names, e. g. Συέννεσις, Ἴρις (Gen. *-ιος*, etc.), X. An. 1. 2, 12; 6. 2, 1 (5. 10, 1), finally one noun in *-ύς*, ἡ ἔγγελυς, but only in the Sing.

Sing. N.	δ, ἡ πόρτις, calf.	ἡ ἔρχελυς, eel.	δ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐρχέλυ-ος	οἷός
D.	πόρτι-ι and πόρτι	ἐρχέλυ-ι	οἷ
A.	πόρτιν	ἐρχελυν	οἷν
V.	πόρτι	ἐρχελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐρχέλεις	οἷες
G.	πορτί-ων	ἐρχέλε-ων	οἷων
D.	πόρτι-σι(ν)	ἐρχέλε-σι(ν)	οἷσι(ν)
A.	πόρτι-ας and πόρτις	ἐρχέλεις	οἷας and οἷς
V.	πόρτι-ες and πόρτις	ἐρχέλεις	οἷες
Dual.	πόρτι-ε πορτί-οιν	ἐρχέλε-ε ἐρχελέ-οιν	οἷε οἷοῖν

REM. 6. Xenophon uses the Ionic forms of οἷς: δῖν, δῖες, δῖων, δῖας, and δῖς.

§ 64. Quantity of the Third Declension.

1. The inflection-endings -α, -ι, -υ, and -ας, are short.

Exception: The α in the Acc. Sing. and Pl. of substantives in -εύς is long, e. g. τὸν λεπέα, τοὺς λεπέας from δ λερεύς, priest.

2. Words, whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις, and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is long or short by nature; α, ι, υ, are long in all Genitives in -αρος, -ιρος, -υρος, e. g. δ δάραξ, breastplate, -άκος; δ ῥίψ, reed, ῥίπός; ἡ ἀκρίς, ray, -ίρος, but ἡ βῶλαξ, clod, -άκος, ἡ ἐλπίς, hope, -ίδος. See fuller explanations in Larger Grammar, Part I. § 291.

§ 65 Accentuation of the Third Declension.

1. The accent remains on the tone-syllable of the Nom. as long as the laws of accentuation (§ 30) permit, e. g. τὸ πρᾶγμα, deed, πρᾶγματος (but πραγμάτων), τὸ ὄνομα, name, ὀνόματος (but ὀνομάτων), δ ἡ χελιδών, swallow, χελιδόνος, Ξενοφών, -ώντος, -όντες, -όντων. Particular exceptions have been noticed in the Paradigms.

2. Monosyllables are accented in the Gen. and Dat. of all Numbers on the final syllable; the long syllable ων and οιν having the circumflex; the others, the acute, e. g. δ μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί(ν).

Exceptions:

(a) The following ten substantives are Paroxytones in the Gen. Pl. and Gen. and Dat. Dual: ἡ δῆς, torch; δ δμῶς, slave; δ ἡ δῶς, jackal; τὸ κρᾶξ, poet. (Gen. κρατός), head; τὸ οὖς (Gen. ὠτός), ear; δ ἡ παῖς, child; δ σῆς, moth; δ ἡ τρώς, Trojan, Trojan woman; ἡ φῆς (Gen. φηδός), a burning; τὸ φῶς (Gen. φωτός), light; e. g. δάδων, δάδων, κράτων, ὥτων, ὥτοι, παίδων, παιδῶν, πείων, τρώων, φῶδων, φάτων (on the contrary, τῶν δμῶων from αἱ δμῶαι, τῶν τρωῶν from αἱ Τρωαί, τῶν φωτῶν from δ φῶς, man; τῶν δωῶν from ἡ δωή, injury).

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, e. g. τὸ ξαρ (Epic ἦρ), *spring*; κῆρ (Epic from κέαρ), *heart*; ὁ λᾶς (from λᾶας), *stone*; ὁ πῶν (from πρηῶν), *hill*, e. g. ἦρος (rarer ξαρος), ἦρε (rarer ξαρι), κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πῶνος, πῶνι.

REMARK. The following contracts, on the other hand, follow the principal rule (No. 2): στῆᾱρ = στῆρ, *willow*; στῆᾱτος = στητός, φρέᾱρ, *well*, φρέᾱτος and φρητός, Pl. φρητῶν, Θρηξ, Θρηξ, Θρήκικος = Θρηκός, and Θρηκός, οἷς, οἶδς, οἷ, οἶων, οἶσι(ν).

(c) Monosyllabic participles, as well as the pronoun τίς; *quis?* retain the accent, through all the Cases, on the stem-syllable; but the pronoun πᾶς and ὁ Πᾶν is an Oxxytone in the Gen. and Dat. Sing.; in the other Cases either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φόντος, ὢν, ὄντος, ὄντι, ὄντων, οἴσι(ν), ὄντοι, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πᾶν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented, in the Gen. and Dat. of all Numbers, like monosyllabic substantives:—

- (a) ἡ γυνή, *wife* (γυναῖκος, γυναῖκι, γυναῖκων, γυναῖκων, γυναῖξί(ν); but γυναῖκα, γυναῖκες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);
- (b) Syncopated substantives in -ηρ, on which see § 55, 2;
- (c) Compounds of εἷς, *unus*, in Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδεῖ; but οὐδέων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;
- (d) The Attic poetic forms, δορός, δορί, from δόρυ.

4. For the accentuation of substantives in -is, -us, Gen. -eas, see § 63; of those in -ῶ (§ 60), the irregular accentuation of the Acc. Sing. of ἡχῶα = ἡχῶ (instead of ἡχῶ), should be noted.

5. (a) In the Voc. of syncopated substantives (§ 55, 2) in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, δύγατερ, Δῆμιτερ, ἄνερ; so also (a) in the following substantives; Ἀπόλλων (ωνος), Ποσειδῶν (ῶνος), σωτήρ (ῆρος), Ἀμφίων (ιονος), δαήρ (έρος); thus, ὦ Ἀπολλων, Πόσειδον, σῶτερ, Ἀμφιον, δᾶερ;—(b) in compound substantives in -ων, Gen. -ονος, in adjectives in -ων, Gen. -ονος, whether simple or compound; also in comparatives in -ίων, -ων (in adjectives and comparatives, also, in the neuter gender), e. g. Ἀγαμέμνων from Ἀγαμέμνων, Ἀριστογόγειτον from Ἀριστογείτων (but Ἰάσον, Παλαῖμον, Φιλῆμον, etc. as simple); ὦ and τὸ εὐδαιμον, ὦ and τὸ ἐλέημον, ὦ and τὸ κάλλιον; (the following are exceptions: ὦ Λακεδᾶμων from Λακεδᾶμων, compounds in -φρων, e. g. ὦ Λυκόφρων from Λυκόφρων, Εὐδύφρων from Εὐδύφρων, ὦ and τὸ δαίφρων from δαίφρων);—(c) in the compound Paroxytones in -ης, mentioned in § 59, e. g. Σώκρατες, Δημόσθενες; ὦ and τὸ αἰθάδες from αἰθάδης, φιλάληδες from φιλαλήδης (but ἀληθές from ἀληθής as a simple), αἰταρκές, κασθήδες.—(Adjectives and substantives in -ωης, -ωδης, -ωλης, -ωρης, -ηρης, are exceptions, e. g. εὐώδης, εὐώδες, ἀμώφης ἀμώφες, πανώλης πανώλες, νεώρης νεώρες, ξιφήρης ξιφήρες, ἡ τριήρης τριήρες, Διώρης ὦ Διώρες.

(b) The Voc. of nouns in -aus, -eus, -ous, -ω, and -ως is Perispomenon, e. g. γραῦ, βασιλεῦ, βοῦ, Σαπφοῖ, αἰδοῖ.

‡ 66. *Gender of the Third Declension.*

The *natural* gender—the masculine and feminine—is distinguished in the third Declension, not by a special form, but partly by the signification, partly by the forms, and in part by usage alone. The following rules will aid in determining the gender:—

I. *Masculines*: (A) *all* nouns whose Nom. and stem (which can be recognized by the Genitive) end in *-αν*, Gen. *-άν-ος*; *-ων*, Gen. *-οντ-ος* and *-ωντ-ος*; *-υν*, Gen. *-ύν-ος* (only *ὁ μοσσύν*, *tower*); *-εις*, Gen. *-εν-ος* (only *ὁ κτεῖς*, *comb*); *-ας*, Gen. *-αυτ-ος*; *-ους*, Gen. *-οντ-ος*, *-ουντ-ος*, *-οδ-ος* (*ὁ πούς*); *-ωρ*, Gen. *-ορ-ος*; *-εως*, Gen. *-εως*; *-ης*, Gen. *(-ε-ος) -ους*; *-ως*, Gen. *-ω-ος*;

(B) the following with exceptions:—

- (a) in *-ην*, Gen. *-ηνος*; but *ὁ ἡ χήν*, *goose*; — in *-ην*, Gen. *-εν-ος*; but *ὁ ἡ ἀθήν*, *gland*, and *ἡ φρήν*, *diaphragm*;
- (b) in *-ων*, Gen. *-ων-ος*; but *ἡ ἄλων*, *threshing-floor*; *ἡ βλήχων* or *γλήχων*, *penny-royal*; *ἡ μελεδών* (poet.), *care*; *ἡ μήκων*, *poppy*; *ἡ πλαταγών*, *rattle* (but *ὁ πλ. petal of the poppy*); *ἡ τρήρων*, *pigeon*; *ἡ αὔλων* (poet., but prose *ὁ*), *ravine*; *ἡ ὁ κώδων* *bell*;
- (c) in *-ηρ*, Gen. *-ηρ-ος*; but *ἡ κήρ*, *fate* (on account of *ἡ κτήρ*, *goddess of fate*); *ὁ ἡ βραστήρ*, *hammer*; (those in *-ηρ* contracted from *-εαρ*, are neuter: *τὸ κήρ* (poet.), Gen. *κήρος*, *heart*; *τὸ ἔαρ*, Gen. *ἔρος*, *spring*); — in *-ηρ*, Gen. *-ρος*; but *ἡ γαστήρ*, *γαστήρ*, *belly*; — in *-ηρ*, Gen. *-ερ-ος*; but *ὁ ἡ αἰθήρ*, *ether*; *ὁ ἡ ἀήρ*, *air*;
- (d) in *-ειρ*, Gen. *-ειρ-ος*; but *ἡ χεῖρ*, *hand* (regularly, *ὁ ἀντίχειρ*, *the thumb*);
- (e) in *-ωρ*, Gen. *-ωρ-ος*; but *τὸ ἔλωρ* (poet.), *booty*; *τὸ πέλωρ* (poet.), *monster*;
- (f) in *-ους*, Gen. *-ο-ος*, see § 57, Rem. 4;
- (g) in *-ως*, Gen. *-ωτ-ος*; but *τὸ φῶς*, *light*;
- (h) in *-ψ*, Gen. *-πος*, *-βος*.

II. *Feminines*: (A) *all* nouns in *-ας*, Gen. *-άδ-ος*; *-εις*, Gen. *-ειδ-ος* (only *ἡ κλεῖς*, *key*); *-αυς*, Gen. *-α-ος*; *-ινς*, Gen. *-ινδ-ος*; *-υνς*, Gen. *-υνδ-ος*; *-ης*, Gen. *-ητ-ος*; *-ις*, Gen. *-ιτ-ος* (only *ἡ χάρις*); *-υς*, Gen. *-υδ-ος* and *-ιδ-ος*; *-ώ* and *-ώς*, Gen. *-ό-ος*;

(B) the following nouns with exceptions:—

- (a) in *-ις*, Gen. *-ι-ος*; but *ὁ χάλκις*, *pure wine*; *ὁ φάλκις*, *a part of a ship*; *ὁ ἄρτις*, *carpenter's tool*; *ὁ κίς*, *corn-worm*; *ὁ γλάνις*, *a kind of fish*; *ὁ λῖς* (Epic), *lion*, and *ὁ ἡ οἷς*, *sleep*; — in *-ις*, Gen. *-εως*, but *ὁ ὄρχις*, *testicle* (*ἡ ὄρχις*, *a kind of olive*); *ὁ ὄφις*, *serpent*; *ὁ* (later also *ἡ*) *ἔχις*, *viper*; *ὁ* (later *ἡ*) *κόρις*, *bug*; *οἱ* and *αἱ κύρβεις*, *law-tables*; — in *-ις*, Gen. *-ιδ-ος*; but *ὁ φάδις*, *-ιδος*, *a kind of cake*; *ἡ ὁ τίγρις*, Gen. *-ιος* and *-ιδος*, *tiger*; — in *-ις*, Gen. *-ιδ-ος*; but *ὁ ἡ ὄρνις*, *bird*; — in *-ις*, Gen. *-ύν-ος*; but *ὁ δελφίς*, *dolphin*; *ὁ ἱκτίς*, *weasel*; *ὁ ἡ ὄϊς*, *heap*; *ὁ τελεμίς*, *marsh-mud*;
- (b) in *-υς*, Gen. *-ω-ος*; but *ὁ βότρυς*, *cluster*; *ὁ ὄρνυς*, *footstool*; *ὁ ἰχθύς*, *fish*; *ὁ μῦς*, *mouse*; *ὁ νέκυς*, *corpse*; *ὁ στάχυς*, *ear of corn*; *ὁ σκόλλυς*, *mode of tonaure*; *ὁ τίφης*, *the night-mare*; *ὁ κώνυς*, *a Median garment*; *ὁ ἡ ὕς* or *οὔς*,

εσσινα; δ *μελάνθρυς*, *tun-fish*; ἡ (later also δ) *ἐγγελευς*, *eel*; δ *χρέμυς*, a *sea-fish*; — in -*us*, Gen. -*ews*; but δ *πέλεκυς*, *axe*; δ *πῆχυς*, *cubit*;

- (c) in -*ων*, Gen. -*on-os*; but δ *ἄκμων*, *anvil*; δ *πρίων*, *saw*; δ *κανών*, *rule*; δ *ἄξων*, *axle*; δ *σείσων*, *earthen-vessel*; δ *ἐπισείων*, *flag*; δ ἡ *κίων*, *pillar*; δ *κλαδών* and *ἀκρέμων*, *bough*; δ *λαγών*, *gulf*; δ *πλαγγών*, *doll*; δ *αυρηθδών*, *ant's nest*; δ ἡ *ἄλεκτρυνών*, *cock and hen*.

REMARK 1. Nouns in -*ξ* are partly masculine, partly feminine, except those in -*αξ* (Gen. -*ākos*), which are masculine; most of those in -*ξ* are feminine; the larger part of those in -*ψ* are masculine, but many are feminine, e. g. ἡ *καλαῦροψ*, -*σπος*, *shepherd's crook*; ἡ *λαίλαψ*, *tempest*; ἡ ὕψ (vox), *δῆψ*, *voice*; ἡ (rarely δ) ὤψ, *ώπος*, *face*; ἡ *φλέψ*, *φλεβός*, *vein*; ἡ *χέρνιψ*, *holy-water*; ἡ *κατῆληψ*, -*ιφος*, *upper story*, etc.

III. *Neuters*: (A) all in -*α*, Gen. -*at-os*; -*η*, Gen. -*ηt-os* (only τὸ *κῆρη*); -*ι*, Gen. -*it-os* (only τὸ *μέλι* with its compounds); -*υρ*, Gen. -*υr-os* (only τὸ *πῦρ*, Gen. *πυρ-ός*, *fire*); -*αρ*, Gen. -*at-os* or -*ηr*, Gen. -*ηt-os*; -*ορ*, Gen. -*or-os*; -*ας*, Gen. -*at-os*; -*ος*, Gen. (-*os*) -*ous*; -*ι*, Gen. -*eos*; -*υ*, Gen. -*u-os*, and -*eos*, and -*at-os*, § 68, 1; —

(B) the following with exceptions: (a) -*αρ*, Gen. -*ar-os*; but δ *ψάρ*, *starling*; (b) -*ας*, Gen. -*as-os*; but δ *λᾶς*, *stone*; (c) -*ωρ*, Gen. -*at-os* (except δ *ἄχωρ*, *λχώρ*, *ἔστωρ*, *ἡλέκτωρ*, § 68, 15).

REM. 2. The following single words may be noted in addition: ἡ *δαΐς*, Gen. *δαιτ-ός*, *feast*; τὸ *σταῖς* or *σταῖς*, *σταϊτός*, *dough*; τὸ *οὔς*, Gen. *ώτ-ός*, *ear*.

§ 67. *Anomalous Forms of the Third Declension.*

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes: —

(a) The first class includes those substantives whose Nom. cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ *γυνή*, *wife*, Gen. *γυναικ-ός*.

(b) The second class includes those substantives, which, with one Nom. form, have in some or all of the Cases, two modes of formation; both of these, however, may come, in accordance with the general rules, from one form of the Nom., e. g. δ ἡ *ὄρνις*, Gen. -*ōnos*, *bird*, Pl. *ὄρνιδες* and *ὄρνεις*, as if from *ὄρνις*, Gen. -*eos*. These substantives are called *Heteroclites* (i. e. of different declensions or irregularly declined).

(c) The third class includes substantives, which, with one Nom. form, admit, in some or all of the Cases, two modes of formation, one of which may be derived from the Nom. form in use, but the other supposes a different Nom. form, e. g. *δερᾶπων*, -*οντος*, *servant*, Acc. *δερᾶποντα* and poet. *δέραπα*, as if from *δέραψ*. This formation is called *Metaplasma* (transformation), and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is called the *Theme*.

‡ 68. *Anomalous Forms of the Third Declension.*

1. Γόνυ (τὸ, *knee*), and δόρυ (τὸ, *spear*), see ‡ 54 (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also in the Attic poets, the Gen. δορός, Dat. δορί, and even δόρει, and Pl. δόρη instead of δόρατα, are formed from δόρυ; and in the phrase, δορὶ ἐλαῖν, *to take a prisoner of war*, this Dat. form is retained even by the Attic prose writers.

2. Γυνή (ἡ, *woman*), Gen. γυναικ-ός (as if from γίναϊξ), Dat. γυναικ-ί, Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί (ν), γυναικας; on the accentuation, see ‡ 65, 3 (a).

3. Δόρυ, see γόνυ, No. 1.

4. Ζεύς, Gen. Διός, Dat. Διί, Acc. Δία (as if from Δίς), Voc. Ζεῦ.

Poet. corresponding forms are Ζηνός, Ζηνί, Ζήνα.

5. Θεράπων (ὁ, *servant*), -οντος. In Eurip. Acc. Θέραπα, Pl. Θέραπες, ‡ 67 (c).

6. Κάρα (τὸ, *head*), an Epic and poetic word, Gen. κρατ-ός, Dat. κρατί and κάρη, Acc. τὸ κάρα, τὸ κῶρα (τὸν κῶρα, ‡ 214); Acc. Pl. τοὺς κῶρας, ‡ 67 (c).

7. Κλεῖς (ἡ, *key*), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλεῖν (‡ 53, Rem. 1), later κλεῖδα; Pl. Nom. and Acc. κλεῖς, and κλεῖδες, κλεῖδας, ‡ 67 (b).

Old Attic, κληξ, κληδός, κληδί, κληδα.

8. Κύων (ὁ, ἡ, *dog*), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνῶν, κυσί, κύνας.

9. Λίπα (τὸ, *oil, fatness*), in the Epic dialect always in the phrases, ἀλείψασθαι λίπ' ἐλαίῳ, χρίσαι and χρίσασθαι λίπ' ἐλαίῳ, and so also in the Attic prose, ἀλείφεισθαι, χρίεισθαι λίπα; λίπα is thus an abridged Dat. instead of λίπαϊ, λίπα, from τὸ λίπα, Gen. -ας, but ἔλαιον must be considered as an adjective from ἐλάα, *olive*, so that λίπα ἔλαιον means *olive-oil*.

10. Μάρτυς (ὁ, *witness*), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, and in Simonides μάρτυν; Dat. Pl. μάρτυσι (ν).

11. Ναῦς (ἡ, *ship*), Gen. νεώς, Dat. νηί, Acc. ναῦν, Voc. wanting; Dual, Gen. and Dat. νεοῖν (Nom. and Acc. wanting); Pl. νῆες, νεῶν, ναισι (ν), ναῖς. Comp. γραῦς, ‡ 57.

In Attic poets and later prose also, νηός, νηί, νῆα, etc

2. Ὀρνίς (ὁ, ἡ, *bird*), Gen. ὀρνίθ-ος, etc. The Pl. has a collateral form declined like πόλις, except the Dat.: ὀρνίθες and ὀρνεις, ὀρνίθων and ὀρνεων, ὀρνίσι, ὀρνίθας, ὀρνεις, and ὀρνίς, † 67 (b). So Ἀνάχαρσις, Ἀναχάρσιδος, and Ἀναχάρσεως.

In the Attic writers, the ι is sometimes short, ὄρνις, ὄρνιν, Aristoph. Av. 16. 270, 335 (but ὄρνις, ὄρνιν, 70, 103, 73).

13. Πύξις (ἡ, *place of meeting*), Gen. πυκν-ός, Dat. πυκνί, Acc. πύκνα.

14. Σῆς (ὁ, *moth*), Gen. σε-ός; Pl. σέες, Gen. σέων, etc.; in the later writers, Gen. σπηός.

15. Σκῶρ (τὸ, *dirt*), Gen. σκατός, etc., and ὕδωρ (τὸ, *water*), Gen. ὕδατος, etc. To both of these belong:—

16. Φρέαρ (τὸ, *a well*), and στεάρ (τὸ, *tallow*), Gen. -έατος and -ητός (a long in Attic, short in Epic).

17. Φθόϊς, φθοῖς (ὁ, *art of cooking*), Gen. φθοι-ός and (from φθοῖς) φθοῖδ-ος; Pl. φθόεις and φθοῖδες.

18. Χοῦς (ὁ, *a measure*), χοός, χοῖ, χοῖν, χόες, χοῶν, χουσί, χόας like βούς († 57); also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The latter forms are preferred by the Attic writers; χοῦς, with the meaning of *mound*, is inflected only like βούς. The form χοεύς is Ionic, Dat. χοεῖ.

19. Χρῶς (ὁ, *skin*), χρωτ-ός, χρωτί, χρῶτα. Collateral forms in the Ionic dialect and the Attic poets, are, Gen. χρο-ός, χροῖ, χρόα, like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *it shaves close to the skin, it comes home*, Soph. Aj. 786.

† 69. Defective Nouns of the Third Declension.

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g.

Χρέως (τὸ, *debt*), Ionic-Attic form for the Nom., Gen., and Acc.; also τὸ χρεῖος, Gen. χρέους, Pl. τὰ χρέα, Gen. χρεῶν; the Dat. and Dual are wanting; ὕπαρ and ὕπαρ (only as Nom. and Acc.), *in dreaming and waking*; ὄφελος (only as Nom. and in the construction of the Acc. with the Inf.), *advantage*; μάλα only in the phrase ὑπὸ μάλας, *under the arm*.

REMARKS ON THE DECLENSIONS.

§ 70. I. *Redundant Nouns.*

Nouns are called *Redundant*, which have two modes of inflection in all or in most of the Cases:—

A. They belong to the same declension,

(a) of the same gender, e. g.

δ λαός and λαός, *people*; δ ναός and ναός, *temple*; δ λαγός and λαγός, *hare*; δ κάλως, *rope*, Pl. also κάλοι; ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι; ἡ Γοργών and Γοργών.

(b) of different genders (hence called heterogeneous), e. g.

δ νῶτος and τὸ νῶτον, *back* (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3); δ ζυγός and τὸ ζυγόν, *yoke*. — In the Pl. the neuter form of these heterogeneous nouns is more frequently used, e. g. δ σῖτος, τὰ σῖτα; οἱ δεσμοί, and more commonly τὰ δεσμά; δ σταδμός, *a station, balance*, οἱ σταδμοί and τὰ σταδμά, *stations*, and τὰ σταδμά, sometimes also *balances*; οἱ ζυγοί does not probably occur.

B. To different declensions, and commonly of different genders (heterogeneous), e. g.

δ φθόγγος and ἡ φθογγή, *voice*; δ χώρος and ἡ χώρα, *space*; ἡ ἔχθη and δ ἔχθος, *rising ground*; ἡ δίψα and τὸ δίψος, *thirst*; ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. It should be observed further, that the word δ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ; these three forms are almost entirely poetic (πρεσβύτερος and πρεσβύτατος formed from this, are in frequent use); in the Common Language, δ πρεσβύτερος, -ου, *elder*; in the meaning of *messenger*, envoy, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; but in the Pl. οἱ and τοὺς πρέσβεις, πρέσβων, πρέσβεις; also, τὸ δάκρυον and τὸ δάκρυ *tear*. The latter and older form is retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found even in the Attic prose-writers (Thu. 7, 75; Dem. c. Onet. I. § 32).

§ 71. II. *Heteroclites.*

Heteroclites [§ 67 (b)] have two modes of formation; they are either of the third Dec., which have been already presented together (§ 68), or of two different declensions. Those of different declensions are, e. g. as follows:—

A. Of the First and Third Declension.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:—

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases according to both

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declensions: δ *μύκης*, *pushtroom*, Gen. *μύκου* and *μύκητος*, and some proper names, e. g. *Χάρης*. The name *Θαλής*, in the old Attic, has the Ionic Gen. form *Θάλειω*, Dat. *Θαλήῃ*, Acc. *Θαλήῃν*; in the later writers, *Θαλοῦ* and *Θάλητος*, *Θάλητι* and *Θάλητα*. Observe that the accent is drawn back on *Θάλειω*.

(b) The proper names mentioned, § 59, Rem. 2, have *η* as well as *ην* in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) Of the Common second and third declensions: several substantives in *-ος*, as masculine, are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. δ and *τὸ ὄχος*, *chariot*, *τοῦ ὄχου* and *ὄχους*, *τὸν ὄχον* and *τὸ ὄχος*; δ and *τὸ σκοτός*, *darkness*.

(b) Of the contract second and third declensions:—

πρόχος (*ῆ*, *watering-pot*), Att. *πρόχους*, Gen. *πρόχου*, etc., Dat. Pl. *πρόχουσι* (like *βοῦς*, *βοῦσιν*).

Οἰδίπους, Gen. *Οἰδίποδος* and (poet.) *Οἰδίπου*, Dat. *Οἰδίποδι*, Acc. *Οἰδίποδα* and *Οἰδίπουν*, Voc. *Οἰδίπου*.

(c) Of the Attic second and third declensions:—

In the Acc. Sing., δ *γέλως*, *laughter*, *γέλωτος*, *γέλωτι*, Acc. *γέλωτα* and *γέλων*, and the three following: *πάτρις*, *patruus*, *μήτρις*, *avunculus*, and *Μῖνως*, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the Attic second Dec.; in the other Cases, according to the third Dec.

πάτρις, Gen. *πάτρω* and *πάτρωος*, Dat. *πάτρωι*, Acc. *πάτρων* and *πάτρωα*;
Μῖνως, Gen. *Μίνω* and *Μίνωος*, Dat. *Μίνωι*, Acc. *Μίνω* (§ 48, Rem. 1), *Μίνων* and *Μίνωα*.

† 72. III. Metaplasts.

Metaplasts [§ 67 (c)] like Heteroclites, have two modes of formation; they are either of the third declension, which have been already presented together (68), or of two different declensions. Those of different declensions are, e. g. as follows:—

(a) Of the Common second and third declensions:—

Δένδρον (*τὸ*, *tree*), Gen. *δένδρου*, etc.; but in the Dat. Pl. among the Attic writers, *δένδρεσι* (from the stem *τὸ ΔΕΝΔΡΟΣ*) and *δένδροις*; the first form is regarded by the Atticists as the better. To this stem belong, also, the forms *νῦ δένδρει* and *τὰ δένδρη*, which occur in the Attic poets, and in later prose writers.

Κοινωνός (*ὁ*, *partaker*), Gen. *κοινωνοῦ*, etc.; Xenophon uses the forms *οἱ κοινωνῶνες* and *τοὺς κοινωνῶνας* (from *ΚΟΙΝΩΝ*).

Κρίνον (τὸ, *lily*) Gen. κρίνου, etc., with the secondary form in the Dat. Pl. κρίνεσι in Aristoph. from the Pl. κρίνεα (in Herod.). Comp. δένδρον.

Λᾶς (ὁ, *stone*), Gen. λᾶος and in Soph. O. C. 196. λᾶον.

Ὁ δνειρος [and poetic τὸ δνειρόν], *dream*, Gen. δνειρον and δνειρατος.

Πῦρ (τὸ, *fire*), πυρός. But Pl., τὰ πυρά, *watch-fires*, according to the second Dec.

Υἱός (ὁ, *son*), Gen. υἱοῦ, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme *ΤΙΕΤΣ, Gen. υἱέος, Dat. υἱεῖ (Acc. υἱέα is rejected); Pl. υἱεῖς, Gen. υἱέων, Dat. υἱέσι, Acc. (υἱέας), Attic υἱεῖς (§ 57, Rem. 1); Dual, υἱέε, Gen. υἱέων.

(b) Of the Attic second and third declensions:—

The three substantives, ἡ ἄλως, *threshing-floor*; ὁ ταῶς, *peacock*; and ὁ τυφῶς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταῶς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταῶν; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωσι(ν), ταῶνι, ταῶνες, ταῶσι, etc., are used on account of their greater perspicuity.

§ 73. Indeclinable and Defective Nouns.

1. Substantives which do not vary the termination, but retain in all the Cases the form of the Nom., are called indeclinable. Except foreign proper names, as δ' Ἀβραάμ, τοῦ Ἀβραάμ, and the indeclinable cardinal numbers, all indeclinable nouns are of the neuter gender. Here belong especially:—

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ, ἕλφα;
- (b) Most of the cardinal numbers, e. g. δέκα ἀνδρῶν;
- (c) Τὸ, τοῦ, τῷ, χρεών, *necessity, destiny*, and δέμυς with ἐστίν and εἶναι, and several foreign words, e. g. τὸ, τοῦ, τῷ πᾶσχα;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed defective in number. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*; οἱ ἑτησίαι, *the Etesian wind*; αἱ Ἀθῆναι, *Athens*; τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

CHAPTER II.

The Adjective and Participle.

§ 74. *Gender and Declension of the Adjective and Participle.*

1. The Adjective and the Participle, like the Substantive, have three genders, being varied by inflection to agree with the gender of their substantive. But all adjectives have not separate forms for the three genders; many have but two endings, one for the Masc. and Fem., the other for the Neuter, e. g. ὁ σὼφρων ἀνὴρ, ἡ σὼφρων γυνή, τὸ σὼφρον τέκνον. Several, indeed, have but one ending, commonly used only for the Masc. and Fem. See § 80, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή.

2. In Adjectives and Participles of three endings, the Masc. and Neuter belong to the same declension (second or third), and the Neuter is like the Masc. in the Gen. and Dat.; the Fem. is always of the first Dec.

REMARK 1. Hence, in an Adjective in -os of three endings, the Masc. is declined like λόγος (§ 46), the Fem. like δίκη or σκιά (§ 44), and the Neut. like σῶκος (46).

REM. 2. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted hereafter. But it may be remarked here, as an essential deviation, that Participles always have the Voc. of the third Dec. like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:—

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κοῦφος, κοῦφη, κοῦφον; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρην, τέρεινα, τέρεν; βαρύς, βαρεῖα, βαρύ; βουλευσας, βουλεύσασα, βουλεύσαν· τιθεῖς, τιθεῖσα, τιθέν.

REMARK 1. In adjectives in -as, -η, -ον, or -ος, -ᾶ, -ων, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνδράπινος, ἀνδραπίνῃ, ἀνδράπινον; ἐλεύθερος, ἐλευθερά, ἐλεύθερον; κούφος, κούφῃ, κούφον; σπουδαῖος, σπουδαία, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνδράπιναι, ἐλεύθεραι, κούφαι, σπουδαῖαι, like ἀνδράπιοι, ἐλεύθεροί, κούφοι, σπουδαῖοι. Hence the difference between Πόδιαι, Λύκλαι (γυναῖκες), as adjectives, and Ποδαῖαι, Λυκῖαι, as substantives, according to § 45, 6.

2. Participles accent the same syllable in the Neuter Nom. as in the Masc., when the nature of the syllable permits, e. g.

παιδεύων,	πα.δεῦον	τιμῆσων,	τιμῆσον
φιλῶν,	φιλοῦν	λιπῶν,	λιπὸν.

REM. 2. Yet Adjectives sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -δος, -όη, or -δα, -δον (except the Nom. and Acc. Dual Masc. and Neuter, which are Oxytones, § 49, 3), are Perispomena through all the Cases and Numbers, though the uncontracted forms of those in -εος are Proparoxytones, e. g. ἀργυρεος = ἀργυροῦς, ἀργυρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εἰνους, εἰνουν, see § 49, 3.

4. Barytone feminines of adjectives and participles, whose Masc. is of the third declension, are Perispomena [§ 45, 6 (b)] in the Gen. Pl., but all the other Cases retain the accent of the Masc., e. g.

βαρὺς, -εῖα, -ύ	Gen. Pl. βαρέων, βαρειῶν
χαρλεῖν, -λεσσα, -λεν	" χαριέντων, χαριεσσῶν
μέλας, μέλαινα, μέλαν	" μελάνων, μελαινῶν
πᾶς, πᾶσα, πᾶν	" πάντων, πασῶν
τυφδεῖς, -εῖσα, -έν	" τυφδέκτων, τυφδειςῶν
τύψας, τύψασα, τύψαν	" τυψάντων, τυψασῶν; but,
ἀνδράπινος, -ίνη, -ινον	" ἀνδραπίνων, as Masc., F., and N.
ἐλεύθερος, -ερά, -ερον	" ἐλευθέρων, as Masc., F., and N.
τυπτόμενος, -ένη, -ενον	" τυπτομένων, as Masc., F., and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2 (c).

REM. 4. On the accentuation of the Nominative of compound adjectives, the following things are to be noted:—

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule [§ 30, 1, (c)], and are Proparoxytones, e. g. φιλότεκνος (from τέκνον), πάγκακος (from κάκος). But if the last part is formed of a verb, then adjectives with a long penult, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινοποός, δεινός; but those with a short penult, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones;	λιθόβολος, cast down by stones;
μητροκτόνος, matricide;	μητρόκτονος, slain by a mother;
θηροτρόφος, nourishing wild beasts;	θηρότροφος, no trished by wild beasts.

Words compounded with prepositions, a privative and intensive, εὐ and

δυσ, and ἀει, ἄγαν, ἀρι, ἀρτι, ἐρι, ἥμι, ζα, παν, and πολυ, are always Proparoxytones, and hence exceptions to the rule respecting words with a short penult.

(b) Verbal adjectives in -τός remain Oxytones, even in compounds, if they have three endings, but are Proparoxytones, if they have but two. See § 78, I. (c).

(c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPLE ENDINGS.

‡ 76. I. *Adjectives and Participles of three Endings.*

I. -ος, -η, -ον:	Nom.	ἀγαθός,	ἀγαθή,	ἀγαθόν, good,
	Gen.	ἀγαθοῦ,	ἀγαθῆς,	ἀγαθοῦ
	Nom.	ὀρθός,	ὀρθή,	ὀρθόν, eighth,
	Gen. Pl.	ὀρθῶν,	ὀρθῶν,	ὀρθῶν (§ 75, 4.)
	Nom.	γραφόμενος,	γραφομένη,	γραφόμενον
	Gen. Pl.	γραφομένων,	γραφομένων,	γραφομένων
-ος, -ᾱ, -ον:	Nom.	δικαίος,	δικαίᾱ,	δικαίον, just,
	Gen.	δικαίου,	δικαίας,	δικαίου
	Gen. Pl.	δικαίων,	δικαίων,	δικαίων
	Nom.	ἐχθρός,	ἐχθρά,	ἐχθρόν, hostile,
	Gen.	ἐχθροῦ,	ἐχθρᾱς,	ἐχθροῦ
	Nom.	ἄδρός,	ἄδρά,	ἄδρόν, full,
	Gen.	ἄδρου,	ἄδρᾱς,	ἄδρου
	Gen. Pl.	ἄδρων,	ἄδρων,	ἄδρων.

Most of the adjectives belong to this class. The Fem. ends in α, when preceded by ι or ρ, § 43, 1. Still, adjectives in -ος have -α in the Fem., when ρ precedes ο, otherwise, -ή, e. g. ἄδρά, yet ὀρθή. On the accentuation of adjectives in -ος, -η (-ᾱ), -ον, see § 75.

Adjectives in -εος, -έα, -εον, which denote the material, e. g. χρύσεος, golden; ἀργύρεος, silver; κεράμεος, earthen; and multiplicative adjectives in -έος, -έη, -έον, e. g. ἀπλός, single; διπλός, double, are contracted. On the accentuation of those in -εος, -έα, -εον, see § 75, 3, and on the contraction of those in -έα into -ᾱ, -έη into -ῆ, and -έα into -ᾱ, see § 9, II.

χρῦς-εος,	χρυσ-έα,	χρῦς-εον
χρυσ-οῦς,	χρυσ-ῆ,	χρυσ-οῦν
ἑρέ-εος,	ἑρε-έα,	ἑρέ-εον
ἑρε-οῦς,	ἑρε-ᾱ,	ἑρε-οῦν
ἀργυρ-εος,	ἀργυρ-έα,	ἀργυρ-εον
ἀργυρ-οῦς,	ἀργυρ-ᾱ,	ἀργυρ-οῦν
διπλ-έος,	διπλ-έη,	διπλ-έον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Contraction is seldom omitted in Attic classic prose, not frequently in the Tragedians, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄδρός, -ᾱ, -έον, crowded, is rarely found contracted; δικρός, -ᾱ, -έον, two-pronged, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ἡ δικρά; ὁ γδοος is always uncontracted.

II. -ός, -είᾱ, -ός:	Nom.	γαλκός, γαλκεῖα, γαλκό, sweet,
	Gen.	γαλκός, γαλκεῖας, γαλκός
	Gen. Pl.	γαλκῶν, γαλκειῶν, γαλκῶν (§ 75, 4.)

The declension of the Masc. is like *πῆχυς*, though with the common genitives in *-έος, -έων*; the declension of the Neut. is like *ἄστυ*, yet always uncontracted in the Pl. (*-έα*). The only deviations from the regular accentuation are, *ἡμίςυς, ἡμίσεια, ἡμισυ*, half; *δῆλυς, δῆλεια, δῆλυ*, female; *πρέσβυς*, old (used only in the Masc.), and some poetic forms. *Θῆλυς* is sometimes used as feminine in Homer and in the Tragedians.

REM. 2. The adjective *ἡμίςυς*, in the Attic writers, has both the contracted and uncontracted forms in the Acc. Pl., *ἡμίσεις* and *ἡμίσεας*; also the Neut. *ἡμίσεια* is found in several passages in Demosthenes in the contracted form *ἡμίσει*. Sometimes the Ionic Fem. form *-έα* occurs, e. g. *πλατέα*, X. R. Equ. 1, 14. (in all MSS.) *ἡμίσεας*, Pl. Menon. 83, c. in the best MSS.

III. <i>-ός, -ῶσα, -όν</i> :	Nom.	<i>δεικνύς, δεικνύσα, δεικνόν</i> , showing,
	Gen.	<i>δεικνύντος, δεικνύσης, δεικνύντος</i>
	Gen. Pl.	<i>δεικνύντων, δεικνυσῶν, δεικνύντων</i> (§ 75, 4.)
	Nom.	<i>φύς, φῦσα, φύν</i> , produced,
	Gen.	<i>φύντος, φύσης, φύντος</i> [§ 65, 2 (c).]
	Gen. Pl.	<i>φύντων, φουσῶν, φύντων</i> .

So the Pres. and second Aor. Act. participles of verbs in *-μυ*. For the declension of the Masc. and Neut., see § 54 (d).

IV. <i>-εις, -εσσα, -εν</i> :	Nom.	<i>χαρίεις, χαρίεσσα, χαρίεν</i> , lovely,
	Gen.	<i>χαρίεντος, χαρίεσης, χαρίεντος</i>
	Gen. Pl.	<i>χαριέντων, χαριεσσῶν, χαριέντων</i> .

For the declension of the Masc. and Neut., see § 54 (d), the only difference being that the Dat. Pl. ends in *-εσι*, not *-εσι*, e. g. *χαρίεσι*. — The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone; yet the ancient grammarians prescribe that the Neut. of *χαρίεις* should be accented on the antepenult, hence *χαρίεν*.

REM. 3. Some of the adjectives in *-ήεις, -ήεσσα, -ήεν*, and *-δείς, -δέσσα, -δέεν*, admit contraction, e. g.

	Nom.	<i>τιμήεις, τιμήεσσα, τιμήεν</i> , honored,
		<i>τιμῆς, τιμήσσα, τιμῆν</i>
	Gen.	<i>τιμῆντος, τιμήσης, τιμῆντος</i>
	Nom.	<i>μελιτόεις, μελιτόεσσα, μελιτόεν</i> , honeyed,
		<i>μελιτοῦς, μελιτούσσα, μελιτοῦν</i>
	Gen.	<i>μελιτοῦντος, μελιτούσης, μελιτοῦντος</i> .

V. <i>-εις, -εῖσα, -έν</i> :	Nom.	<i>λειφδεῖς, λειφδεῖσα, λειφδέεν</i> , relictus,
	Gen.	<i>λειφδέντος, λειφδείσης, λειφδέντος</i>
	Gen. Pl.	<i>λειφδέντων, λειφδεισῶν, λειφδέντων</i>
	Nom.	<i>τιδέεις, τιδέισα, τιδέεν</i> , placing,
	Gen.	<i>τιδέντος, τιδείσης, τιδέντος</i> .

For the declension of the Masc. and Neut., see § 54 (d), and also in the Dat. Pl., e. g. *τυφδεῖσι*. So likewise the first and second Aor. Pass. Participle, and the Pres. and second Aor. Active Part. of *τίθημι* and *ἵημι*, e. g. *ἰεῖς, ἰεῖσα, ἰέν, εἰς, εῖσα, ἐν, δεῖς, δεῖσα, δέν*.

VI. <i>-άς, -αινά, -άν</i> :	Nom.	<i>μέλας, μέλαινα, μέλαν</i> , black,
	Gen.	<i>μέλανος, μελαινης, μέλανος</i>
	Gen. Pl.	<i>μελάνων, μελαινῶν, μελάνων</i> .

In the same manner only *τάλας, τάλαινα, τάλαν*, unhappy, the feminine Voc. of which has also *τάλαν*. For the declension of the Masc. and Neut., see § 54 (d), with Rem. 6.

VII. -ās, -āσα, -āv: Nom.	πās, πāσα, πāv, <i>all, every,</i>
Gen.	παντός, πάσης, παντός
Gen. Pl.	πάντων, πασῶν, πάντων.

In the same manner only the compounds of πās, e. g. ἀπās (ἀπāσα, ἀπαν), συμπās, πρόπās, etc.; these compounds have a short *a* in the Neut., in dactylic and anapestic verse. See § 54 (d), for the declension of the Masc. and Neut., and § 65, 2 (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

VIII. -ās, -āsά, -āv: Nom.	λείπās, λείψāsά, λείψαν, <i>having left,</i>
Gen.	λείψαντος, λειψάσης, λείψαντος
Gen. Pl.	λειψάντων, λειψασῶν, λειψάντων.

So the first Aor. Act. Part., and also the Pres. and second Aor. Act. Part. of ἵστημι: ἱστάς, -άσα, -άν; στάς, -άσα, -άν. For the declension, see § 54 (d).

IX. -ην, -εινα, -εν: Nom.	τέρην, τέρεινα, τέρεν (poetic), <i>smooth,</i>
Gen.	τέρενος, τερείνης, τέρενος
Gen. Pl.	τερένων, τερεινῶν, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

X. -ούς, -οῦσα, -όν: Nom.	διδούς, διδοῦσα, διδόν, <i>giving,</i>
Gen.	διδόντος, διδούσης, διδόντος
Gen. Pl.	διδόντων, διδουσῶν, διδόντων.

Thus only the Part. Pres. and the second Aor. Act. (δούς, δοῦσα, δόν, Gen. δόντος, δούσης, Gen. Pl. Fem. δουσῶν) of verbs in -ωμι.

XI. -όν, -οῦσα, -όν: Nom.	ἐκόν, ἐκούσα, ἐκόν, <i>willing,</i>
Gen.	ἐκόντος, ἐκούσης, ἐκόντος
Gen. Pl.	ἐκόντων, ἐκουσῶν, ἐκόντων.

Thus only the compound ἀέκων, commonly ἔκων, ἔκουσα, ἔκον. For the declension, see § 54 (d).

XII. -ων, -ουσα, -ον: Nom.	λείπων, λείπονσα, λείπον, <i>leaving,</i>
Gen.	λείποντος, λειπούσης, λείποντος
Gen. Pl.	λειπόντων, λειπουσῶν, λειπόντων.

So also the Pres., Fut., and second Aor. Act. Part., the last, however, with a different accentuation: -ών, -ούσα, -όν, e. g. λιπών, -ούσα, -όν. For the declension, see § 54 (d). In the same manner, the Present participles of contract verbs in -άω, -έω, and -όω, e. g.

Nom.	τιμῶν, -ῶσα, -ῶν	Nom.	φιλῶν, -οῦσα, -οῦν
Gen.	τιμῶντος, -ώσης, -ῶντος	Gen. Pl.	φιλοῦντων, -ουσῶν, -οῦντων.
Gen. Pl.	τιμῶντων, -ωσῶν, -ῶντων.	Nom.	μισθῶν, -οῦσα, -οῦν
		Gen. Pl.	μισθοῦντων, -ουσῶν, -οῦντων.

The Fut. Act. Part. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -ούσα, -οῦν (formed from σπερέων, etc.), from σπείρω, *to sow*.

XIII. -ώς -υῖα -ός: Nom.	τετυφώς, τετυφῦα, τετυφός, <i>having struck,</i>
Gen.	τετυφότης, τετυφύας, τετυφότης
Gen. Pl.	τετυφόντων, τετυφῦων, τετυφόντων.

On the form ἑστάς, -ῶσα, ἑστώς and -ός, etc., see below, § 193, Rem. 2 and 3.

XIV. The adjectives, μέγας, μεγάλη, μέγα, great, πολύς, πολλή, πολλό, much, are irregular in the Nom., Acc., and Voc. of the Masc. and Neut. Sng.; the other parts are regular; but even πολλός instead of πολλόν or πολύ, occurs in the Attic poets; Aesch. S. 824, uses the Voc. μέγαλε; πρᾶος, πραεῖα, πρᾶον, soft, is also irregular; it has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πραῖς, -εἰ, -ῶ (comp. γλυκύς, -εῖα, -ύ), which occurs in the Dialects. See the Paradigm.

† 77. Paradigms.

S. N.	ἀγαθός	ἀγαθή	ἀγαθόν, good	φίλος	φίλη	φίλον, lovely
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλου	φίλης	φίλου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλῳ	φίλῃ	φίλῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλον	φίλην	φίλον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλι	φίλη	φίλον
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλοι	φίλαι	φίλα
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλων	φίλων	φίλων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φίλαις	φίλοις
A.	ἀγαθοὺς	ἀγαθάς	ἀγαθά	φίλους	φίλας	φίλα
V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλοι	φίλαι	φίλα
Dual.	ἀγαθῶ	ἀγαθαί	ἀγαθῶ	φίλῳ	φίλῃ	φίλῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φίλοιν	φίλων	φίλοιν
S. N.	γλυκύς	γλυκεῖα	γλυκύ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκέος	γλυκεῖας	γλυκέος	πράου	πραεῖās	πράου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράῳ	πραεῖα	πράῳ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πρᾶον	πραεῖαν	πρᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πρᾶος(ε)	πραεῖα	πρᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι	πραεῖς	πραεῖαι
G.	γλυκέων	γλυκεῖων	γλυκέων	πράων	πραεῖων	πράων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πρᾶοις	πραεῖσι	πραεῖαις
A.	γλυκεῖς	γλυκεῖας	γλυκέα	πρᾶους	πραεῖς	πραεῖας
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι	πραεῖς	πραεῖαι
Dual.	γλυκέε	γλυκεῖα	γλυκέε	πράῳ	πραεῖα	πράῳ
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν	πρᾶουν	πραεῖαιν	πρᾶοιν
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειψδεῖς	λειψδεῖσα	λειψδέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειψδέντος	λειψδεῖσας	λειψδέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	λειψδέντι	λειψδεῖσῃ	λειψδέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειψδέντι	λειψδεῖσῶν	λειψδέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειψδεῖς	λειψδεῖσα	λειψδέν
P. N.	χαρίεντες	χαρίεσσαί	χαρίεντα	λειψδέντες	λειψδεῖσαι	λειψδέντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	λειψδέντων	λειψδεῖσῶν	λειψδέντων
D.	χαρίεσι(ν)	χαρίεσσαις	χαρίεσι(ν)	λειψδέουσι(ν)	λειψδεῖσαις	λειψδέουσι(ν)
A.	χαρίεντας	χαρίεσσᾶς	χαρίεντα	λειψδέουσι	λειψδεῖσᾶς	λειψδέουσι
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψδέουσι	λειψδεῖσαι	λειψδέουσι
Dual.	χαρίεντε	χαρίεσσᾶ	χαρίεντε	λειψδέουσι	λειψδεῖσᾶ	λειψδέουσι
	χαρίέντων	χαρίεσσῶν	χαρίέντων	λειψδέουσι	λειψδεῖσῶν	λειψδέουσι

χρῦσεος χρυσοῦς	χρυσέῃ χρυσῇ	χρῦσεον, golden χρυσοῦν	ἀπλούς ἀπλοῦς	ἀπλόῃ ἀπλῇ	ἀπλόν, single ἀπλοῦν
χρυσέου χρυσοῦ	χρυσέας χρυσῆς	χρυσέου χρυσοῦ	ἀπλόου ἀπλοῦ	ἀπλόης ἀπλῆς	ἀπλόου ἀπλοῦ
χρυσέῳ χρυσῷ	χρυσέα χρυσῇ	χρυσέῳ χρυσῷ	ἀπλόῳ ἀπλῷ	ἀπλόῃ ἀπλῇ	ἀπλόῳ ἀπλῷ
χρῦσεον χρυσοῦν	χρυσέαν χρυσῆν	χρῦσεον χρυσοῦν	ἀπλόον ἀπλοῦν	ἀπλόῃν ἀπλῆν	ἀπλόον ἀπλοῦν
doubtful	χρυσέα χρυσῇ	χρῦσεον χρυσοῦν	doubtful	ἀπλόῃ ἀπλῇ	ἀπλόον ἀπλοῦν
χρῦσσοι χρυσσοῖ	χρῦσσαι χρυσσαι	χρῦσσεᾶ χρυσσεᾶ	ἀπλῶοι ἀπλῶοι	ἀπλῶαι ἀπλῶαι	ἀπλῶα ἀπλῶα
χρυσέων χρυσῶν	χρυσέων χρυσῶν	χρυσέων χρυσῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν
χρυσείοις χρυσσοῖς	χρυσέαις χρυσσοῖς	χρυσείοις χρυσσοῖς	ἀπλόοις ἀπλοῖς	ἀπλόαις ἀπλῶν	ἀπλόοις ἀπλοῖς
χρυσέους χρυσσοῦς	χρυσέας χρυσσοῦς	χρῦσσεᾶ χρυσσεᾶ	ἀπλόους ἀπλοῦς	ἀπλόας ἀπλῶν	ἀπλόα ἀπλῶν
χρῦσσοι χρυσσοῖ	χρῦσσαι χρυσσαι	χρῦσσεᾶ χρυσσεᾶ	ἀπλῶοι ἀπλῶοι	ἀπλῶαι ἀπλῶαι	ἀπλῶα ἀπλῶα
χρυσέῳ χρυσῷ	χρυσέα χρυσῇ	χρυσέῳ χρυσῷ	ἀπλόῳ ἀπλῷ	ἀπλόῃ ἀπλῇ	ἀπλόῳ ἀπλῷ
χρυσέοι χρυσσοῖν	χρυσέαι χρυσσοῖν	χρυσέοι χρυσσοῖν	ἀπλόοι ἀπλοῖν	ἀπλόαι ἀπλῶν	ἀπλόοι ἀπλοῖν
ἀργύρεος ἀργυροῦς	ἀργυρέα ἀργυρῇ	ἀργύρεον, silver ἀργυροῦν	τετυφός τετυφός	τετυφύει τετυφύει	τετυφός, having τετυφός (struck)
ἀργυρέου ἀργυροῦ	ἀργυρέας ἀργυρῆς	ἀργυρέου ἀργυροῦ	τετυφότη τετυφότη	τετυφύει τετυφύει	τετυφότη τετυφότη
ἀργυρέῳ ἀργυρῷ	ἀργυρέα ἀργυρῇ	ἀργυρέῳ ἀργυρῷ	τετυφότες τετυφότες	τετυφύει τετυφύει	τετυφότες τετυφότες
ἀργύρεον ἀργυροῦν	ἀργυρέαν ἀργυρῆν	ἀργύρεον ἀργυροῦν	τετυφότεων τετυφότεων	τετυφύει τετυφύει	τετυφότεων τετυφότεων
ἀργύρεε ἀργυρεᾶ	ἀργυρέα ἀργυρῇ	ἀργύρεον ἀργυροῦν	τετυφότες τετυφότες	τετυφύει τετυφύει	τετυφότες τετυφότες
πολύς πολλοῦ	πολλή πολλῆς	πολύ, much πολλοῦ	μέγας μεγάλου	μεγάλη μεγάλῃ	μέγα, great μεγάλου
πολλῶν πολλῶν	πολλῆς πολλῆς	πολλῶν πολλῶν	μεγάλῳ μεγάλῳ	μεγάλῃ μεγάλῃ	μεγάλῳ μεγάλῳ
πολλοῖς πολλοῖς	πολλῶν πολλῶν	πολλοῖς πολλοῖς	μεγάλῳ μεγάλῳ	μεγάλῃ μεγάλῃ	μεγάλῳ μεγάλῳ
πολλοῦς πολλοῖ	πολλῶν πολλῶν	πολλοῦς πολλοῖ	μεγάλῳ μεγάλῳ	μεγάλῃ μεγάλῃ	μεγάλῳ μεγάλῳ
πολλοῖ πολλοῖ	πολλῶν πολλῶν	πολλοῖ πολλοῖ	μεγάλῳ μεγάλῳ	μεγάλῃ μεγάλῃ	μεγάλῳ μεγάλῳ

μέλας μέλανος μέλανη μέλανα μέλαν	μέλαινα μελαίνης μελαίνη μέλαιναν μέλαινα	μέλαν, black μέλᾱνος μέλανι μέλαν μέλαν	πᾶς παντός παντί πάντα πᾶς	πᾶσα πάσης πάσῃ πᾶσαν πᾶσα	πάν, all παντός παντί πάν πάν
μέλανε μελάνων μέλασι μέλανε μέλανε	μέλαιναι μελαινῶν μελαίναις μελαίνας μέλαιναι	μέλανα μελάνων μέλασι μέλανα μέλανα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν πάσαις πᾶσας πᾶσαι	πάντα πάντων πάνσι πάντα πάντα
μέλανε μελάνοι μέλανε μελάνοι	μελαίνᾱ μελαίνα μελαίναι μελάνοι	μέλανε μελάνοι μέλανε μελάνοι	πάντε πάντου πάντε πάντου	πᾶσᾱ πᾶσαν πᾶσᾱ πᾶσαν	πάντε πάντοι πάντε πάντοι
στάς στάτος στάτι στάτα στάς	στάσα στάσης στάσι στάσαν στάσα	στάν, standing στάτος στάτι στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιπούσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν
στάντες στάτων στάσι(ν) στάτας στάντες	στάσαι στασῶν στάσαις στάσας στάσαι	στάντα στάτων στάσι(ν) στάτα στάτα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπούσων λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάντε στάτων στάντε στάτων	στάσᾱ στάσαν στάσαι στάσαν	στάντε στάτων στάντε στάτων	λιπόντε λιπόντοι λιπόντε λιπόντοι	λιπούσᾱ λιπούσαν λιπούσαι λιπούσαν	λιπόντε λιπόντοι λιπόντε λιπόντοι
φανών φανούντος φανούντι φανούντα φανών	φανούσᾱ φανούσης φανούσῃ φανούσαν φανούσᾱ	φανούν, about to φανούντος [show φανούντι φανούντα φανούν	zeugnós zeugnóntos zeugnónti zeugnόντα zeugnós	zeugnóusa zeugnóuses zeugnósῃ zeugnóusan zeugnóusa	zeugnón, joining zeugnóntos zeugnónti zeugnón zeugnón
φανούντες φανούντων φανούσι φανούντας φανούντες	φανούσαι φανουσῶν φανούσαις φανούσας φανούσαι	φανούντα φανούντων φανούσι φανούντας φανούντα	zeugnόντες zeugnόντων zeugnóσι zeugnόντας zeugnόντες	zeugnóσαι zeugnósων zeugnóσαις zeugnósας zeugnóσαι	zeugnόντα zeugnόντων zeugnóσι zeugnόντα zeugnόντα
φανούντε φανούντοι φανούντε φανούντοι	φανούσᾱ φανούσαν φανούσαι φανούσαν	φανούντε φανούντοι φανούντε φανούντοι	zeugnόντε zeugnόντοι zeugnόντε zeugnόντοι	zeugnóσᾱ zeugnóσαν zeugnóσαι zeugnóσαν	zeugnόντε zeugnόντοι zeugnόντε zeugnόντοι

REMARK. All participles in -eis are declined like λειψέις (see § 76, V.); all participles in -us, like δεικνύς (see § 76, III.); all participles in -as, like στάς (see § 76, VIII.); the Pres. Fut. and second Aor. Part. Active, like λιπών (§ 76, XII.); the Fut. Act. Part. of Liquid verbs, like σπερῶν (§ 76, XII.).

§ 78. II. Adjectives of two Endings.

Adjectives in -os of two endings are declined like ἀγαθός, except that they have no separate form for the feminine, the same form being used for the masculine and feminine.

I. -ος, -ον; ὁ ἡ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple adjectives without particular derivative endings, e. g. ὁ ἡ βάρβαρος, *not Greek*; ἄβρος, *vehement*; ἡμερος, *gentle*; λοιδωρος, *calumniating*; τιδασός, *mild*; χέρσος, *unfruitful*; ἡσυχος, *silent*; δάπανος, *extravagant*; ἑωλος, *yesterday*;

(b) Most simple adjectives with the derivative-endings -ιος and -ειος, and -μος, e. g. ὁ ἡ σωτήριος, *saving*; ὁ ἡ βασιλείος, *regal*; ὁ ἡ γινώριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἡ ἄλογος, τὸ ἄλογον, *irrational*; ὁ ἡ ἀργός (instead of ἀεργός), *inactive* (but ἀργός, -ή, -όν, *bright*); ὁ ἡ πάγκαλος, *very fair* (but καλός, -ή, -όν); ὁ ἡ πᾶλλευκος, *very white* (but λευκός, -ή, -όν); θεόπνευστος, -ον, *divinely inspired* (but πνευστός, -ή, -όν); adjectives compounded with adjectives in -κός, which then become Proparoxytones, e. g. ὁ ἡ ψευδάττικος, *not pure Attic*, but (Ἀττικός, -ή, -όν) ὁ ἡ μισοπέρσιος (but Περσικός, -ή, -όν).

Exceptions are adjectives derived from compound verbs with the derivative-endings -κός, which remain Oxytones; those in -τέος, which remain Paroxytones, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι; those in -τός vary between two and three endings, e. g. ἀνεκτός, -ή, -όν (from ἀνέχω), and ἀνεκτός, -όν, see Lobeck, ad S. Aj. 1296. Paralipp. p. 482, sq. Poppe ad Th. 2, 41, 4. But when compounds in -τός, -τής, -τόν, are again compounded, they have but two endings, and are Proparoxytones, e. g. ὁ ἡ ἀκατασκεύαστος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀποράτερος ἡ λήψις, Thu. 5. 110. δυσεμβολώτατος ἡ Λόκρις, Id. 3, 110.

II. -ους, -ουν; ὁ ἡ εἵνους, τὸ εἵνουν, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὅστων (§ 47), yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εἵνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονοίς X. Cy. 8. 2, 1. κρυψινοῦς X. Ag. 11, 5. δύνουοι X. H. 2. 1, 2.

(b) Such as are compounded with the substantive ποῦς, e. g. ὁ ἡ πολύπους, τὸ πολύπου, and are inflected like it, but in the Acc. Sing., even as Οἰδίπους [§ 71, B. (b)], are partly of the contract second Dec. and partly of the third, e. g. Gen. πολύποδος and πολύπου; Acc. πολύποδα and πολύπου, etc.

REM. 3. In several adjectives of this kind, e. g. ἔπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἡ ἔλεως, τὸ ἔλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec. (§ 48).

REM. 4. The Acc. commonly ends in -ων, but in a number of compound words, it ends in -ω (§ 48, Rem. 1), e. g. ἀξιοχρεω, ἀνάπλω, ἐγγρω (in respect to the accentuation, see § 29, Rem. 7), ἐπίπλω, ὑπέρχρεω.

REM. 5. There are three endings to the simple adjective:—

Πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέφ, πλέαι, πλέα; the compounds are either of two endings, e. g. ὁ ἡ ἀνάπλω, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεφ (ἰππεῖς ἐκπλεφ X. Cy. 6. 2, 7. ἐκπλεφ τράπεζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3, 1, 28. 1, 6, 7, and even the Nom. Pl. πλέω, of the simple adjective is not seldom used for the Masc. and Fem., or they have (yet more seldom)

three endings, e. g. ἀνδρείως, ἀναπλέα (Pl. Phaedon 83, d.), ἀνδρῶν. Eur. Alc. 730, has πλέων, after the example of Homer, as Neuter Sing. So likewise compounds, seldom in the Sing., e. g. τὸ ἔμπλεον, Soph., oftener in the Pl., e. g. ἔμπλεοι Pl. Rp. 6. 505, c. and very frequently in the Neuter, e. g. ἔκπλεα X. Cy. 6. 2, 7, and 8. περίπλεα 6. 2, 33. Also from ἱλεώς, Plato Phaedon 95, a. has ἱλεῶς as Neut. Pl.

REM. 6. Ὁ ἡ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. In addition to the Nom. σῶς, σῶν, this word forms only the Acc. Sing. σῶν, like the Attic second Dec.; it has also the Acc. σῶον. The form σᾶ (from σᾶα), occurs as Fem. Sing. in Eurip. Fr. 629. (Dind.) and as Neut. Pl. in Plat. Critias, 111, c. in the best MSS. The Pl. consists of forms from σῶς of the second Dec. and of forms from the lengthened σῶος, namely:—

Pl. N. of αἱ σῶς (from σῶες), and of σῶοι, αἱ σῶαι, N. σῶα, rarely σᾶ.

A. τοὺς ῥᾶς σῶς (from σῶας), and τοὺς σῶους, N. σῶα, rarely σᾶ.

The Singular forms of σῶος are very rare in the Attic writers, e. g. σῶος, X. An. 3. 1, 32.

REM. 7. The compounds of κέραι and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἡ χρυσόκεραι, τὸ χρυσόκεραι, Gen. χρυσόκεραι and χρυσοκέρατος; ὁ ἡ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελω and φιλογέλωτος; βούκεραι, Gen. βούκεραι and βουκέρατος, so εὐκεραι. The adjective δυσέραι follows the third Dec. only, e. g. δυσέραιος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκεραι, νήκεροι, ἑκέραι. On the accentuation, see § 29, Rem. 7.

IV. -ων; -ον; N. ὁ ἡ σῶφρων, τὸ σῶφρον, *prudens*,

G. τοῦ τῆς τοῦ σῶφρονος (according to § 55, 1).

REM. 8. From ὁ ἡ πίων, *fat*, comes also the Fem. form πίερα, even in prose writers; so also πρόφρασσα from ὁ ἡ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, the Comparatives in -ων, -ον, -ων, -ιον; but in respect to the declension of these it is to be noted, that, after the rejection of ν, they are contracted in the Acc. Sing., and in the Nom., Acc., and Voc. Pl. See the Paradigms, § 79. In the Attic writers, the uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μέζονα, ἐλάττονα, καλλίονα, ἐλάττονας, κακίονες, μέζονες, βελτίονες, πλείονες, ἥττονας, βελτίονας, ἐλάττονας, X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἡ ἀληθής, τὸ ἀληθές, *true*,

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθοῦς (§ 59).

On the contraction of -έα into -ᾶ (instead of -ῆ), where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης (from ἔτος, Gen. έτους), are either of two endings, e. g. πορείαν χιλιετη, Pl. Rp. 10. 615, a. περιδὼν τῇ χιλιετεί, Phaed. 249, a., or they take a particular Fem. form, namely, -έτις, Gen. -έτιδος, e. g. ἐπitéτης, F. ἐπitéτις; τριακοντούκιδων σπονδῶν, Th. 1, 87.

REM. 11. Simple adjectives in -ης are Oxytones, except πλήρης, πλήρες, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ην, -εν; N. ὁ ἡ ἄρην, τὸ ἄρην

G. τοῦ τῆς τοῦ ἄρηνος (§ 55, 1). No other word like this.

VII. -ωρ, -ορ; N. ὁ ἡ ἀπάτωρ, τὸ ἀπάτωρ, *fatherless*,

G. τοῦ τῆς τοῦ ἀπάτορος (§ 55, 1). In like manner only ἀμήτωρ, ἀμητορ.

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VIII. -ις, -ι; (a) N. ὁ ἡ ἴδρις, τὸ ἴδρι, *knowing*,
G. τοῦ τῆς τοῦ ἴδριος (§ 63, Rem. 5).

In like manner, only νῆστις, *temperate*, and τρόφις, *nourished*. In addition to the form in -ιος, these adjectives have another in -ιδος, but more rare, and only poetic, e. g. ἴδριδα, ἴδριδες.

(b) N. ὁ ἡ εὐχαρις, τὸ εὐχαρι, *agreeable*,
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of χάρις, πάτρις, ἑλπις, φρόντις, which are declined like the simples, e. g. εὐελπις, εὐελπι, Gen. εὐελπίδος; φιλοπάτρις, Gen. φιλοπατρίδος; the Acc. ends according to § 53, 3, in -ιν, e. g. εὐελπιν, εὐχαριν; but compounds of πόλις, when they refer to persons, are inflected in the Attic dialect in -ιδος, e. g. φιλόπολις, Gen. -δος, yet in the Acc., φιλόπολιν and -ιδα; still, as epithets of cities, etc., they are inflected like πόλις, e. g. καλλίπολις, δικαιοπόλις, etc., Gen. καλλιπόλεως, etc.

IX. -υς, -υ; (a) N. ὁ ἡ ἔδακρυς, τὸ ἔδακρυ, *tearless*.

So compounds of δάκρυ; yet these inflect only the Acc. Sing. like the third Dec., e. g. ἔδακρυν, Neut. ἔδακρυ. The other Cases are supplied by ἑδάκρυτος, -ον, Gen. -ου, according to the second Dec.

(b) N. ὁ ἡ δίπηχυς, τὸ δίπηχυ, *two ells long*,
G. τοῦ τῆς τοῦ διπήχεος.

Here belong the compounds of πῆχυς; the declension is like γλυκὺς, γλυκὺ (§§ 76, II and 77), except that the Neuter Pl. in -εα is contracted into -η, like ἄσπη, e. g. διπήχη.

X. -ους, -ον; N. ὁ ἡ μονόδους, τὸ μονόδον, *one-toothed*,
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of ὀδούς. For the Dec., see § 54 (d).

§ 79. Paradigms.

S. N.	ἐνδοξος	ἐνδοξον	δίπους	δίποδες	δίπουν
G.	ἐνδόξου	ἐνδόξου		δίποδῶς	
D.	ἐνδόξῳ	ἐνδόξῳ		δίποδι	
A.	ἐνδόξον	ἐνδόξον	δίποδα and δίπουν		δίπουν
V.	ἐνδόξε	ἐνδόξον	δίπου		δίπουν
P. N.	ἐνδοξοί	ἐνδοξα	δίποδες		δίποδα
G.	ἐνδόξων	ἐνδόξων		δίπόδων	
D.	ἐνδόξοις	ἐνδόξοις		δίποσι	
A.	ἐνδόξους	ἐνδόξους	δίποδας		δίποδα
V.	ἐνδοξοί	ἐνδοξα	δίποδες		δίποδα
Dual.	ἐνδόξῳ	ἐνδόξῳ		δίποδε	
	ἐνδόξοιν	ἐνδόξοιν.		δίπόδοιν.	

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλου εὐπλω εὐπλου doubtful	εὐπλ(ο-ον)ουν	Ἰλεως	Ἰλεω Ἰλεφ Ἰλεων	Ἰλεων
P. N. G. D. A. V.	εὐπλοι εὐπλών εὐπλοῖς εὐπλους εὐπλοι	εὐπλοα εὐπλοα	Ἰλεφ Ἰλεως Ἰλεφ	Ἰλεων Ἰλεφς Ἰλεω	Ἰλεω Ἰλεω
Dual.	εὐπλω εὐπλω.		Ἰλεω Ἰλεφν.		
S. N. G. D. A. V.	εὐδαίμων εὐδαίμονος εὐδαίμονι εὐδαίμονα εὐδαίμων	εὐδαίμων	ἐχθίων ἐχθρίονος ἐχθρίονι ἐχθρίονα-ῖω ἐχθρίον	ἐχθρίον	μείζων μείζονος μείζονι μείζονα μείζον
P. N. G. D. A. V.	εὐδαίμονες εὐδαίμονων εὐδαίμοσι(ν) εὐδαίμονας εὐδαίμονες	εὐδαίμονα	ἐχθρίονες ἐχθρίους ἐχθρίωνων ἐχθρίοσι(ν) ἐχθρίονας ἐχθρίους like the Nominative.	ἐχθρίονα ἐχθρίω ἐχθρίων ἐχθρίω ἐχθρίονα ἐχθρίω like the Nominative.	μείζονες μείζονα μείζους μείζω μείζονων μείζοσι(ν) μείζονας μείζονα μείζους μείζω like the Nominative.
Dual.	εὐδαίμονε εὐδαίμονων.		ἐχθρίονε ἐχθρίωνων.		μείζονε μείζονων.
S. N. G. D. A. V.	ἀληθής ἀληθ(έ-ος)οὺς ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῇ ἀληθές	ἀληθές	ὕγιης ὕγι(έ-ος)οὺς ὕγι(έ-ι)εῖ ὕγι(έ-α)ᾶ ¹ ὕγιές	ὕγιές	
P. N. G. D. A. V.	ἀληθ(έ-ες)εῖς ἀληθ(έ-ων)ῶν ¹ ἀληθέσι(ν) ἀληθ(έ-ας)εῖς like the Nominative.	ἀληθ(έ-α)ῇ	ὕγι(έ-ες)εῖς ὕγι(έ-ων)ῶν ὕγιεσι(ν) ὕγι(έ-ας)εῖς like the Nominative.	ὕγι(έ-α)ᾶ ² ὕγι(έ-α)ᾶ	
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.		ὕγι(έ-ε)ῇ ὕγι(έ-οιν)οῖν.		
S. N. G. D. A. V.	εὐχαρις εὐχαρίτος εὐχαρίτι εὐχάρητα and εὐχάρην εὐχαρι εὐχαρι	εὐχαρι	ἀπάτωρ ἀπάτορος ἀπάτορι ἀπάτορα ἀπατορ	ἐπατορ ἐπατορος ἐπατορι ἐπατορα ἐπατορ	
P. N. G. D. A. V.	εὐχάρητες εὐχάρητων εὐχάρησι εὐχάρητας εὐχάρητες	εὐχάρητα εὐχάρητα	ἀπάτορες ἀπατόρων ἀπατόρι ἀπάτορας ἀπάτορες	ἐπατορα ἐπατορα	
Dual.	εὐχάρητε εὐχάρητων		ἀπάτορε ἀπατόρων.		

¹ but *συνηθέων* = *συνήδων*, § 59, Rem. 4.

² § 59, Rem. 1.

§ 80. III. *Adjectives of one Ending.*

Adjectives of one ending have no separate form for the Neuter, partly because their meaning is of such a nature that they generally occur in connection with persons, and partly because their formation admits of no separate neuter form. In poetry, however, these adjectives sometimes occur in those Cases in which the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat., even in connection with neuter substantives, e. g. *μανιάσιν λυσσήμασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Ia El. 375. They very seldom take a separate form for the Neut., e. g. *ἐπηλυσ, ἐπήλυδα ἔθνεα*, Her. 8, 73; a derivative adjective is commonly used, where the neuter is to be denoted.

Endings.

- I. -ας, Gen. -ου; *ὁ μονίας*, Gen. *μονίου*, *single* (Paroxytone).
- II. -ας, Gen. -αντος: *ὁ ἡ ἀκμάς*, Gen. -αντος, *unwearied* (Paroxytone).
- III. -ας, Gen. -άδος: *ὁ ἡ φυγάς*, Gen. *φυγάδος*, *fugitive* (Oxytone).
- IV. -αρ, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαυρα* is sometimes found.

V. -ης, Gen. -ου: *ὁ ἐδελοντής*, Gen. *ἐδελοντοῦ*, *voluntary*.

Some of these adjectives take, in connection with Fem. substantives, a separate Fem. form in -is (Gen. -ιδος), e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *ἐδελοντής*, *ἐκοντής*, and *ὕβριστής*.

VI. -ης, Gen. -ητος: *ὁ ἡ ἀργής*, Gen. *ἀργήτος*, *while*.

So all compounds in -δνής, -δμής, -βλής, -πλής, and -κμής, and some simple adjectives, e. g. *γυμνής*, *naked*; *χερνής*, *needy*; *πένης*, *poor*; *πλάνης*, *wandering*, etc.

VII. -ήν, Gen. -ήνος: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνος*, *unfeathered*. In like manner no other.

VIII. -ώς, Gen. -ώτος: *ὁ ἡ ἀγνώς*, Gen. *ἀγνώτος*, *unknowen*.

So all compounds in -βρώς, -γνώς, and -χρώς, and also *ἀπτώς*, *firm*.

IX. -ις, Gen. -ιδος: *ὁ ἡ ἀνάλκις*, Gen. *ἀνάλκιδος*, *powerless*.

These adjectives after the omission of a feminine substantive to which they belong, are, like those in -ας, -άδος, e. g. *ἡ Ἑλλὰς* (sc. *γῆ*), used as substantives, e. g. *ἡ πατρίς* (sc. *γῆ*), *fatherland*.

X. -ύς, Gen. -ύδος: *ὁ ἡ νέηλυσ*, Gen. *νεήλυδος*, *one lately come*

In like manner only a few other compounds.

XI. -ξ, Gen. -γος, -κος, -χος: δ ἡ ἀραξ, Gen. -ἄγος, *rapacious*.
 δ ἡ ἴλιξ, " -ἴκος, *equal*.
 δ ἡ μῶνυξ, " -ῶχος, *one-hoofed*.

XII. -ψ, Gen. -πος: δ ἡ αἰγίληψ, Gen. -ἴπος, *high*.

XIII. Such as end in an unchanged substantive, e. g. ἄπαις, *childless*; μακρό-
 χειρ, *long-handed*; αὐτόχειρ, *done with one's own hand*; μακράων, *long-lived*;
 μακράγχην, *long-necked*; λεύκαστις, *having a white shield*. The declension of such
 adjectives is like that of the substantives, e. g. μακράχενος. On the compounds
 of πούς, however, comp. § 78, II (b).

§ 81. Comparison of Adjectives.

1. The quality expressed by an adjective may belong to an object in different degrees:—

(a) When the quality belongs to one object in a higher degree than to another, the form is called the Comparative, e. g. *Plato was MORE LEARNED than Xenophon*.

(b) When the quality in the highest degree belongs to an object, the form is called the Superlative, e. g. *Plato was the MOST LEARNED of the disciples of Socrates*.

(c) The form of the adjective which expresses its simple meaning without any comparison, is called the Positive, e. g. *Plato was LEARNED*.

2. Only the adjective and adverb are susceptible of comparison; the participle does not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρρωμένος, -έστερος, -έστατος.

3. The Greek has two classes of terminations for the Comparative and Superlative. The first, and much the most common, is -τερος, -τέρᾱ, -τερον, for the Comparative, and -τατος, -τάτη, -τατον, for the Superlative; the second is -(ι)ων, -(ι)ον, or -ων, -ον, for the Comparative, and -(ι)στος, -(ι)στη, -(ι)στον, for the Superlative. The ι is the union-vowel.

4. The first class of terminations is appended to the stem of the adjective by the connecting syllables ο (ω), αι, ις, ες; hence the general rule: *In most adjectives, the usual endings are appended to the stem by means of the connecting syllable.*

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix *μᾶλλον* (*magis*) and *μάλιστα* (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 82. A. First Form of Comparison.

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτῃ, -τατον.

These endings are appended to the stem of the adjective; the stem is found by rejecting *ος* in the Nom. of the second Dec., and the same syllable in the Gen. of the third Dec.

I. Adjectives in -ος, -ῃ (-ᾱ), -ον.

(a) Most adjectives of this class annex the above endings to the stem by means of the union-vowel *ο* or *ω*; the union-vowel is *ο*, when a syllable long by nature or by position (§ 27, 3), precedes, but *ω*, when a short syllable precedes, — *ω* being then used to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κοῦφ-ό-τερος,	Sup. κοῦφ-ό-τατος, -ῃ, -ον.
ἰσχυρ-ός, <i>strong</i> ,	" ἰσχυρ-ό-τερος,	" ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	" λεπτ-ό-τερος,	" λεπτ-ό-τατος,
σφοδρ-ός, <i>vehement</i> ,	" σφοδρ-ό-τερος,	" σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	" πικρ-ό-τερος,	" πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	" σοφ-ώ-τερος,	" σοφ-ώ-τατος,
ἐχυρ-ός, <i>firm</i> ,	" ἐχυρ-ώ-τερος,	" ἐχυρ-ώ-τατος,
ἀξι-ος, <i>worthy</i> ,	" ἀξι-ώ-τερος,	" ἀξι-ώ-τατος.

REMARK 1. A mute and liquid here always make a syllable long by position, though the Attic poets, on account of the verse, sometimes consider such syllable as short, e. g. *εὐτεκνώτατος* from *εὐτεκνος*, Eur. Hec. 579. 618. (Pors.), *δυσποτμάτερα*, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους are contracted also in the forms of Comparison; the first contract *ε* and *ω* the union-vowel into *ω*; the last assume the union-syllable *ες* and contract in with the preceding *ο*, e. g.

πορφύρ-εος = πορφυρ-οῦς	ἀπλ-ός = ἀπλ-οῦς
πορφυρ-εώτερος = πορφυρ-ώ-τερος	ἀπλο-έσ-τερος = ἀπλ-οὺς-τερος
πορφυρ-εώτατος = πορφυρ-ώ-τατος	ἀπλο-έσ-τατος = ἀπλ-οὺς-τατος.

Here belong also contracts of two endings in -ους and -ουν, e. g. *εὖν-οος* = *εὖν-ους*, Neut. *εὖν-οον* = *εὖν-ουν*, Com. *εὖνο-έσ-τερος* = *εὖν-οὺς-τερος*, Sup. *εὖνο-έσ-τατος* = *εὖν-οὺς-τατος*.

REM. 2. Adjectives in -ος take also the uncontracted forms of the Comparative and Superlative in -ώτερος, -ώτατος, e. g. εὐπρόωτεροι, X. R. Equ. 1, 10. εὐχροώτερος, X. O. 10, 11.

(c) The following adjectives in -αῖος: γεραιός, *old*; παλαιός, *ancient*; περαιός, *on the other side*; σχολαῖος, *at leisure*, assume -τερος and -τατος without a union-vowel, e. g.

γεραι-ός,	Com. γεραι-τερος,	Sup. γεραι-τατος,
παλαι-ός,	“ παλαι-τερος,	“ παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of Comparison; παλαιώτερος, σχολαιώτερος, so also γεραιώτερος, Antiph. 4, p. 125, 6.

(d) The following adjectives in -ος: εὐδῖος, *calm*; ἡσυχος, *quiet*; ἴδιος, *peculiar*; ἴσος, *equal*; μέσος, *middle*; ὀρθριος, *early*; ὀψιος, *late*; παραπλήσιος, *similar*; and πρώϊος, *in the morning*, assume the union-syllable α, the Comparative and Superlative thus becoming like the preceding words in -αιος, e. g.

μέσ-ος,	Com. μεσ-αί-τερος,	Sup. μεσ-αί-τατος,
ἴδι-ος,	“ ἰδι-αί-τερος,	“ ἰδι-αί-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλότερος, φιλότατος are the usual forms in the Attic writers. Here belong also the adverbial forms πρωϊότερον, πρωϊάτατα, from πρώϊος; thus in Plato; likewise πρωϊτερον and πρωϊτατα; thus always, as it seems, in Thu. (Popp. ad 7, 19, 1), also in Xen. Anab. 3. 4, 1. πρωϊτερον according to the best MSS. (on the contrary πρωϊάτατα, Cy. 8, 8, 9). The adjective φίλος has three forms: φιλότερος seldom (e. g. Xen. C. 3. 11, 18.), and φιλότατος, φιλαίτερος seldom in prose (e. g. Xen. An. 1. 9, 29, though one good Ms. has φιλότερον), and φιλαίτατος seldom in prose (e. g. Xen. H. 7. 3, 8.), φίλτερος poetic, and φίλτατος very frequent; the Comparative is usually expressed by μᾶλλον φίλος. In addition to these three forms, also the Superlative φίλιστος (as in Homer, the Comparative φιλιών) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσματος, νέματος; but this is in use only when a series of objects is to be made prominent, μέσματος denoting the very middle of the series, and νέματος the last or most remote, whereas μεσάτατος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young*, *new*. In prose, νέματος is used only in reference to the tones of music (νέματος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in -ος: ἐρρῶμένος, *strong*, and ἄκρατος, *unmixed*, append the union-syllable ες to the stem, e. g. ἐρρῶμεν-

ἑσ-τερος, ἑρρῶμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖος has αἰδοι-έσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*; σπουδαῖος, *zealous*; and ἄσμενος, *glad*, sometimes take the above form, as ἀφθονέστερος, -έστατος, together with the common form, -ώτερος, -ώτατος. From ἄσμενος is formed ἀσμενότερος, and the adverbial neuter, ἀσμενάτατα and ἀσμεν-έσ-τατα.—Several other adjectives also have this formation, yet for the most part only in poetry, e. g. εὐζωρος, *unmixed* (of wine); ἡδυμος, *sweet*; ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *dainty*; and πτωχός, *poor*, drop os, and append the syllable is, e. g. λάλ-ος, Com. λαλ-ί-ος-τερος, Sup. λαλ-ί-σ-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -έος, drop -ης, and append the syllable -is, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ί-ος-τερος, Sup. κλεπτ-ί-σ-τατος; ψευδ-ί-ος-τερος, ψευδ-ί-σ-τατος.

Exceptions. ὕβριστής, -οῦ, *insolent*, has ὕβριστότερος, X. An. 5. 8, 3, ὕβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -έος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable -es (also -is).

(1) Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος = -ους), — -ας, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκύς,	Neut. -ύ	— γλυκύτερος	γλυκύτατος
ἀληθής,	Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83, I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -es, e. g.

εὐδαίμων, Neut. εὐδαιμον, *happy*.

Com. εὐδαιμον-έσ-τερος, Sup. εὐδαιμον-έσ-τατος.

(3) Adjectives in *-ξ* sometimes assume *-ες*, sometimes *-ις*,
e. g.

<i>ἀφῆλιξ</i> , Gen. <i>ἀφῆλικ-ος</i> , <i>growing old</i> ,	<i>ἄραξ</i> , Gen. <i>ἄραγ-ος</i> , <i>rapid</i> ,
Com. <i>ἀφῆλικ-έσ-τερος</i> ,	Com. <i>ἄραγ-έσ-τερος</i> ,
Sup. <i>ἀφῆλικ-έσ-τατος</i> ,	Sup. <i>ἄραγ-έσ-τατος</i> .

(4) Adjectives in *-εις*, *-εν*, whose stem ends in *ντ*, append the Comparison-endings directly to the stem, the last *τ* being changed into *σ*, and the preceding *ν* being then dropped (§ 20, 2).

<i>χαρίεις</i> , <i>-εν</i> , Gen. <i>χαρίεντ-ος</i> , <i>pleasant</i> .	
Com. <i>χαρίεσ-τερος</i> ,	Sup. <i>χαρίεσ-τατος</i> .

(5) The compounds of *χάρις* assume *ω*, e. g.

<i>ἐπίχαρις</i> , Gen. <i>ἐπιχάριτ-ος</i> , <i>pleasant</i> .	
Com. <i>ἐπιχαριτ-ώ-τερος</i> ,	Sup. <i>ἐπιχαριτ-ώ-τατος</i> .

**Ἀχαρίστειρος* in Homer, comes from *ἐχαρίτ-τερος*; comp. No. 14).

§ 83. B. Second Form of Comparison.

Comparative. *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.

Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

REMARK 1. On the quantity of *ι* in *-ίων*, *-ιον*, see § 28, 1; on the declension, § 78, Rem. 9; and on the accent, § 65, 5 (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*), Neut. *θάσσον* (*θάττον*). Comp. §§ 21, 3, and 17, 6. *Ταχίων* is found only among the later writers. Thus,

<i>ἡδύς</i> , Com. <i>ἡδ-ίων</i> , Neut. <i>ἡδ-ιον</i> , Sup. <i>ἡδ-ιστος</i> , <i>-η</i> , <i>-ον</i> .
<i>ταχύς</i> , " <i>θάσσων</i> , Att. <i>θάττων</i> , Neut. <i>θάσσον</i> , Att. <i>θάττον</i> , Sup. <i>τάχιστος</i>

REM. 2. The other adjectives in *-ύς*, as *βαθύς*, *deep*; *βαρύς*, *heavy*; *βραδύς*, *slow*; *βραχύς*, *short*; *γλυκύς*, *sweet*; *δασύς*, *thick*; *εὐρύς*, *wide*; *δξύς*, *sharp*; *πρεσβύς*, *old*; *ώκύν*, *swift*, have the form in *-ύτερος*, *-ύτατος* (§ 82, III.); in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. *βράχιστος*, *πρέσβιστος*, *ώκιστος*.

II. The following adjectives in *-πος*: *αἰσχροός*, *base*; *ἐχθρός*, *hostile*; *κυδρός*, *honorable*; and *οἰκτροός*, *wretched* (but always

οἰκτρότερος in the Comparative);—the ending -ρος here also being dropped, e. g. αἰσχρός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup. αἰσχ-ιωτος.

REM. 3. Οἰκτιστος, κυδίων, κύδιος, are poetic. Besides this form, in -ίων, etc., which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in -ότερος, -ότατος, e. g. ἐχθρότατος; but always, in prose, οἰκτρότατος

§ 84. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἄμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λφών (φέρτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λφώστος (φέρτατος, φέριστος, Poet.)
2. κακός, bad,	κακίων χείρων ἥσων, Att. ἥττων	κάκιοςτος χείριστος ἄδν. ἥκιστα
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἀλγίστος
5. μακρός, long,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, small,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μείων	ὀλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολύς, much,	πλείων, or πλέων	πλείστος
10. ῥάδιος, easy,	ῥάων	ῥᾶστος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πῶν, fat,	πιότερος	πιότατος.

REMARK 1. The Superlative ἄριστος (from Ἄρης, the god of war), and the Comp. ἀμείνων, have particularly the idea of *bravery, boldness*; βελτίων, like the Latin *melior*, signifies *better*, in a moral sense, though by no means confined to that; λφών is mostly used in such phrases as λφὼν ἐστί, *it is better*, and λφώστος mostly in the Voc. ὦ λφστέ. The poetic Superlative φέριστος is found in Plato, in the exclamation ὦ φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -ότατος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, though ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative *πλείων*, *πλέον*, should be particularly noted. The neuter *πλέον* is more frequent than *πλείων*, especially when it is used adverbially; *πλέονος* and *πλείονος*, *πλέονι* and *πλείωνι*, Acc. *πλέονα*, *πλέονα*, and *πλείω*, are used indiscriminately; Pl. Nom. and Acc., usually *πλείους*, also *πλείονες* and *πλείονας* (but not *πλέους*); *πλείω* is much more frequent than *πλέω*; *πλείονων* and *πλείοσι* are more frequent than *πλεόνων* and *πλεόσι*. Finally, the shortened form of the Neut. Sing. *πλεῖν* (formed from *πλείων*), but limited to such phrases as *πλεῖν ἢ μύριοι*, should be mentioned as a special *Atticism*.

Several adjectives, which express the idea of an *order* or *series*, have only the Comparative and Superlative forms, because, on account of their signification, they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- (from *πρό*), *πρότερος* (prior), *πρώτος* (primus), *first*.
- (" *ἔνω*), *ἀνώτερος* (superior), *ἀνώτατος* (supremus).
- (" *ὑπέρ*), *ὑπέρτερος* (superior), *higher*, *ὑπέρτατος*, Poet. *ὑπάτος* (supremus).
- (" *ὀπί*?), *ὀστέρος* (posterior), *later*, *ὀστατος* (postremus), *last*.
- (" *ἐξ*), *ἔσχατος* (extremus), *outermost*.
- (" *πλησίον*, *prope*), (*πλησίος*, Homeric), *πλησιαιτέρος*, or *πλησιέστερος* (*proprior*), *nearer*, *πλησιαίτατος*, *-έστατος* (*proximus*), *nearest*.
- (" *πρόσω*), *φάρ*, *προσώτερος*, *further*, *προσώτατος*, *farthest*.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. *ἡρέμα*, *quietly*, *ἡρεμέστερος*, *ἡρεμέστατος*; *προὔργου*, *useful*, *προὔργιαίτερος*, *more useful*, *προὔργιαίτατος*.

REM. 4. Comparatives and Superlatives are also formed from substantives. Here two cases are to be distinguished: (a) when the substantive, both in form and signification, is the Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. *δοῦλος*, *slave*, *δουλότερος*, *more slavish*; — (b) when the substantive, in respect to the signification, is not really the Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, the proper Positive form having been lost, (comp. *κράτιστος* from the Epic *κρατύς*, *ἐλέγγιστος* from the Epic *ἐλεγχής*.) Numerous examples of the last kind may be found in poetry, particularly in Epic. See § 216, Rem. 2.

REM. 5. For the sake of greater emphasis, the Comparative and Superlative are sometimes compared, e. g. *ἔσχατος* (Superl.), *ἔσχατώτερος*, *ἔσχατάτατος*; so *πρώτιστος* from *πρώτος*. This is frequent in the Comic writers, seldom in Homer and the Tragedians, still more seldom in prose.

† 85. *Comparison of Adverbs.*

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending; the Comparative is expressed by the Acc. Sing. neuter of the Comparative adjective, and the Superlative by the Acc. Pl. neuter of the Superlative, e. g.

σοφῶς	(from σοφός)	Com. σοφότερον	Sup. σοφάτατα
σαφῶς	(" σαφής)	σαφέτερον	σαφέστατα
χαριέντως	(" χαρίεις)	χαρίστερον	χαρίεστατα
εὐδαιμόνως	(" εὐδαίμων)	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχροῦς	(" αἰσχρός)	αἰσχίον	αἰσχιστα
ῥέως	(" ῥέος)	ῥέδιον	ῥέδιστα
ταχέως	(" ταχύς)	δᾶσσον, -ττον	τάχιστα.

REMARK 1. The *Singular* of the Comparative is used, because only two objects are compared, and it is affirmed that one of these is better, etc. than the other; but the *Plural* of the Superlative, because the object compared is the best, etc. of many others.

REM. 2. But sometimes these adverbs also retain in the Comparative the adverbial ending of the Positive -ως, e. g. χαλεπωτέρως, ἀληθεστέρως, μοχθηροτέρως, καλλιώνως, especially μαιζίνως, etc. The Neuter Singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain the ending -ω regularly in the Comparative, and almost uniformly in the Superlative, e. g.

ἄνω, above,	Com. ἀνωτέρω	Sup. ἀνω-άτω
κάτω, below,	κατωτέρω	κατωστάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἀγχού, near,	Com. ἀγχότερω	Sup. ἀγχοστάτω
πέρα, ultra,	περατέρω	Sup. wanting
τηλού, far,	τηλοτέρω	τηλοστάτω
ἐκάς, fur,	ἐκαστέρω	ἐκαστάτω
ἐγγές, near,	ἐγγυτέρω	ἐγγυστάτω and
	ἐγγύτερον	ἐγγύστατα (rarely).

CHAPTER III.

The Pronoun.

¶ 86. *Nature and Division of Pronouns.*

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*; i. e. they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person), e. g. *I* (the teacher) give to *thee* (the scholar) *it* (the book).

2. All pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification and form, into (a) Substantive, (b) Adjective, and (c) Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα; (a) *I, thou, he, she, it*; (b) *my, thy, his*; (c) *here, there, thus*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

¶ 87. *The simple ἐγώ, ego, σύ, tu, οὐ, sui.*

Singular.			
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>	wanting
Gen.	μοῦ (μου), ἐμοῦ, <i>of me</i>	σοῦ (σου), <i>of thee</i>	αὐτοῦ (αὐ), <i>of himself, etc.</i>
Dat.	μοί (μοι), ἐμοί, <i>to me</i>	σοί (σοι), <i>to thee</i>	αὐτῷ (αὐ), <i>to himself, etc.</i>
Acc.	μέ (με), ἐμέ, <i>me</i>	σέ (σε), <i>thee</i>	ἑ (ἐ), <i>himself, etc.</i>
Dual.			
N. A.	ῥε, <i>we both, us both</i>	σφέ, <i>you both</i>	σφεῖ, Acc. (Poet.), <i>them both</i>
G. D.	ῥῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>	σφεῖν (σφῶν), <i>of them both, to them both</i>
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>	σφεῖς, Neut. σφέα (Poet.), (σφεα) <i>they</i>
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>	σφῶν, <i>of them</i>
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (v)</i>	σφῖσι(ν) (σφισι[ν]), <i>to them</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>	σφᾶς, Neut. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accent. Comp. §§ 33 (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3. The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms ἐμέθεν, σέθεν, ἑθεν; these forms always retain their accent, except when ἑθεν is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3 (b).

REM. 3. The Acc. Sing. and Pl. of οὗ has in Attic poetry also the form νῦν (*νυ*) signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of αὐτόν and αὐτάς. See the Dialects, § 217.

REM. 4. The oblique Cases of ἡμεῖς and ὑμεῖς, when not emphatic, sometimes undergo a certain inclination among the poets, being written in the following manner: ἡμῶν ὑμῶν, ἡμῖν ὑμῖν, or ἡμῖν ὑμῖν; still, this inclination cannot take place if a Paroxytone precedes. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. σφί (or σφίν) instead of σφίσι(ν). *to them*, Acc. σφέ instead of σφᾶς, *them*. Both forms, σφί and σφίν, though seldom, are used by the poets as the Dat. Sing.; the form σφέ, on the contrary, is used much more frequently as the Acc. Sing. instead of αὐτόν, -ήν, -ό, also as reflexive instead of ἑαυτόν.

§ 88. (b) *The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.*

Singular.		
G. ἐμαυτοῦ, -ῆς, <i>of myself</i>	σεαυτοῦ, -ῆς, <i>of thyself</i>	ἑαυτοῦ, -ῆς, <i>of herself</i>
D. ἐμαυτῷ, -ῇ, <i>to myself</i>	σεαυτῷ, ῇ, <i>to thyself</i>	ἑαυτῷ, -ῇ, <i>to herself, to</i>
A. ἐμαυτόν, -ήν, <i>myself</i>	σεαυτόν, -ήν, <i>thyself</i>	ἑαυτόν, -ήν, -ό, <i>herself, herself,</i>
Plural.		
G. ἡμῶν αὐτῶν, <i>of ourselves</i>	ὑμῶν αὐτῶν, <i>of yourselves</i>	αὐτῶν or αὐτῶν, <i>of themselves</i>
D. ἡμῖν αὐτοῖς, -αῖς, <i>to ourselves</i>	ὑμῖν αὐτοῖς, -αῖς, <i>to yourselves</i>	ἑαυτοῖς -αῖς, or αὐτοῖς -αῖς, <i>to themselves</i>
A. ἡμᾶς αὐτούς, -δας, <i>ourselves</i>	ὑμᾶς αὐτούς, -δας, <i>yourselves</i>	ἑαυτούς, -δας, -δά, or αὐτούς, -δας, <i>themselves.</i>

§ 89. (c) *Reciprocal Pronouns.*

To express reciprocal relation, the Greek has a special pronominal form, which is made by the coalescence of ἅλλοι ἅλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word. From the nature of the relation, this word can have no Singular.

Plural Gen.	ἁλλήλων, of one another	Dual ἁλλήλων, -αιν, -οιν
Dat.	ἁλλήλοισι, -αις, -οις	ἁλλήλοιν, -αιν, -οιν
Acc.	ἁλλήλους, -ας, -α	ἁλλήλω, -ᾶ, -ω.

§ 90. B. Adjective Personal Pronouns.

Personal pronouns, having the form of adjectives, are called Possessive pronouns, since they express *possession*. They are formed from the Genitive of substantive personal pronouns:—

ἐμός, -ή, -όν, meus, -a, -um, from ἐμοῦ; ἡμέτερος, -τέρᾳ, -τερον, noster, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, tuus, -a, -um, from σοῦ; ὑμέτερος, -τέρᾳ, -τερον, vester, -tra, -trum, from ὑμῶν;

σφέτερος, -τέρᾳ, -τερον, suus, -a, -um, from σφῶν (used in speaking of many; when single persons or things are spoken of, Att. prose always uses the Gen. ἐαυτοῦ, -ῆς). The Epic form, ὅς, ῆ, ὄν, suus, -a, -um, also occurs in the Tragedians, though seldom.

§ 91. II. DEMONSTRATIVE PRONOUNS.

Singular.								
	the		hic	haec	hoc	ipse	ipsa	ipsum
Nom.	ὁ ἡ τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό	
Gen.	τοῦ τῆς τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ	
Dat.	τῷ τῇ τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ	
Acc.	τόν τήν τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό	
Plural.								
Nom.	οἱ αἱ τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά	
Gen.	τῶν τῶν τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν	
Dat.	τοῖς ταῖς τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς	
Acc.	τούς τάς τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά	
Dual.								
N. A.	τῷ (τά) τῷ	τούτῳ	(ταῦτά)	τούτῳ	αὐτῷ	αὐτῷ	αὐτῷ	
G. D.	τοῦν ταῖν τοῖν	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς	

1. The pronoun οὗτος is composed of the article ὁ, ἡ, τό, and the pronoun αὐτός; where the article has ο, ω, or οι, they combine with the first syllable of αὐτός and make ου; all other vowels of the article are absorbed by the

first syllable of *αὐτός*. Hence the first syllable of *οὗτος* ends in *ου* where the article has *ο*, *ω*, or *οι*; elsewhere in *αν*. The same rule holds when *αὐτός* is compounded with an adjective pronoun, e. g. *τοσοῦτος* (from *τόσος* and *αὐτός*).

Examples: *ὁ αὐτός* = *οὗτος*, *ἡ αὐτή* = *αὕτη*, *τὸ αὐτό* = *τοῦτο*; *τοῦ αὐτοῦ* = *τουτου*, *τῆς αὐτῆς* = *ταύτης*, etc.; so *τόσος αὐτός* = *τοσοῦτος*, *ἰσὺς αὐτῆς* = *τοσαύτη*, *τόσον αὐτό* = *τοσοῦτο*, *τόσου αὐτοῦ* = *τοσοῦτου*, etc.

2. Like *ὁ*, *ἡ*, *τό* is declined, *ὅδε*, *ἥδε*, *τόδε*, *τοῦδε*, *τῆςδε*, Pl. *οἷδε*, *αἷδε*, *τάδε*;

Like *οὗτος* are declined, *τοσοῦτος*, *τοσαύτη*, *τοσοῦτο(ν)*, *ταῖντι*, -*α*, -*ι*, *τοιούτος*, *τοιαύτη*, *τοιούτο(ν)*, *ταῖς*, -*ε*, *τηλικούτος*, *τηλικαύτη*, *τηλικούτο(ν)*, so *great*, so *old*; it is to be noted, that the neuter Sing., besides the form in *ο* has also the common form in *ον*;

Like *αὐτός* is declined, *ἐκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*, *he*, *she*, *it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *alius*, *alia*, *aliud*, the neuter Sing. here also ending in *ο*.

REMARK 1. The neuter form in *ο* seems to have rejected a *δ*, as may be inferred from the Latin, *is*, *ea*, *id*, *ille*, -*a*, -*ud*, *alius*, -*a*, -*ud*.—On the Dual forms, *τά*, *ταῖν*, *ταῖν*, *ταῖν*, see § 241, Rem. 10 (b).—Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry*; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong; hence Aphaeresis (§ 14, 5) must be assumed here, as *ἡ κεῖνος*, Pl. Rp. 2. 370, *a*.

	Singular.			Plural.		
Nom.	<i>τοσοῦτος</i>	<i>τοσαύτη</i>	<i>τοσοῦτο(ν)</i>	<i>τοσοῦτοι</i>	<i>τοσαῦται</i>	<i>τοσαῦτα</i>
Gen.	<i>τοσοῦτου</i>	<i>τοσαύτης</i>	<i>τοσοῦτου</i>	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>
Dat.	<i>τοσοῦτῳ</i>	<i>τοσαύτῃ</i>	<i>τοσοῦτῳ</i>	<i>τοσοῦτοῖς</i>	<i>τοσαύταις</i>	<i>τοσοῦτοῖς</i>
Acc.	<i>τοσοῦτον</i>	<i>τοσαύτην</i>	<i>τοσοῦτο(ν)</i>	<i>τοσοῦτους</i>	<i>τοσαύτας</i>	<i>τοσαῦτα</i>
Dual.						
N. A.	<i>τοσοῦτω</i>	<i>τοσαῦτα</i>	<i>τοσοῦτω</i>			
G. D.	<i>τοσοῦτων</i>	<i>τοσαύτων</i>	<i>τοσοῦτων</i>			

REM. 2. The article usually coalesces by Crasis (§ 10) with *αὐτός* and forms one word, viz. *αὐτός* (instead of *ὁ αὐτός*, *idem*), *αὐτή*, *ταῦτό*, usually *ταῦτόν* (instead of *τὸ αὐτό*), *ταῦτοῦ*, but *τῆς αὐτῆς*, *ταῦτῃ*, *ταῦτῃ* (to distinguish it from *ταύτη*, *this*), but *τὸν αὐτόν*, *τὴν αὐτήν*, *αὐτοί*, *αὐταί*, *ταῦτά* (instead of *τὰ αὐτά*, to distinguish it from *ταῦτα*, *haec*), but *τῶν αὐτῶν*, *τοῖς αὐτοῖς*, etc.

§ 92. III. RELATIVE PRONOUN.

	Singular.			Plural.			Dual.		
Nom.	<i>ὅς</i>	<i>ἡ</i>	<i>ὃ</i>	<i>οἱ</i>	<i>αἱ</i>	<i>ἃ</i>	<i>ὅ</i>	<i>ἃ</i>	<i>ὅ</i>
Gen.	<i>οὗ</i>	<i>ῆς</i>	<i>οῦ</i>	<i>ῶν</i>	<i>ῶν</i>	<i>ῶν</i>	<i>οῖν</i>	<i>αῖν</i>	<i>οῖν</i>
Dat.	<i>ᾧ</i>	<i>ῇ</i>	<i>ᾧ</i>	<i>οῖς</i>	<i>αῖς</i>	<i>οῖς</i>	<i>οῖν</i>	<i>αῖν</i>	<i>οῖν</i>
Acc.	<i>ὃν</i>	<i>ῇν</i>	<i>ὃ</i>	<i>οὓς</i>	<i>ἃς</i>	<i>ἃ</i>	<i>ὅ</i>	<i>ἃ</i>	<i>ὅ</i>

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS.

The Indefinite and Interrogative Pronouns are denoted by the same form, but are distinguished by the accent and position, the Indefinite being enclitic (§ 33) and placed after some word or words, the Interrogative being always accented and placed before.

REMARK 1. When the interrogative pronouns stand in an indirect question, the relative *ὅ* is placed before their stem, which, however (except in the case of *ὅστις*), is not inflected, e. g. *ὁποῖος, ὁπόσος, ὁπότερος*, etc.

Sing. N.	<i>τις, some one</i>	N. <i>τι, some thing</i>	<i>τις; quis?</i>	<i>τί; quid?</i>
G.	<i>τινός, or τοῦ</i>		<i>τίνος, or τοῦ</i>	
D.	<i>τινί, or τῷ</i>		<i>τίνι, or τῷ</i>	
Plur. N.	<i>τινές</i>	N. <i>τι</i>	<i>τίνα</i>	<i>τι</i>
G.	<i>τινῶν</i>	N. <i>τινά and ἅττα</i>	<i>τίνας</i>	<i>τίνα</i>
D.	<i>τισίν(ν)</i>		<i>τίνων</i>	
A.	<i>τινάς</i>	N. <i>τινά and ἅττα</i>	<i>τίσι(ν)</i>	
Dual N. A.	<i>τινέ</i>		<i>τίνας</i>	<i>τίνα</i>
G. and D.	<i>τινοῖν</i>		<i>τίνε</i>	
			<i>τίνοιν.</i>	
N.	<i>ὅστις, whoever</i>	<i>ἥτις ὅ τι</i>	<i>οἷτινες αἷτινες</i>	<i>ἅτινα, or ἅττα</i>
G.	<i>οἷστινος, or ὅτου ἥστινος</i>		<i>οἷτινων (rarely ὅτων)</i>	
D.	<i>οἷτινι, or ὅτῳ ἥτινι</i>		<i>οἷστισι(ν) (rarely ὅτοισι[ν])</i>	<i>αἷστισι(ν) οἷστισι(ν)</i>
A.	<i>οἷτινα</i>	<i>ἥτινα ὅ τι</i>	<i>οὔστινας ἄστινας</i>	<i>ἅτινα, or ἅττα</i>
Dual N. A.	<i>οἷτινε, ἄτινε</i>			
G. D.	<i>οἷτινοιν, αἷτινοιν.</i>			

REM. 2. The form *ἅττα* not enclitic (Ion. *ἕσσα*) is often used instead of *τινά* in connection with adjectives, e. g. *δεινὰ ἅττα, μικρὰ ἅττα*, or placed first, e. g. *ἦν γὰρ δὴ ἅττα τοιούδε*, Pl. Phaedon. 60, e. On the accent of *οἷτινων, οἷτινοιν, αἷτινων, αἷτινοιν*, see § 34, Rem. 1. The shorter forms, *ἄτου, ὄτῳ*, etc. are used by the dramatists almost always; *ἄτου, ὄτῳ* are also used by the orators; but *ὄτων, ὄτοισι(ν)* are very rare in prose. The negative compounds of *τις*, viz. *οὔτις, οὔτι, μήτις, μήτι*, no one, nothing, inflect the simple *τις* merely, e. g. *οὔτινος, οὔτινες*, etc. These forms are poetic; instead of them, prose writers use *οὐδέις, μηδέις*; only *οὔτι* and *μήτι* are used in prose with the adverbial meaning, in no respect, not at all, and in the phrase, *οὔτι γε δὴ (μήτι γε δὴ)*, let alone then, much less.

Sing. N.	<i>ὁ ἢ τὸ δεῖνα, some one, some thing</i>	Plur. <i>οἱ δεῖνες</i>
G.	<i>τοῦ τῆς τοῦ δεινός</i>	<i>τῶν δεινῶν</i>
D.	<i>τῷ τῇ τῷ δεινί</i>	<i>τίνων</i>
A.	<i>τὸν τὴν τὸ δεῖνα</i>	<i>τοὺς δεινάς.</i>

REM. 3. *Δεῖνα* is also used indeclinably, though seldom, e. g. *τοῦ τῷ τῶν δεινά*.

§ 94. Correlative Pronouns.

Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, so that if one implies a question, the other with a corresponding form contains the answer.

1. This mutual relation is either a *general* or a *definite* one. The general correlation is expressed by *τις*; *τί*; *who? what?* *τις*, *τι*, *some one, some thing*; *ὃς*, *οὗτος*, *he, this*; *ἐκεῖνος*, *that one*; *οὐδείς*, *no one*; *ὅς*, *who, which*, etc. Here the forms of the correlatives do not correspond with each other, except in the case of *τις*. For example, if a question is asked ἔγ' *τις*, the answer may be by *τις*, *ὃς*, *οὗτος*, etc.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative, and Relative. This fourfold correlation belongs both to adjective and adverbial pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial; the Interrogative begin with *τι*, the Indefinite have the same form, though with a different accent, the Demonstrative begin with *τ*, and the Relative with the Spiritus Asper. The indirect interrogatives, as shown above, § 93, Rem. 1, place the relative *ὅ* before the initial *π*.

3. Correlative adjective pronouns express relations of *quantity* and *quality*; correlative adverbial pronouns, the relations of *place*, *time*, and *manner*, or *condition*.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
<i>πόσος</i> , -η, -ον; <i>how great? how much? quantus?</i>	<i>ποσός</i> , -ή, -όν, <i>of a certain size, or number, aliquantus</i>	<i>τόσος</i> , -η, -ον, <i>so great, so much, tantus</i> <i>τοσάσδε, τοσήδε, τοσόνδε</i> <i>τοσοῦτος, -αῦτη, -οὔτο(ν)</i>	<i>ὅσος</i> , -η, -ον and <i>ὀπόσος</i> , -η, -ον, <i>as great, as much, quantus</i>
<i>ποῖος</i> , -ᾱ, -ον; <i>of what kind? qualis?</i>	<i>ποιός</i> , -ᾱ, -όν, <i>of a certain kind</i>	<i>τοῖος</i> , -ᾱ, -ον, <i>of such a kind, talis</i> <i>τοιόςδε, τοιάδε, τοιόνδε</i> <i>τοιούτος, -αῦτη, -οὔτο(ν)</i>	<i>οἷος</i> , -ᾱ, -ον and <i>οποῖος</i> , -ᾱ, -ον, <i>of what kind, qualis</i>
<i>πηλίκος</i> , -η, -ον; <i>how great? how old?</i>	wanting	<i>τηλίκος</i> , -η, -ον, <i>so great, so old</i> <i>τηλικόςδε, -ήδε, -όνδε</i> [<i>old</i>] <i>τηλικούτος, -αῦτη, -οὔτο(ν)</i>	<i>ἥλίκος</i> , -η, -ον and <i>ὀπηλίκος</i> , -η, -ον, <i>as great, as old.</i>

REMARK 1. The simple forms *τόσος* and *τοῖος* are seldom used in Attic prose; *τόσος* and *τοῖος* are found in the phrase, *τοῖος ἢ τοῖος*, Pl. Phaedr. 271, d, and elsewhere; *τόσος* καὶ *τόσος* (Pl. ib.); *ἐκ τόσου* (*so long time since*), Pl. Leg. 642, at end; *τόσῳ* with a Comparative, corresponding to the relative *ὅσῳ*. e. g. Th. 8, 24. X. Cy. 1. 6, 26. Vect. 4, 32.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
<p>ποῦ; where? ubi?</p> <p>πόθεν; whence? unde?</p> <p>ποῖ; whither? quo?</p>	<p>ποῦ, somewhere, alicubi</p> <p>πόθεν, from some place, alicunde</p> <p>ποῖ, to some place, aliquo</p>	<p>wanting (hic, ibi)</p> <p>wanting (hinc, inde)</p> <p>wanting (eo)</p>	<p>οὗ, where. ubi</p> <p>ὅθεν, whence, unde</p> <p>οἷ, whither, quo</p>	<p>ὅπου, where. ubi</p> <p>ὅπόθεν, whence, unde</p> <p>ὅπου, whither, quo</p>
<p>πότε; when? quando?</p>	<p>ποτέ, some time, aliquando</p>	<p>τότε, then, tum</p>	<p>ὅτε, when. quam</p>	<p>ὁπότε, when, quando</p>
<p>πηνίκα; quo temporis puncto? quotā hora?</p>	<p>wanting</p>	<p>τηνι- } hoc κόδε } ipso τηνι- } tem- καῦτα } pore</p>	<p>ἡνίκα, when. quo ipso tempore</p>	<p>ὁπηνίκα, when, quo ipso tem- pore</p>
<p>πῶς; how?</p> <p>πῇ; whither? how?</p>	<p>πῶς, some how</p> <p>πῇ, to some place, thither, in some way</p>	<p>οὕτω(ς) ὥδε, so</p> <p>τῇδε } hither, ταύτῃ } or here</p>	<p>ὥς, how</p> <p>ῇ, where, whither</p>	<p>ὅπως, how</p> <p>ὅπῃ, where, whither.</p>

REM. 2. The forms to express the idea of *here, there* (hic, ibi), wanting in the Common language, are supplied by *ἐνταῦθα, ἐνθάδε*, and the idea of *hence, thence* (hinc, inde), by *ἐνθένδε, ἐντεῦθεν*; *ἐνθα* and *ἐνθεν* in the old and poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. *ἐνθα μὲν — ἐνθα δέ*, hic, illic, *ἐνθεν καὶ ἐνθεν*, hinc, illinc, and when the signification of place is changed to that of time, e. g. *ἐνθα λέγει*, then he says, *ἐνθεν, thereupon*. The forms *τῶς*, thus, *τῇ*, hither, here, are poetic; *ὣς* (instead of *οὕτως*), is also for the most part poetic; in prose, it is confined almost wholly to certain phrases, e. g. *καὶ ὣς*, vel sic, *οὕδ' (μῆδ')* *ὣς*, ne sic quidem, and in comparisons, *ὣς — ὣς*, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.; also *ὣς οὖν*, so then, Th. 3, 37.

† 95. Lengthening of the Pronoun.

Some small words are so appended to the pronouns, for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:—

(a) The enclitic *γέ* is joined to the Personal pronouns of the first and second person, in order to make the person emphatic, by putting him in contrast with others, e. g. *ἐγώ γε, I for my part*. The pronoun *ἐγώ* then draws back its accent in the Nom. and Dat. e. g. *ἐγώ γε, ἐμού γε, ἐμοί γε, ἐμέ γε, σὺ γε*. As *γέ* can be joined with any other word, so also with any other pronoun, but it does not form one word with the pronoun, e. g. *οὗτός γε*.

(b) The particles *δή* (most commonly *δηποτέ*), and *οὖν*, are appended to relatives compounded of interrogatives or indefinites, as well as to *ὅσος*, in order to make the meaning general or indefinite, i. e. to extend it to everything embraced in the object denoted by the pronoun, e. g. *ὅστις δὴ, ὅστις δὴποτέ, ὅστις δὴποτοῦν, ὅστις οὖν, ἥτις οὖν, ὅτι οὖν, whoever it be, I know not who, nescio quis, quicumque* (Gen. *οὗτινος οὖν* or *οἵτινος οὖν*, *ἥτις οὖν*, Dat. *ὅτινι οὖν* or *ὅτε οὖν*, etc.);—*ὅσοσδε, ὅσοσοῦν, ὅσοσδεποτέ*, quantuscunque;—*ὁπῆλικος οὖν, however great, how old soever*; so also *ὥσπερ οὖν* [comp. (d)].

(c) The suffix *δε* is joined with some demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἥδε, τόδε; τοῖσδε; τοσούτδε; τηλικόσδε*, from *τοῖος, τόσος, τηλικός*, which change their accent after *δε* is appended (§ 34, Rem. 3).

(d) The enclitic *περ* is appended to all relatives, in order to strengthen the reference to a demonstrative, and thus to connect the relative more closely with its antecedent; hence it denotes, *even who, which, the very man, who*, etc. e. g. *ὅσπερ, ἥπερ, ὅπερ* (Gen. *ὁςπερ*, etc.); *ὅσουςπερ, οὓςπερ* (Gen. *ὅσουςπερ, οὓλουςπερ*, etc.); *ὅθενπερ, ὅθενπερ*.

(e) The inseparable demonstrative *τί* is appended to demonstratives and some few adverbs, always giving them a stronger demonstrative sense. It takes the acute accent (which yet, according to § 31, I., is changed into the grave in connected discourse) and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:—

οὗτοστί, this here (hicce, celui-ci), *αὐτῇτί, τούτί*,

Gen. *τούτοστί, ταυτήστί*, Dat. *τούτῃτί, ταυτῇτί*, Pl. *οὗτοίτι, αὐταίτι, ταυτί*;

ὅδτί, ἥδτί, τοδτί from *ὅδε*; *ὥδτί* from *ὥδε*; *οὕτωστί* from *οὕτως*;

ἐντεῦθεντί from *ἐντεῦθεν*; *ἐνθαδτί* from *ἐνθάδε*; *νυντί* from *νῦν*; *δευρί* from *δεῦρα*.

CHAPTER IV.

The Numerals.

§ 96. Nature and Division of Numerals.

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:—

(a) Cardinals, which express a definite number absolutely, and answer the question, *how many?* e. g. one, two, three. The first four Numerals and the round numbers from 200 (*διακόσιοι*) to 10,000 (*μύριοι*) and their compounds, are declined; but all the others are *indeclinable*. The thousands are expressed by adverbial Numerals, e. g. *τρὶς χίλιοι*, 3000.

(b) Ordinals, which denote a series, and answer the question, *which one in the series?* All have the three endings of adjectives, *-ος, -η, -ον*, except *δεύτερος*, which has *-ος, -ᾶ, -ον*. All up to 19, except 2, 7, 8, end in *-τος* and have the accent as near as possible to the beginning of the word. From 20 upwards they end in *-στός*.

REMARK 1. *Adverbial Ordinals*, which also denote a series, are expressed by the Neut. Sing. or Pl., with or without the article, but sometimes also with the adverbial ending *-ως*, e. g. *πρῶτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρῶτως*.

(c) Numeral adverbs, which express *how often*, or *how many times* anything has happened, and which answer the question, *how many times?* They are formed, except the first three, from the ordinals with the ending -άκις, e. g. πεντάκις, *five times* (§ 98).

(d) Multiples, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* All are compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν (§§ 76, I, and 77).

ἀπλοῦς, -ῆ, -οῦν, *single*; διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἑνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiples in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χά or -χῆ and -χῶς, e. g. πένταχά, πενταχῆ, πενταχῶς.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more?* All are compounded with the endings -πλάσιος, -ιά, -ιον (more seldom -πλασίων, -ον, e. g. ἑκατονταπλασίων, -ον) :—

διπλάσιος, *twice as much* (as another which is taken as an unit), τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), ἑξαπλάσιος (6), ἑπταπλάσιος (7), ὀκταπλάσιος (8), ἑνναπλάσιος (9), δεκαπλάσιος (10), ἑκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, all are formed from the Cardinals with the ending -άς, Gen. -άδος :—

ἡ μόνάς (from μόκος, *only*), more seldom ἡ ἐνάς, *unity*; δύοάς, *duality*; τριάς (3), τετράς (4), πεντάς or πεμπτάς (5), ἑξάς (6), ἑβδομάς (7), ὀγδοάς (8), ἑνεάς (9), δεκάς (10), εἰκάς (20), τριάκας (30), τετταρακοντάς (40), πεντηκοντάς (50), ἑκατοντάς (100), χιλιάς (1000), μυριάς (10,000), δύο μυριάδες (20,000).

REM. 3. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. ἔνιοι, *some*; πάντες, *all*; πολλοί, *many* (§ 77); ὀλίγοι, *few*; ὀλίγον, ὀλίγα, *a little*; οὐδείς, *no one*; οὐδέν, *nothing*, etc.

2. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective, and Adverbial Numerals, e. g. τρεῖς ἦλθον; ὁ τρίτος ἀνὴρ; τρίς.

§ 97. Numeral Signs.

1. The Numeral Signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ϵ , $\text{Ba}\tilde{\upsilon}$, or the Digamma F , or $\Sigma\tau\tilde{\iota}$, ς ; the last character is taken from the figure ς , which is a mutilated form of the Digamma, but which has only an accidental resemblance to the abbreviation of σ (ς) and τ (§ 1, Rem. 2); — $\text{K}\acute{\omega}\nu\eta$, ζ , as the sign for 90; — $\Sigma\alpha\mu\tilde{\omega}$, $\var�$, as the sign for 900.

2. The first eight letters, i. e. from α to δ with the $\text{Ba}\tilde{\upsilon}$ or $\Sigma\tau\tilde{\iota}$, denote the units; the following eight, i. e. from ι to π with the $\text{K}\acute{\omega}\nu\eta$, the tens; the last eight, i. e. from ρ to ω with the $\Sigma\alpha\mu\tilde{\omega}$, the hundreds.

3. Up to 999, the letters as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, $\alpha' = 1$, $\mu = 1000$, $\iota' = 10$, $\mu = 10,000$, $\epsilon\psi\mu\beta' = 5742$, $\mu\omega\mu\beta' = 1842$, $\rho' = 100$, $\rho = 100,000$.

§ 98. Principal Classes of Numerals.

Cardinals.		Ordinals.
1 α'	$\epsilon\tilde{\iota}\varsigma$, $\mu\acute{\iota}\alpha$, $\epsilon\nu$	$\pi\rho\acute{\omega}\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$, primus, $\text{-}\alpha$, $\text{-}\omega\mu$
2 β'	$\delta\acute{\upsilon}\omicron$	$\delta\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma$, $\text{-}\tilde{\alpha}$, $\text{-}\omicron\nu$
3 γ'	$\tau\rho\epsilon\tilde{\iota}\varsigma$, $\tau\rho\acute{\iota}\alpha$	$\tau\rho\acute{\iota}\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
4 δ'	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$, $\text{-}\alpha$, or $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, $\text{-}\alpha$	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
5 ϵ'	$\pi\acute{\epsilon}\nu\tau\epsilon$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
6 ς'	$\xi\acute{\xi}$	$\xi\kappa\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
7 ζ'	$\epsilon\pi\tau\acute{\alpha}$	$\xi\beta\delta\omicron\mu\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
8 η'	$\delta\kappa\tau\acute{\omega}$	$\delta\gamma\delta\omicron\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
9 θ	$\epsilon\nu\eta\acute{\epsilon}\alpha$	$\xi\nu\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
10 ι'	$\delta\acute{\epsilon}\kappa\alpha$	$\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
11 $\iota\alpha'$	$\epsilon\nu\delta\acute{\epsilon}\kappa\alpha$	$\epsilon\nu\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
12 $\iota\beta'$	$\delta\acute{\omega}\delta\acute{\epsilon}\kappa\alpha$	$\delta\omega\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
13 $\iota\gamma'$	$\tau\rho\epsilon\tilde{\iota}\varsigma$ ($\tau\rho\acute{\iota}\alpha$) $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha$ ¹	$\tau\rho\acute{\iota}\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ ²
14 $\iota\delta'$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ (α) $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha$ ²	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
15 $\iota\epsilon'$	$\pi\epsilon\nu\tau\epsilon\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
16 $\iota\varsigma'$	$\xi\kappa\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$	$\xi\kappa\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
17 $\iota\zeta'$	$\epsilon\pi\tau\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$	$\xi\beta\delta\omicron\mu\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
18 $\iota\eta'$	$\delta\kappa\tau\omega\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$	$\delta\gamma\delta\omicron\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
19 $\iota\theta'$	$\epsilon\nu\eta\epsilon\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$	$\xi\nu\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\text{-}\eta$, $\text{-}\omicron\nu$
20 κ'	$\epsilon\acute{\iota}\kappa\omicron\varsigma$ (ν)	$\epsilon\acute{\iota}\kappa\omicron\varsigma\tau\acute{\omicron\varsigma}$, $\text{-}\eta$, $\text{-}\omicron\nu$

¹ The rare Attic form $\tau\rho\iota\sigma\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$ is indeclinable.

² The non-Attic form $\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha$ is indeclinable.

³ The forms given from the 13th to the 19th are preferable to $\tau\rho\iota\sigma\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\tau\epsilon\tau\tau\alpha\rho\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\pi\epsilon\nu\tau\epsilon\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, etc.

Cardinals		Ordinals	
21	κα' εἴκοσιν εἰς, μία, ἕρ	εἰκοστός, -ή, -όν, πρῶτος, -ή, -ον	
30	λ' τριάκοντα	τριάκοστός, -ή, -όν	
40	μ' τετταράκοντα	τετταράκοστός, -ή, -όν	
50	ν' πενήκοντα	πεντηκοστός, -ή, -όν	
60	ξ' ἐξήκοντα	ἐξακοστός, -ή, -όν	
70	ο' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν	
80	π' ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν	
90	ς' ἐνενήκοντα	ἐνενηκοστός, -ή, -όν	
100	ρ' ἑκάτον	ἑκατοστός, -ή, -όν	
200	σ' διακόσιοι, -αι, -α	διακοσιοστός, -ή, -όν	
300	τ' τριάκοσιοι, -αι, -α	τριάκοσιοστός, -ή, -ον	
400	ν' τετράκοσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν	
500	φ' πεντάκοσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν	
600	χ' ἑξάκοσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν	
700	ψ' ἑπτάκοσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -ον	
800	ω' ὀκτάκοσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -ον	
900	θ' ἐννέκοσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν	
1000	α' χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	
2000	β' διαχίλιοι, -αι, -α	διςχιλιοστός, -ή, -όν	
3000	γ' τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ή, -όν	
4000	δ' τετράκιςχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν	
5000	ε' πεντάκιςχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν	
6000	ς' ἑξάκιςχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν	
7000	ζ' ἑπτάκιςχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν	
8000	η' ὀκτάκιςχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν	
9000	θ' ἐννέκιςχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν	
10,000	ι' μύριοι, -αι, -α	μυριοστός, -ή, -όν	
20,000	κ' διςμύριοι, -αι, -α	διςμυριοστός, -ή, -όν	
100,000	ρ' δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν	
1,000,000	ιρ' ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν	
2,000,000	κρ' διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν	

Numeral Adverbs.

1	ἅπαξ, once	13	τρισκαίδεκάκις	50	πεντηκοντάκις
2	δῖς, twice	14	τετταρεκαίδεκάκις	60	ἐξηκοντάκις
3	τρίς	15	πεντεκαίδεκάκις	70	ἑβδομηκοντάκις
4	τετράκις	16	ἑκκαίδεκάκις	80	ὀγδοηκοντάκις
5	πεντάκις	17	ἑπτακαίδεκάκις	90	ἐνενηκοντάκις
6	ἑξάκις	18	ὀκτωκαίδεκάκις	100	ἑκατοντάκις
7	ἑπτάκις	19	ἐννεακαίδεκάκις	200	διακοσιάκις
8	ὀκτάκις	20	εἰκοσάκις	300	τριακοσιάκις
9	ἐννεάκις, ἐνάκις	21	εἰκοσάκις ἅπαξ	1000	χιλιάκις
10	δεκάκις	22	εἰκοσάκις δῖς	2000	διςχιλιάκις
11	ἐνδεκάκις	30	τριακοντάκις	10,000	μυριάκις
12	δωδεκάκις	40	τετταρακοντάκις	20,000	διςμυριάκις

§ 99. *Remarks.*

1. The rarer subordinate forms of 13, 14, etc., used by later writers, are δεκατρεῖς, Neut. δεκατρία, δεκατέτταρες, -α, δεκαπέντε, etc.

2. Μύριοι, 10,000, when Paroxytone (μυρίοι), signifies innumerable.

3. In compound numerals, the smaller number either precedes the larger, and then always with καί, or it follows the larger, usually with καί, sometimes without it. The first order corresponds with the usage in English, e. g. *five and twenty*; the second only in part, e. g. *twenty-five*, e. g.

25: πέντε καὶ εἴκοσι(ν), or εἴκοσι καὶ πέντε,

345: πέντε καὶ τετταράκοντα καὶ τριακόσιοι, or τριακ. τεττ. καὶ π.

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός, or εἰκοστός καὶ πέμπτος.

4. The tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of δεῖν, *to want*, which agrees with the larger number, e. g.

49: πενήκοντα ἐνδὲς δέοντα ἔτη¹, undequinquaginta anni,

48: πενήκοντα δυοῖν δέοντα ἔτη, duodequinquaginta anni,

39: ἡγὺς μῆς δέουσαι τετταράκοντα, undequadraginta naves.

So with the Ordinals, e. g.

49: ἐνδὲς δέων πενήκοστός ἀνὴρ, undequagesimus vir.

5. Fractions are usually expressed by μέρος or μοῖρα. These words, as denominators of the fraction, are put in the Gen., depending on the numeral which denotes the numerator. If they are expressed as denominators, they are understood with the numeral denoting the numerator; if they are expressed as numerators, they are understood with the numeral denoting the denominator, e. g. $\frac{2}{5}$ is τῶν πέντε μερῶν τὰ δύο [μέρη], or τῶν πέντε [μερῶν] τὰ δύο μέρη, *two parts of the five*; $\frac{1}{2}$ is τῶν ὀκτὼ μοιρῶν αἱ πέντε [μοῖραι], or τῶν ὀκτὼ [μοιρῶν] αἱ δύο μοῖραι. But *one half* is expressed by compounds with ἡμι, e. g. ἡμιδαρεῖκν, *half a daric*; so in the Pl. τρία, πέντε ἡμιδαρεῖκν, *a daric and a half, two darics and a half*.—Fractions are also expressed by an ordinal with μόριον or μέρος, e. g. τριτημόριον or τρίτον μέρος = $\frac{1}{3}$, πέμπτον μέρος = $\frac{1}{5}$; a mixed number is also expressed by ἡμι preceded by a numeral, e. g. πέντε ἡμιδαρεῖκν = $2\frac{1}{2}$ darics, also by ἐπί prefixed to an ordinal, e. g. ἐπίτρίτον = $1\frac{1}{3}$, ἐπίπεντον = $1\frac{1}{5}$.

6. The Cardinal numbers compounded with σύν are equivalent to the Latin distributives, e. g. σύνδυο (bini), *two together, two at a time, each two*, συντρεις (terni), *σύμπεντε* (quini), etc.

¹ Fifty years, wanting one.

7. Declension of the first four Numerals:—

Nom.	εἷς	μία	ἕν	δύο	
Gen.	ἑνός	μίας	ἑνός	δυοῖν (very seldom δυεῖν)	
Dat.	ἐνί	μῇ	ἐνί	δυοῖν (δυσι[ν] Ionic and Th. 8, 101.)	
Acc.	ἕνα	μίαν	ἕν	δύο	
Nom.	τρεῖς	Neut. τρία	τέτταρες, or τέσσαρες	Neut. τέτταρα	
Gen.	τριῶν		τεττάρων		
Dat.	τρισὶ(ν)		τέτταρσι(ν)		
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρες	

REMARK. Like εἷς are also declined οὐδείς and μηδείς, *no one*; like εἷς too they have the irregular accent, e. g. οὐδέις, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμίας, Dat. οὐδενί, οὐδεμῇ, etc.; but in the Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -ένας. Comp. further, § 65, 3 (c). The form δύο, instead of δυό, seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all the Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

CHAPTER V.

The Adverb.

§ 100. *Nature and division of the Adverb.*

Adverbs (§§ 38 and 314) are indeclinable words, denoting the relations of *place*, *time*, *manner*, *modality*, *intensity*, and *repetition*. They are formed either from *essential* words (§ 38, 3), viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals, or they are *primitive* words, e. g. οὐ, μή, καί, μήν, ἦ, ἄν, etc.

- Adverbs of *place*, e. g. οὐρανόνθεν, *coelitus*, πανταχῇ, *ubivis*;
- Adverbs of *time*, e. g. νύκτωρ, *noctu*, νῦν, *nunc*;
- Adverbs of *manner*, e. g. καλῶς, *optav*;
- Adverbs of *modality*, which, e. g. ναί and οὐ(κ), express an *affirmation* and *negation*, or e. g. μήν, τοί, ἦ, ἦ μήν, δέ, ἴσως, ποῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- Adverbs of *intensity* and *frequency*, e. g. μάλα, πάνν, πολύ, ὅσον, etc. τρίς, *three times*; ἄδεις, *again*; πολλάκις, *often*.

‡ 101. *Formation of Adverbs.*

1. Most Adverbs are formed from adjectives by the ending *-ws*. This ending is annexed to the pure stem of the adjective; hence, as the stem of adjectives of the third Dec. appears in the Gen., and as adjectives in the Gen. Pl. are accented like adverbs, the following rule for the formation of adverbs from adjectives may be given:—

Change -ων, the ending of the adjective in the Gen. Pl., into -ws, e. g.

φίλ-ος, lovely,	Gen. Pl. φίλ-ων	Adv. φίλ-ws
καλ-ός, fair,	" καλ-ών	καλ-ώς
καιρί-ος, timely,	" καιρί-ων	καιρί-ως
ἀπλ(ό-ος)ούς, simple,	" ἀπλ(ό-ων)ών	ἀπλ(ό-ως)ώς
εὐν(ο-ος)ους, benevolent,	" (εὐνό-ων) εὐνων	(εὐνό-ως) εὐνωs
πᾶs, all, παντός,	" πάντ-ων	πάντ-ως
σώφρων, prudent,	" σωφρόν-ων	σωφρόν-ως
χαρίεις, pleasant,	" χαριέντ-ων	χαριέντ-ως
ταχύς, swift,	" ταχέ-ων	ταχέ-ως
μέγας, great,	" μεγάλ-ων	μεγάλ-ως
ἀληθής, true,	" ἀληθ(έ-ων)ών	ἀληθ(έ-ως)ώς
συνήθης, accustomed,	" (συνηδέ-ων) συνήδων	(συνηδέ-ως) συνήδws.

REMARK 1. On the accent of compounds in *-ήδws*, and of the compound *αὐτόρkwς*, see ‡ 59, Rem. 4, also on the accent of *εὐνωs*, instead of *εὐνώs*, ‡ 49, 3. On the comparison of Adverbs, see ‡ 85.

2. In addition to the adverbs with the ending *-ws*, there are many which have the endings of the Gen., Dat., or Acc.

(a) The Gen. ending appears in many adverbs in *-ης* and *-ου*, e. g. *ἐξῆς*, *ἐφεξῆς*, *in order*; *ἐξαπίνης*, *suddenly*; *πού*, *alicubi*; *πουῖ*, *ubi?* *ὅπου*, *οὐ*, *ubi*; *αὐτοῖ*, *ibi*; *οὐδαμοῖ*, *nowhere*.

(b) The Dat., or an obsolete Abl. or Locative¹ ending, occurs in the following adverbs,

(a) In adverbs with the ending *-ι*, e. g. *ἡρι*, *in the morning*, comp. *ἡρ*, *spring*, *ἀσπερ*, *unseasonably*; *ἐκῆτι* (Dor. *ἐκατι*), *ἀέκῆτι*, *ἐκοντί*, *ἀεκοντί*; in adverbs of manner in *-ει* and *-ι*, from adjectives in *-ας* and *-ης*, and almost exclusively in adverbs compounded of a privative and *πᾶs* or *αὐτός*, e. g. *πανοργεῖ* and *πανοργεῖ*. On the use of both forms, see Large Grammar, Part I, ‡ 363 (β).

¹ The Locative Case, is one which denotes the place *where*.

- (β) In local adverbs in -οῖ, commonly derived from substantives of the second Dec., e. g. Ἰσθμοῖ from Ἰσθμός, Πυθοῖ from Πυθώ, Μεγαροῖ (τὰ Μέγαρα), Πειραιοῖ, Κικυννοῖ from ἡ Κίκυννα, οἶ, οἶοι, quo, *whither*, οἴκοι, domi, from οἶκος.

REM. 2. Adverbs in -οῖ, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local adverbs in -αι. This ending occurs only in a few forms, e. g. χαμαί, humi, πάλαι. To this form corresponds the Pl. locative form -ησι(ν), or where; precedes, -άσιν, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. Θήβησι(ν) from Θῆβαι, Ἀθήνησι(ν) from Ἀθήναι, Πλαταιᾶσι(ν) from Πλαταιαί; Περγασήσι(ν) from Περγασή, Ὀλυμπιάσι(ν) from Ὀλυμπία.
- (δ) In adverbs in -η and -α, e. g. ἄλλῃ, ἐτέρῃ, πρὸς τῇ, ὅπ' ποδὶ; κρυφῇ, λῃστῇ, εἰκῇ, *temere*; οὐδαμῇ, δημοσίᾳ, *publice*; κοινῇ, *in common*; ἰδίᾳ, *privatim*; κομιδῇ, *diligenter*; also πᾷ, ὅπῃ, παντῇ, ἧ, τῇ, τῇδε, ταύτῃ, etc.; η and α commonly have an Iota subscript.

(c) The Acc. ending occurs in the following forms,

- (α) In the endings -ην and -αν, e. g. πρόην; μακρὰν, *far*; πέραν and πέρην, *trans* (but πέρα, *ultra*), etc.; so also of substantives, e. g. δίκην, *instar*; ἀκμήν (*acme*), *scarcely*; δωρεάν, *gratis*.
- (β) In the ending -ον, e. g. θηρόν, *diu*; σήμερον, *hodie*; αἶριον, *to-morrow*.
- (γ) In the endings -ον, -ην, -α (adverbs of manner), e. g. αὐτοσχεδόν, *cominus*; χαρδόν, ἱπποτροχάδην, ἀποσταδόν.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. χάρις, *for the sake of*; προῖκα, *gratuitously*.

CHAPTER VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

1. The Verb expresses an action or state, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

2. Verbs are divided into the following classes:—

- (1) Active verbs, which express an action, that the subject itself performs or manifests, e. g. γράφω, *to write*; θάλλω, *to bloom* (comp. § 248);
- (2) Middle or Reflexive verbs, which express an action that the subject performs on itself, the subject being,

therefore, both agent and object, e. g. *βουλεύομαι, I advise myself, I deliberate*;

- (3) Passive verbs, which express an action that the subject receives from another object, e. g. *τύπτομαι ὑπὸ τινός, I am smitten by some one.*

3. Verbs, which are used only in the middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which have a middle form for their Aorist and Future, e. g. *χαρίζομαι, gratificor, Aor. ἐχαρισάμην, Fut. χαριούμαι*; and into Passive Deponents, which have a Passive form for their Aorist, but commonly a middle form for their Fut., e. g. *ἐνθυμέομαι, mecum reputo, Aor. ἐνεθυμήθην, mecum reputavi, Fut. ἐνθυμήσομαι, mecum reputabo.* Comp. § 197.

§ 103. The Tenses.

1. The Tenses denote the time of the action of the verb. The Greek has the following Tenses:—

- I. (1) Present, *βουλεύω, I advise,*
 (2) Perfect, *βεβούλευκα, I have advised*;
 - II. (3) Imperfect, *ἐβούλεον, I was advising,*
 (4) Pluperfect, *ἐβεβούλευκειν, I had advised,*
 (5) Aorist, *ἐβούλεσα, I advised* (indefinite) ;
 - III. (6) Future, *βουλεύσω, I shall or will advise,*
 (7) Future Perfect (almost exclusively in the middle form), *βεβουλεύσομαι, I shall have advised myself, or I shall have been advised.*
2. All the Tenses may be divided into,
- a. Principal tenses : Present, Perfect, and Future;
 - b. Historical tenses : Imperfect, Pluperfect, and Aorist.

REMARK. The Greek has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass., and Mid. Aorist; these two forms may be distinguished as Primary and Secondary tenses; i. e. the first Perfect is a primary tense, the second Perfect a secondary tense, etc. Still, only a very few verbs have both forms; most verbs construct the above tenses with one or the other form, but not with both. No verb has all the

tenses. Pure verbs (§ 108, 5) form, with very few exceptions, only the primary tenses. Mute and liquid verbs (§ 108, 5) may form both the primary and secondary tenses, but no verb has all the forms in use. The Fut. Perf., which is found in but few verbs, is entirely wanting in liquid verbs. It is seldom found in verbs which have the temporal augment (§ 121), e. g. *αἰρέω*, to take, *ῥήσομαι*, Pl. Prot. 338, c., *ἀτιμάω*, to dishonor, *ἡτιμάσομαι*, Dem. 19, 284.

§ 104. *The Modes.*

The Modes denote the manner in which the action of the verb is represented, whether as a direct affirmation, a condition, or a command, etc. (comp. § 258, seq.) The Greek has the following Modes:—

I. The Indicative, which makes a direct affirmation, e. g. the rose *blooms, bloomed, will bloom.*

II. The Subjunctive, which expresses what is merely conceived, or conditional. The Subjunctive of the historical tenses is called the Optative. Comp. *γράφουμι* with *scriberem.*

REMARK. See § 257, 2 (a), (b), and Rem. 1, for the manner in which the Aorist may use both forms of the Subj., and how the Future may have an Optative.

III. The Imperative, which expresses a command, e. g. *βούλευε*, *advise.*

§ 105. *Participials (Infinitive and Participle),*

Besides the modes, the verb has two forms, which, as they partake both of the nature of the verb and also of the nature of the substantive and adjective, are called Participials:—

(a) The Infinitive, which is the substantive participial, e. g. *ἔθελω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising.*

(b) The Participle, which is the adjective participial, e. g. *βουλεύων ἀνὴρ*, *a counsellor.*

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Numbers.*

The personal forms of the verb show whether the subject of the verb be the speaker himself (*I, we*, first person); or a person or thing addressed (*thou, you*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number: Singular, Dual, and Plural (comp. § 41, 1), e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *advise*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advise*; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK 1. The student will at once observe that the ending, or personal forms of the Greek verb, determines the person and number without the subject being expressed. So in Latin. But in English, as the verb is not varied so as to indicate the person and number of itself, the subject must be expressed.

REM. 2. There is no separate form for the first Pers. Dual throughout the Act., and none for the Pass. Aorists; in these instances it is expressed by the form of the first Pers. Pl.

§ 107. *Conjugation.*

Conjugation is the inflection of the verb in its Persons, Numbers, Modes, Tenses, and Voices. The Greek has two forms of conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύ-ω*, and the older, original conjugation in *-μι*, e. g. *ἵστη-μι*, *to station*.

CONJUGATION OF VERBS IN *-ω*

§ 108. *Stem, Augment, and Reduplication. — Characteristic.*

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllables of formation, by which the relations of person, number, tense, etc. are denoted. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres., e. g. *βουλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. *βουλεύ-ω*, *βουλεύ-σω*, *βουλεύ-σομαι*, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἐ-βούλεον*, *I was advising*; *βε-βούλεκα*, *I have advised*. For a change in the stem of many verbs, e. g. *τρέπ-ω*, *τέ-τροφ-α*, *ἐ-τρέπ-ην*, see § 140.

3. The Augment is *ε* prefixed to the stem of verbs which begin with a consonant, e. g. *ἐ-βούλεσα*, *I advised*; but in verbs which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* into *η* (and in some cases into *αι*), *ι* and *υ* into *ϊ* and *ϋ*, and *ο* into *ω*. The Augment implies past time, and hence belongs to all the historical tenses (Imperfect, Aorist, and Pluperfect); but it is confined to the Indicative.

4. Reduplication consists in repeating the first stem-consonant with *ε*, when the stem begins with a consonant; but when the stem begins with a vowel, the Reduplication is the same as the augment, e. g. *βε-βούλεκα*, *I have advised*; *ἤκετεκα*, *I have supplicated*, from *ἤκετεύ-ω*. The Reduplication denotes the *completion* of the action, and hence belongs to the Perfect, Pluperfect, and Future Perfect. For a fuller view of the Augment and Reduplication, see § 119, sq.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the verb-characteristic, or merely the characteristic, because, according to this, verbs in *-ω* are divided into different classes; according as the characteristic is a vowel, a mute, or a liquid, verbs are divided into pure, mute, and liquid verbs, e. g. *βουλεύ-ω*, *τιμά-ω* (pure verbs), *τρίβ-ω* (mute), *φαίν-ω* (liquid).

§ 109. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode, and person, there are three different elements: the tense-characteristic, the mode-vowel, and the personal-ending, e. g. *βουλεύ-σ-ο-μαι*.

§ 110. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark

of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\kappa\text{-}\alpha$

$\acute{\epsilon}\text{-}\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\kappa\text{-}\epsilon\omega$;

the characteristic of the Fut. and first Aor. Act. and Mid., and the Fut. Perf. is σ , e. g.

$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omega$

$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\acute{\alpha}$

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\acute{\alpha}\mu\eta\nu$;

the characteristic of the first Aor. Pass. is \Im ; the first Fut. Pass. has, besides the tense-characteristic σ , the ending of the first Aor. Pass. $-\Im\eta$, thus,

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\Im\text{-}\eta\nu$

$\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\Im\acute{\eta}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$.

The primary tenses only (§ 103, Rem.) have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\sigma\omega$, σ is the tense-characteristic of the Fut., and the syllable $\sigma\omega$ is the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\text{-}\alpha$, $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma$ is the tense-stem of the first Aor. Act.

‡ 111. (b) *Personal-endings and Mode-vowels.*

The personal-ending denotes the person of the verb, and takes a different form according to the different persons and numbers; the mode-vowel connects the tense-stem and the personal-ending, and takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omicron\text{-}\mu\alpha\iota$	Subj.	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omega\text{-}\mu\alpha\iota$
3 " " Fut. "	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\epsilon\text{-}\tau\alpha\iota$	Opt.	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\iota\text{-}\tau\omicron$
1 " Pl. Pres. "	$\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\acute{\omicron}\text{-}\mu\epsilon\delta\alpha$	Subj.	$\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\acute{\omicron}\text{-}\mu\epsilon\delta\alpha$
2 " " " "	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\epsilon\text{-}\sigma\Im\epsilon$	"	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\eta\text{-}\sigma\Im\epsilon$
1 " Sing. A. I. "	$\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\acute{\alpha}\text{-}\mu\eta\nu$	"	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " "	$\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\alpha\text{-}\tau\omicron$	Opt.	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\alpha\text{-}\iota\text{-}\tau\omicron$

REMARK. In the above forms, $\beta\omicron\upsilon\lambda\epsilon\upsilon$ is the verb-stem, and $\beta\omicron\upsilon\lambda\epsilon\upsilon$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma$, and $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma$ are the tense-stems, namely, of the Pres., Fut., and first Aor. Mid.; the endings $-\mu\alpha\iota$, $-\tau\alpha\iota$, etc., are the personal-endings, and the vowels ω , ϵ , $\omicron\iota$, η , α , $\alpha\iota$, are the mode-vowels. The mode-vowels ϵ and \omicron of the Indic are lengthened into η and ω in the Subj.

§ 112. Summary of the Mode-vowels.

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pres. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Pipf.	A. I. M.	A. I. A. and Pl. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	ᾶ	ᾶ	αι	—	α
2.	ει	ᾶ	ᾶ	αι	ο	α
3.	ει	ᾶ	ῆ	αι	α	
D. 1.	—	ᾶ	—	αι	—	Participle. A. I. A. and M. and Pl. A.
2.	ει	ᾶ	ᾶ	αι	α	
3.	ει	ᾶ	ᾶ	αι	α	
P. 1.	ει	ᾶ	ᾶ	αι	—	
2.	ει	ᾶ	ᾶ	αι	α	
3.	(ει) ε	ᾶ	ᾶ	αι	α	α

§ 113. Personal-endings of Verbs in -ω.

I. Active Form.				II. Middle Form.			
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.		A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	
Sing. 1.	·	ν, Opt. μ		μαι		μην	
2.	ς	ς		σαι		σο, ο	
3.	—	—		ται		το	
Dual 1.	—	—		μεδον		μεδον	
2.	τον	τον		σδον		σδον	
3.	τον	την		σδον		σδην	
Plur. 1.	μεν	μεν		μεδα		μεδα	
2.	τε	τε		σδε		σδε	
3.	(ντι) σι(ν)	ν, σαν		νται (αται)		ντο (ατο)	
C. Imperative.				C. Imperative.			
Sing. 2.		3. τω		Sing. 2. (σο) ο	3. σδω		
Dual 2.	τον	3. νω		Dual 2. σδον	3. σδων		
Plur. 2.	τε	3. τωσαν		Plur. 2. σδε	3. σδωσαν, σδων		
D. Infinitive.				D. Infinitive.			
ν	Pres., Fut., and Aor. II.			σδαι			
ντι	Perf. Act. and Aor. I. and II. Pass.						
ι	Aor. I.						
E. Participle.				E. Participle.			
Stem ντ, with exception of the Perf., whose stem ends in -στ.				μενος, μένη, μενον ; μένος, μένη, μένον, Perf.			

REMARK. The Personal-endings follow so directly the mode-vowel, and are so closely joined to it, that often the two do not appear separately, but are united together, e. g. *βουλεύσ-ης*, instead of *βουλεύσ-η-ς*, *βουλεύ-η*, instead of *βουλεύ-ε-αι* (*α* and *ε* coalescing and *ι* being subscribed).

† 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.*

1. The difference between the Principal and Historical tenses is important. The Principal tenses (Pres., Perf., and Fut.) form the second and third Pers. Dual with the same ending -ον, e. g. *βουλεύ-ε-τον βουλεύ-ε-τον*; *βουλεύ-ε-σδον βουλεύ-ε-σδον*; the Historical tenses also form the second Pers. Dual in -ον, but the third in -ην, e. g.

ἔβουλεύ-ε-τον ἔβουλεν-έ-την, ἔβουλεύ-ε-σδον ἔβουλεν-έ-σδην.

2. The Principal tenses form the third Pers. Pl. Act. in -σι(ν), from -νται, -νσι, and the Mid. in -νται; the Historical tenses in the Active, in -ν, and Mid., in -ντο, e. g.

βουλεύ-ον-σι = βουλεύ-ουσι(ν) ἔβούλευ-ον
βουλεύ-ον-νται ἔβουλεύ-ον-ντο.

REMARK. In *βουλεύονται* the *ν* is dropped, and as a compensation the *ο* preceding it is lengthened; so also in the Fut. Act. Comp. 116, 5.

3. The Principal tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Historical in -μην, -σο, -το, e. g.

βουλεύ-ο-μαι ἔβουλεν-ό-μην
βουλεύ-ε-σαι = βουλεύ-η, ἔβουλεύ-ε-σο = ἔβουλεύ-ου
βουλεύ-ε-ται ἔβουλεύ-ε-το.

4. The Personal-endings of the Subj. in the Principal tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. of the Historical tenses;

2 and 3 Du. In I. Π.	<i>βουλεύ-ε-τον</i>	Subj. <i>βουλεύη-τον</i>
	<i>βουλεύ-ε-σδον</i>	" <i>βουλεύη-σδον</i>
3 Pl. " "	<i>βουλεύου-σι(ν)</i>	" <i>βουλεύω-σι(ν)</i>
	<i>βουλεύο-νται</i>	" <i>βουλεύω-νται</i>
1 Sing. " "	<i>βουλεύο-μαι</i>	" <i>βουλεύω-μαι</i>
2 " " "	<i>βουλεύ-η</i>	" <i>βουλεύ-η</i>
3 " " "	<i>βουλεύ-ε-ται</i>	" <i>βουλεύη-ται</i>
2 and 3 Du. " Impf.	<i>ἔβουλεύ-ε-τον, -έ-την</i>	Opt. <i>βουλεύοι-τον, -οί-την</i>
	<i>ἔβουλεύ-ε-σδον, -έ-σδην</i>	" <i>βουλεύοι-σδον, -οί-σδην</i>
3 Pl. " "	<i>ἔβούλευ-ον</i>	" <i>βουλεύοι-εν</i>
	<i>ἔβουλεύο-ντο</i>	" <i>βουλεύοι-ντο</i>
1 Sing. " "	<i>ἔβουλεύ-ό-μην</i>	" <i>βουλεύοι-μην</i>
2 " " "	<i>(ἔβουλεύ-ε-σο) ἔβουλεύ-ου</i>	" <i>(βουλεύοι-σο) βουλεύοι-ο</i>
3 " " "	<i>ἔβουλεύ-ε-το</i>	" <i>βουλεύοι-το.</i>

§ 115. *Conjugation of the Regular Verb in -ω.*

PRELIMINARY REMARKS.

1. Since pure verbs do not form the secondary tenses (§ 103, Rem.) these tenses are supplied in the Paradigm from two mute verbs and one liquid verb (*τρίβ-ω*, *λείπ-ω*, stem ΛΙΠ, *φαίν-ω*, ΦΑΝ), so as to exhibit a full Conjugation.

2. In learning the table, we are to note,

(1) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment, or Reduplication.

(2) The *spaced* forms, e. g. *βουλεύ-ετον*, *βουλεύ-ητον*, third Pers. Du. Ind. and Subj. Pres., may direct attention to the difference between the Historical tenses in the Ind. and Opt., and the Principal tenses.

(3) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should compare these together, e. g. *βουλεύσω*, 1. Sing. Ind. Fut. Act. or 1. Sing. Subj. I. Aor. Act.; *βούλεισαι*, 2. Sing. Imp. I. Aor. Mid., *βουλεύσαι*, 3. Sing. Opt. I. Aor. Act., *βουλεύσαι*, Inf. I. Aor. Act.

(4) The accentuation (§ 118) should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a dagger (†).

(5) When the Paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc.; observing this order, viz. *βουλεύσω* is, (1) first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to advise; then he may arrange the elementary parts of the form, and in the following order: (1) Verb-stem, (2) Augment, or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*; using the Aor. of the Pres., *βουλεύω*, to advise? Answer: The Verb-stem is *βουλευ-*, Augment, *ε*, thus *εβουλευ*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *εβουλευ-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*; thus, *εβουλευ-σ-α*; the Personal-ending of the third Pers. Sing. of an Historical tense of the Mid. is *το*; thus, *εβουλεύ-σ-α-το*.

REMARK. By making himself familiar with the above elements, the pupil can construct from the root any form of the verb he may wish.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present, Tense-stem: βουλευ-	S. 1.	βουλεύ-ω,* I advise,	βουλεύ-ω,* I may advise,
	2.	βουλεύ-εις, thou advisest,	βουλεύ-ῃς
	3.	βουλεύ-ει, he, she, it advises,	βουλεύ-ῃ*
	D. 2.	βουλεύ-ετον, ye two advise,	βουλεύ-ητον
	3.	βουλεύ-εσθον, they two advise,	βουλεύ-ησθον
	P. 1.	βουλεύ-ομεν, we advise,	βουλεύ-ωμεν
	2.	βουλεύ-ετε,* you advise,	βουλεύ-ητε
	3.	βουλεύ-ουσι (ν), they advise,	βουλεύ-ωσι(ν)
	Imperfect, Tense-stem: ἐ-βουλευ-	S. 1.	ἐ-βούλευ-ον,* I was advising,
2.		ἐ-βούλευ-ες, thou wast advising,	
3.		ἐ-βούλευ-ε(ν), he, she, it was adv.	
D. 2.		ἐ-βουλεύ-ετον, ye two were adv.	
3.		ἐ-βουλευ-έτην, they two were adv.	
P. 1.		ἐ-βουλεύ-ομεν, we were advising,	
2.		ἐ-βουλεύ-ετε, you were advising,	
3.		ἐ-βούλευ-ον,* they were advising,	
Perfect I., Tense-stem: β-βουλευ-κ		S. 1.	βε-βούλευ-κα, I have advised,	βε-βουλεύ-κ-ω, I may have a.
	2.	βε-βούλευ-κ-ας, thou hast adv'd,	βε-βουλεύ-κ-ῃς
	3.	βε-βούλευ-κ-ε(ν),* he, she, it has a.	βε-βουλεύ-κ-ῃ
	D. 2.	βε-βουλεύ-κ-ατον, ye two have a.	βε-βουλεύ-κ-ητον
	3.	βε-βουλεύ-κ-ατοσθον, they two have advised,	βε-βουλεύ-κ-ησθον
	P. 1.	βε-βουλεύ-κ-αμεν, we have adv'd,	βε-βουλεύ-κ-ωμεν
	2.	βε-βουλεύ-κ-ατε, you have adv'd,	βε-βουλεύ-κ-ητε
	3.	βε-βουλεύ-κ-ασι(ν), they have a.	βε-βουλεύ-κ-ωσι(ν)
	Pluperfect I., Tense-stem: ἐ-βε-βουλευ-κ	S. 1.	ἐ-βε-βουλεύ-κ-ειν, I had advised,
2.		ἐ-βε-βουλεύ-κ-εις, thou hadst adv.	
3.		ἐ-βε-βουλεύ-κ-ει, he, she, it had adv.	
D. 2.		ἐ-βε-βουλεύ-κ-ειτον, ye two had advised,	
3.		ἐ-βε-βουλευ-κ-ε(ι)την, they two had advised,	
P. 1.		ἐ-βε-βουλεύ-κ-ειμεν, we had adv.	
2.		ἐ-βε-βουλεύ-κ-ειτε, you had adv.	
3.		ἐ-βε-βουλεύ-κ-εσαν, they had a.	
Perf. II. Plpf. II.			πέ-φην-α, ¹ I appear, ἐ-πε-φάν-ειν, ² I appeared,	πε-φάν-ω, I may appear,
Aorist I., Tense-stem: ἐ-βουλευ-σ-	S. 1.	ἐ-βούλευ-σ-α, I advised (indef.),	βουλεύ-σ-ω,* I may advise,
	2.	ἐ-βούλευ-σ-ας, thou advisedst,	βουλεύ-σ-ῃς
	3.	ἐ-βούλευ-σ-ε(ν), he, she, it adv'd,	βουλεύ-σ-ῃ*
	D. 2.	ἐ-βουλεύ-σ-ατον, ye two advised,	βουλεύ-σ-ητον
	3.	ἐ-βουλευ-σ-άτην, they two adv'd,	βουλεύ-σ-ησθον
	P. 1.	ἐ-βουλεύ-σ-αμεν, we advised,	βουλεύ-σ-ωμεν
	2.	ἐ-βουλεύ-σ-ατε, you advised,	βουλεύ-σ-ητε
	3.	ἐ-βούλευ-σ-αν, they advised,	βουλεύ-σ-ωσι(ν)
	Aorist II., ἐ-λιπ-	S. 1.	ἔ-λιπ-ον, I left,	λίπ-ω, etc., like the Subj. Pres.
2.		ἔ-λιπ-ες, etc. declined like Impf. Ind.	
Future, βουλευ-σ-	S. 1.	βουλεύ-σ-ω,* I shall advise, like the Indic. Pres.	

¹ The inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

¹ The inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infinitive	Participle.
	<i>βοῦλευ-ε, advise,</i> <i>βουλευ-έτω, let him ad.</i> <i>βουλεύ-ετον, ye two ad.</i> <i>βουλευ-έτων, let them</i> <i>both advise,</i> <i>βουλεύ-ετε,* do ye ad.</i> <i>βουλευ-έτωσαν, usually</i>	<i>βουλεύ-ειν,</i> <i>to</i> <i>advise,</i>	<i>Βουλεύ-ων</i> <i>Βουλεύ-ουσα</i> <i>Βουλεῖ-ον†</i> <i>Γ. Βουλεύ-οντος</i> <i>advising,</i>
<i>βουλεύ-οιμι, I might advise,</i> <i>βουλεύ-οις</i> <i>βουλεύ-οι</i> <i>βουλεύ-οιτον</i> <i>βουλευ-οίτην</i> <i>βουλεύ-οιμεν</i> <i>βουλεύ-οιτε</i> <i>βουλεύ-οιεν</i>			
	<i>[βε-βούλευ-κ-ε,*] etc.,</i> <i>like the Imp. Pres.</i> <i>yet only a few Per-</i> <i>fects, and such as</i> <i>have the meaning</i> <i>of the Pres., form</i> <i>an Imperative.</i>	<i>βε-βου-</i> <i>λεν-</i> <i>κ-έναι,†</i> <i>to have</i> <i>advised,</i>	<i>βε-βουλευ-κ-ώς†</i> <i>βε-βουλευ-κ-υῖα†</i> <i>βε-βουλευ-κ-ός†</i> <i>Γ. -κ-ύτιος, -κ-</i> <i>ύτιος, having</i> <i>advised,</i>
<i>βε-βουλεύ-κ-οιμι, I mig. have a.</i> <i>βε-βουλεύ-κ-οις</i> <i>βε-βουλεύ-κ-οι</i> <i>βε-βουλεύ-κ-οιτον</i> <i>βε-βουλευ-κ-οίτην</i> <i>βε-βουλεύ-κ-οιμεν</i> <i>βε-βουλεύ-κ-οιτε</i> <i>βε-βουλεύ-κ-οιεν</i>			
<i>πε-φήν-οιμι, I might appear,</i> <i>βουλεύ-σ-αιμι, I might advise,</i> <i>βουλεύ-σ-αις, or -εας</i> <i>βουλεύ-σ-αι,* or -ει(ν)</i> <i>βουλεύ-σ-αιτον</i> <i>βουλευ-σ-αίτην</i> <i>βουλεύ-σ-αιμεν</i> <i>βουλεύ-σ-αιτε</i> <i>βουλεύ-σ-αιεν, or -εαν</i>	<i>πέ-φην-ε, appear,</i> <i>βούλευ-σ-ον, advise,</i> <i>βουλευ-σ-άτω</i> <i>βουλεύ-σ-ατον</i> <i>βουλευ-σ-άτων</i> <i>βουλεύ-σ-ατε</i> <i>βουλευ-σ-άτωσαν, usually</i>	<i>πε-φην-</i> <i>νέ-γαι,†</i> <i>βου-</i> <i>λεῖν-</i> <i>σ-αι,*†</i> <i>to</i> <i>advise,</i>	<i>πε-φην-ώς†</i> <i>βουλεύ-σ-ας</i> <i>βουλεύ-σ-ασα</i> <i>βουλεύ-σ-αν†</i> <i>Genitive:</i> <i>βουλεύ-σ-αντος</i> <i>βουλευ-σ-άσης,</i> <i>having advised,</i>
<i>λίπ-οιμι, etc., like the Opt.</i> <i>Impf.</i>	<i>λίπ-ε, etc., like the</i> <i>Imp. Pres.</i>	<i>λιπ-είν, †</i>	<i>λιπ-ών, οὔσα, ον†</i> <i>Γ. ὄντος, ούσης,</i>
<i>βουλεύ-σ-οιμι, I would advise,</i> <i>like the Opt. Impf.</i>		<i>βουλεύ-σ-ειν,</i>	<i>βουλεύ-σ-ον,</i> <i>etc. like Pr. Pt.</i>

* The inflection of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present, Tense-stem: βουλευ-	S. 1.	βουλεύ-ομαι, <i>I deliberate, or am</i>	βουλεύ-ωμαι, <i>I may de-</i>
	2.	βουλεύ-η * [<i>advised,</i>	βουλεύ-η * [<i>liberate,</i>
	3.	βουλεύ-εται	βουλεύ-ηται
	D. 1.	βουλευ-όμενον	βουλευ-όμενον
	2.	βουλεύ-εσθον	βουλεύ-ησθον
	3.	βουλεύ-εσθον	βουλεύ-ησθον
	P. 1.	βουλευ-όμεθα	βουλευ-όμεθα
	2.	βουλεύ-εσθε *	βουλεύ-ησθε
	3.	βουλεύ-ονται	βουλεύ-ωνται
Imperfect, Tense-stem: ἐβουλευ-	S. 1.	ἐβουλευ-όμην, <i>I was deliber-</i>	
	2.	ἐβουλεύ-ου [<i>ating,</i>	
	3.	ἐβουλεύ-ετο	
	D. 1.	ἐβουλευ-όμενον	
	2.	ἐβουλεύ-εσθον	
	3.	ἐβουλευ-έσθην	
	P. 1.	ἐβουλευ-όμεθα	
	2.	ἐβουλεύ-εσθε	
	3.	ἐβουλεύ-οντο	
Perfect, Tense-stem: βεβουλευ-	S. 1.	βεβουλευ-μαι, <i>I have deliberated,</i>	βεβουλευ-μένος, ὄ, <i>I may</i>
	2.	βεβούλευ-σαι	βεβουλευ-μένος ἦς [<i>have</i>
	3.	βεβούλευ-ται	βεβουλευ-μένος ᾗ [<i>delib-</i>
	D. 1.	βεβουλεύ-μενον	βεβουλευ-μένω ᾗτον
	2.	βεβούλευ-σθον	βεβουλευ-μένω ᾗτον
	3.	βεβούλευ-σθον	βεβουλευ-μένοι ὄμεν
	P. 1.	βεβουλεύ-μεθα	βεβουλευ-μένοι ᾗτε
	2.	βεβούλευ-σθε *	βεβουλευ-μένοι ὄσι
	3.	βεβούλευ-νται	
Pluperfect, Tense-stem: ἐβεβουλευ-	S. 1.	ἐβεβουλεύ-μην, <i>I had deliber-</i>	
	2.	ἐβεβούλευ-σο [<i>ated,</i>	
	3.	ἐβεβούλευ-το	
	D. 1.	ἐβεβούλευ-μενον	
	2.	ἐβεβούλευ-σθον	
	3.	ἐβεβουλεύ-σθην	
	P. 1.	ἐβεβουλεύ-μεθα	
	2.	ἐβεβούλευ-σθε	
	3.	ἐβεβούλευ-ντο	
Aorist I., Tense-stem: ἐβουλευσ-	S. 1.	ἐβουλευ-σάμην, <i>I deliberated,</i>	βουλεύ-σωμαι, <i>I may de-</i>
	2.	ἐβουλεύ-σω [(indefinite)]	βουλεύ-σῃ * [<i>liberate,</i>
	3.	ἐβουλεύ-σατο	βουλεύ-σῃται
	D. 1.	ἐβουλευ-σάμενον	βουλευ-σάμενον
	2.	ἐβουλεύ-σασθον	βουλεύ-σῃσθον
	3.	ἐβουλευ-σάσθην	βουλεύ-σῃσθον
	P. 1.	ἐβουλευ-σάμεθα	βουλευ-σάμεθα
	2.	ἐβουλεύ-σασθε .	βουλεύ-σῃσθε
	3.	ἐβουλεύ-σαντο	βουλεύ-σωνται
Aorist II.	S. 1.	ἐλίπ-όμην, <i>I remained, like Ind. Imperf.</i>	λίπ-ωμαι, <i>I may remain, like Pres. Subj.</i>
Future,	S. 1.	βουλεύ-σ-ομαι, <i>I shall deliberate, like Pres. Indic.</i>	
Fut. Perf.,	S. 1.	βεβουλεύ-σ-ομαι, <i>I shall have deliberated, like Pres. Indic.</i>	

MODES.		Participials.	
Optative i. e. Subj. of Hist. tenses.	Imperative.	Infin.	Particip.
<p>βουλευ-οίμην, <i>I might</i> βουλεύ-οιο [<i>deliberate</i>, βουλεύ-οιτο βουλευ-οίμεδον βουλεύ-οισδον βουλευ-οίσδην βουλευ-οίμεδα βουλεύ-οισδε βουλεύ-οιντο</p>	<p>βουλεύ-ου, <i>deliberate</i>, βουλευ-έσδω βουλεύ-εσδον βουλευ-έσδων *</p> <p>βουλεύ-εσδε * βουλευ-έσδωσαν, usually βουλευ-έσδων *</p>	<p>βουλεύ-εσδαι, <i>to deliber- ate</i>,</p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating</i>,</p>
<p>βε-βουλευ-μένος εἶην, <i>I</i> βε-βουλευ-μένος εἶης [mi't βε-βουλευ-μένος εἶη [<i>de-</i> [<i>liberate</i>, βε-βουλευ-μένω εἶητον βε-βουλευ-μένω εἶήτην βε-βουλευ-μένοι εἶημεν βε-βουλευ-μένοι εἶητε βε-βουλευ-μένο. εἶησαν</p>	<p>βε-βούλευ-σο, <i>deliberate</i>, βε-βουλεύ-σδω βε-βούλευ-σδον βε-βουλεύ-σδων *</p> <p>βε-βούλευ-σδε * βε-βουλεύ-σδωσαν, usually βε-βουλεύ-σδων *</p>	<p>βε-βουλεύ-σδαι,† <i>to</i> <i>have deliber- ated</i>,</p>	<p>βεβουλευ-μένος† βεβουλευ-μένη βεβουλευ-μέ- νον,† <i>having</i> <i>deliberated</i>,</p>
<p>βουλευ-σ-αίμην, <i>I might</i> βουλεύ-σ-αιο [<i>deliberate</i>, βουλεύ-σ-αιτο βουλευ-σ-αίμεδον βουλεύ-σ-αισδον βουλευ-σ-αίσδην βουλευ-σ-αίμεδα βουλεύ-σ-αισδε βουλεύ-σ-αιντο</p>	<p>βούλευ-σ-αι,* <i>deliberate</i>, βουλευ-σ-άσδω βουλεύ-σ-ασδον βουλευ-σ-άσδων *</p> <p>βουλεύ-σ-ασδε βουλευ-σ-άσδωσαν, usually βουλευ-σ-άσδων *</p>	<p>βουλεύ-σ-ασδαι, <i>to deliber- ate</i>,</p>	<p>βουλευ-σ-άμενος βουλευ-σ-αμένη βουλευ-σ-άμενον <i>having deliberated</i>,</p>
<p>λιπ-οίμην, <i>I might remain</i>, like Opt. Impf.</p>	<p>λιποῦ,† -έσδω, like Pres. Impf.</p>	<p>λιπ-έσδαι†</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλευ-σ-οίμην, <i>I m. have</i> <i>deliberated</i>, like Opt. Impf.</p>		<p>βουλεύ-σ-εσδαι</p>	<p>βουλευ-σ-όμε- νος, -η, -ον</p>
<p>βε-βουλευ-σ-οίμην, <i>I sh'd</i> <i>deliberate</i>, like Opt. Impf.</p>		<p>βε-βουλεύ-σ-εσδαι</p>	<p>βε-βουλευ-σ-ό- μενος, -η, -ον.</p>

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem: ἐ-βουλευ-σ-	S. 1.	ἐ-βουλεύ-σ-ην, <i>I was advised.</i>	βουλευ-σ-ῶ, <i>I might have</i>
	2.	ἐ-βουλεύ-σ-ης	βουλευ-σ-ῆς [<i>been advised.</i>
	3.	ἐ-βουλεύ-σ-η	βουλευ-σ-ῇ
	D. 2.	ἐ-βουλεύ-σ-ητον	βουλευ-σ-ῆτον
	3.	ἐ-βουλευ-σ-ήτην	βουλευ-σ-ῆτον
	P. 1.	ἐ-βουλεύ-σ-ημεν	βουλευ-σ-ῶμεν
Future I.	2.	ἐ-βουλεύ-σ-ητε	βουλευ-σ-ῆτε*
	3.	ἐ-βουλεύ-σ-ησαν	βουλευ-σ-ῶσι(ν)
	S. 1.	βουλευ-σ-ή-σ-ομαι, <i>I shall be adv.</i>	
Aorist II.	2.	βουλευ-σ-ή-σ-ο-ν, etc., like the Ind. Pres. Mid.	
	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
Fut. II.	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῇ, etc., like the first Aor. Subj. Pass.
	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-ο-ν, etc., like the first Fut. Ind. Pass.	
Verbal Adjectives: βουλευ-τός, -ή, -όν, <i>advised,</i>			

§ 116. Remarks on the Inflection-endings.

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μ, and in part from the dialects (§ 220, 1); thus, -μ in the first Pers. Sing. Ind. and Subj. Act. and -τι in the third Pers. have disappeared, e. g. βουλεύ-ω instead of βουλεύ-ο-μ or βουλεύ-ωμ, βουλεύ-εις instead of βουλεύ-ε-τι (by the dropping of -μ in βουλεύ-ο-μ, the ο is lengthened into ω, and by the dropping of -τι in βουλεύ-ε-τι, ε is lengthened into ει); in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβούλευσα instead of ἐβούλευσαν; in the second Pers. Sing. Imp. Act., except the first Aor., -σι has disappeared, e. g. βούλευ-ε instead of βουλεύ-ε-σι; but the first Aor. Imp. Act. has a different ending -ον, e. g. βούλευ-σ-ον.

2. The second Pers. Sing. Act. has the ending -σθα in the Common language in the following forms only:—

οἶσθα, *nosti*, from the Perf. οἶδα; φῶσισθα and φῶσθα, Plpf. of οἶδα; ἐφῶσθα, Impf. from φημί, *to say*; ἤσθα, Impf. from εἶμι, *to be*; ᾤσισθα, Impf. from εἰμι, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem. 2.

4. The original form of the first Pers. Pl. Act. is -μεσ (not -μεν). Comp. the Dialects, § 220, 6, and the Latin ending -mus, e. g. γράφ-ο-μεσ, *scrib-i-mus*.

5. The original form of the third Pers. Pl. Act. of the Principal tenses was

SIVE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
<i>βουλευ-δ-ειην, I might be βουλευ-δ-ειης [advised, βουλευ-δ-ειη βουλευ-δ-ειητον βουλευ-δ-ειητην βουλευ-δ-ειμεν and -ειμεν βουλευ-δ-ειητε and -ειτε βουλευ-δ-ειεν</i>	<i>βουλεύ-δ-ητι, be thou ad- βουλευ-δ-ήτω [vised, βουλεύ-δ-ητον βουλευ-δ-ήτων βουλεύ-δ-ητε * βουλευ-δ-ήτωσαν</i>	<i>βουλευ- δ-ήναι, to be ad- vised,</i>	<i>βουλευ-δ-εις† βουλευ-δ-εῖσα† βουλευ-δ-εν† Genitive: βουλευ-δ-έντος βουλευ-δ-είσης, being advised,</i>
<i>βουλευ-δη-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- δη-σε- σθαι</i>	<i>βουλευ-δη-σ-ό- μενος, -η, -ον</i>
<i>τριβ-είην, I might be rubbed, τριβ-είης, etc., like the first Aor. Opt. Pass.</i>	<i>τρίβ-ηδι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ήναι</i>	<i>τριβ-εις,† etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβή- σεσθαι</i>	<i>τριβ-η-σ-όμενος, -η, -ον</i>
<i>βουλευ-τέος, -τέα, -τέον, to be advised.</i>			

-ντι; when τ was changed into σ, ν was dropped (§ 20, 2), e. g. *βουλεύοντι* = *βουλεύονσι* = *βουλεύουσι*. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειω, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. *ἔβηβουλεύκ-η* instead of -κ-ειν. The mode-vowel εῖ in the third Pers. Pl. is commonly shortened into ε, e. g. *ἔβηβουλεύκ-ε-σαν* instead of *ἔβηβουλεύκ-οι-σαν*.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. *παιδεύ-σμι, παιδεύσ-αι-μι*; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the persons and numbers, though it is often dropped in the Dual and Pl., especially in the third Pers. Pl. and then, *είμεν* = *εἰμεν*, *είητε* = *εἴτε*, *είησαν* = *εἶεν*, e. g. *παιδευδείμεν* and *παιδευδείμεν, μνησδείητε* and *-δείτε, φανείησαν* X. H. 6. 5, 25., *προκρινδείησαν* Ibid. 34., *πεμφδείησαν* Th. 1. 38, and (more frequently) *-δείεν* (-εἶεν).

8. The Attic Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) which appropriately belong to verbs in -μι, are used with verbs in -ω, in the following cases:—

- Most commonly in the Imperf. Opt. of contract verbs, e. g. *τιμώην, φιλοίην, μισδοίην*;
- In all Futures in -ω, e. g. *φανοίην* Soph. Aj. 313., *ἔροίην* Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, ἔρω*;
- Somewhat often in the second Plup., e. g. *ἐκπεφευγόίην* S. O. R. 840., *προεληλυδοίην* X. Cy. 2. 4, 17., *πεποιδόίην* Ar. Acharn. 940;

(d) In the second Aor. *σχόην* uniformly (*ἔσχον* from *ἔχω*); still, not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εἰας*, *-εἰε(ν)*, *-εἰαν*, instead of *-αις*, *-αι*, *-αιν*, have passed from the Æolic Opt. in *-εἰα*, *-εἰας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εἰας*, *-εἰε(ν)*, *-εἰαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην* Pl. Symp. 189, c., *ἐπεδημησάτην* Euthyd. 273, c., *ἤστην* 294, c., *ἐλεγέτην* L. 705, d., *ἐκουωνησάτην* Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ* (§ 25, 1), and then coalesce, except in the Opt., with the mode-vowel, e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i> = <i>ἐβουλεύ-ου</i>
<i>ἐβουλεύσ-α-σο</i>	<i>ἐβουλεύσ-α-ο</i> = <i>ἐβουλεύσ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η*, and *-ει*, *ποιῇ* and *-εῖ*, *ἄλῃ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Also Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms; yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλῃ</i>)
<i>οἶμαι</i>	<i>οἶει</i> (but Subj. <i>οἶῃ</i>)
<i>ὄψομαι</i>	Fut. <i>ὄψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν*, *-άτωσαν*, *-σθώσαν*, the abbreviated forms *-έντων*, *-άντων*, *-σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respectively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	<i>βουλεύετωσαν</i> and <i>βουλεύόντων</i> .
Perf. "	<i>πεποιδέτωσαν</i> " <i>πεποιδόντων</i> (Gen. Part. <i>πεποιδόντων</i>)
Aor. I. "	<i>βουλευσάτωσαν</i> " <i>βουλευσάντων</i>
Pres. Mid.	<i>βουλεύεσθωσαν</i> " <i>βουλεύεσθων</i>
Aor. "	<i>σκεψάσθωσαν</i> " <i>σκεψάσθων</i> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ib. 737, e. *διανεμηθέντων* (according to several MSS.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and the Subj. or Opt. of εἶναι (*to be*), ὦ, εἶην, is very frequent, e. g. πεπαιδευκὼς ὦ, *educaverim*; πεπαιδευκὼς εἶην, *educavissem*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, α. εἰ κε κμηκὼς τι, ἡ τετραμμένος, ἡ πεπληγμένος, ἡ ἄλλ' ὅτι οὖν πεπονδὼς ἑκάτερος ἡμῶν εἴην, οὐ καὶ ἀμφοτέροι αὐ τοῦτο πεπόνδοιμεν; examples of the simple forms are, ἀπειλήφθῃ, Pl. Rp. 614, α., εἰλήφωσιν Polit. 269, c., ἐμπεπτάκοι X. An. 5. 7, 26., καταλελοίποιεν X. H. 3. 2, 8., ἀποκεχωρήκοι ib. 5, 23., ὀπηρετήκοι ib. 5. 2, 3., πεποιήκοι Th. 8, 108., ἐσβεβλήκοιεν ib. 2, 48. — The Imp. Perf. does not often occur in the Act., e. g. γέγωνε, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions, which will be further treated below, § 154, 9), but must also be expressed periphrastically by means of the Participle and εἶναι, e. g. πεπαιδευμένος ὦ, εἶην, *educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in -νται, -ντο, e. g. βεβούλονται, ἐβεβούλεντο; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and εἶσι(ν), *sunt, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic forms -ᾶται, -ᾶτο (instead of -νται, -ντο); the α of these endings is aspirated after the Kappa and Pi-mutes, and hence changes the preceding smooth Kappa or Pi-mute into the corresponding rough (comp. § 144); but this α is not aspirated after the Tau-mutes; thus,

τρίβ-ω, <i>to rub</i> , Perf. τέ-τριμ-μαι	3 P. τε-τρίφᾶται (for τέτριβνται)	Plp. ἐτε-τρίφᾶτο
πλέκ-ω, <i>to twine</i> , πέ-πλεγ-μαι	" πε-πλέχᾶται (" πέπλεκνται)	ἐπε-πλέχᾶτο
τάττ-ω, <i>to arrange</i> , τέ-ταγ-μαι	" τε-τάχᾶται (" τέταγνται)	ἐτε-τάχᾶτο
χωρίζ-ω, <i>to separate</i> , κε-χώρισ-μαι	" κε-χωρίδᾶται (" κεχώριδνται)	ἐκε-χωρίδᾶτο
φθείρ-ω, <i>to destroy</i> , ἑ-φθαρ-μαι	" ἑ-φθάρᾶται (" ἑφθαρνται)	ἐφθάρᾶτο.

16. The two Aorists Pass. follow the analogy of verbs in -μ, and hence are not treated here.

§ 117. Remarks on the Formation of the Attic Future.

1. When one of the short vowels α, ε, ι, in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, precedes σ, certain verba, after dropping σ, take the circumflexed ending -ῶ, -οῦμαι; because it was frequently used by the Attic writers instead of the regular form, this is called the *Attic Future*, e. g. ἔλαω (usually ἐλαύνω), *to drive*, ἐλδ-σ-ω, Fut. Att. ἐλῶ, -ᾶς, -ᾶ, -ᾶτον, -ῶμεν, -ᾶτε, -ῶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att. τελῶ, -εἰς, -εἶ, -εἶτον, -οῦμεν, -εἶτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἶ, -εἶται, etc.; κοίζω, *to carry*, Fut. κοί-σ-ω, Fut. Att. κοιῶ, -ιεύς, -ιεύ, -ιεύτον, -ιοῦμεν, -ιεύτε,

ιοῦσι(ν); κοιμῶμαι, -ιεύ, -ιεύται, -ιούμενον, etc. This Fut. is inflected like the forms of contract verbs.

2. This form of the Fut. is found only in the Ind., Inf., and Part.; never in the Opt., thus, τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάδω (ἐλαύνω), to drive; τελέω, to finish; καλέω, to call; and, though seldom, ἀλέω, to grind;—(b) all verbs in -ίζω (character. δ);—(c) a few verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in -δνῦμι and also ἀμφιδνῦμι, to clothe (ἀμφιδῶ, -ιῖς, etc.). A few exceptions to this Fut. are found even in the Attic dialect, e. g. ἐλάσω X. Cy. 1. 4, 20, ἐλάσωντας X. An. 7. 7, 55., τελέσουσιν Cy. 8. 6, 3., καλέσεις 2. 3, 22., νομίσουσι 3. 1, 27. (according to the best MSS.) ψηφίσεσθε, Isae. de Cleonym. hered. § 51.

‡ 118. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. βούλευε, βουλεύομαι, βούλευσον, παῦσον, τύπον, but βουλεύεις, βουλεύειν. On the ending -αι, see § 29, R. 6.

2. This law holds good in compounds, e. g. φέρε πρόσφερε, φεύγε ἔκφυγε, λείπε ἀπόλειπε; also in words in the Subj., when they are not contracted, e. g. κατάρχω, κατάρχης, κατάρχωμεν, ἐπίστω, ἐπίσπης (but ἀναβῶ, ἀποστῶ, διαδῶ, παραδῶ, ἀναβῶμεν, etc., on account of the contraction, ἀναβῶν, ἀναβῶμεν, etc.). Still, this rule has the following exceptions: (a) the accent cannot go back beyond the syllable of the preceding word, which before the composition, had the accent, e. g. ἀπόδος (ἀπό the preceding word being accented on the ultimate), συμπρόες, ἐπίσχες, ἐπίδες (not ἄποδος, σύμπροες, ἐπισχες, ἐπιδες); (b) the accent cannot go back of the first two words of the compound, as in the examples just quoted, and also συνέκδος, παρένδες (not σύνεκδος, but like ἔκδος; not πᾶρενδες, but like ἐνδες); (c) the accent cannot go back of an existing augment (this holds of the Impf., Aor., and Plup. as well as of the Perf.), e. g. προσείχον like εἶχον, παρέσχον like ἔσχον, ἐξηγον like ἦγον, ἐξῆν like ἦν (not πρόσειχον, πᾶρεσχον, ἐξηγον, ἐξῆν); so also προσῆκοι like ἦκον, ἀπειργον like εἶργον, but Imp. ἀπειργε, also ἀφῖκται, ἀφῖκτο, like ἵκται, ἵκτο.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:—

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. λιπείν (from λιπέειν), λιπών, -όν; and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἰπέ, ἐλάττε, εὔρε, λαβέ, and ἴδε (but in composition, ἔπειπε, ἀτόλαβε, ἔπελδε, εἰσίδε).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. λαβοῦ, δοῦ (from τῖδῃμι).

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. ἐκβαλε, ἐξελαδε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετᾶδος, μετᾶδοτε (yet not ἄποδος,

μέταδος, see No. 2), but ἐκβαλεῖν, ἐκβαλόν, ἐκλιπεῖν, ἐξελεῖν, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also, e. g. ἐκβαλοῦ, ἀφικοῦ, ἔκλιποῦ, ἐπιλαδοῦ, ἀφελοῦ, ἐνεγκεκοῦ; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition, e. g. προδοῦ, ἐνδοῦ, ἀφοῦ; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. ἀπόδου, κατὰδω, ἀπόδου; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. ἐκβάλεσθε, ἀπολάβεσθε, πρόδοσθε, ἐνδεσθε, ἔφεσθε, κατὰδεσθε.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active Participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. βεβουλευκώς (Gen. -ότος), πεφηνώς (Gen. -ότος), βουλευθείς (Gen. -έντος), τυπείς (Gen. -έντος), ιστάς (Gen. -άντος), τιθείς (Gen. -έντος), διδούς (Gen. -όντος), δεικνύς (Gen. -ύντος), διαστάς, ἐκθείς, προδούς, Gen. διαστάντος, ἐκδέντος, προδόντος.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. παιδεύσας, Gen. παιδεύσαντος.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. βουλευθῶ, τριβῶ (ῶ being contracted from -έω).

4. The accent is on the penult in the following forms:—

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives according to the formation in -μι, as well as in the Inf. of first and second Aor. Pass. and of the first and second Perf. Act. of all verbs, e. g. τετύφθαι, βεβουλεύσθαι, τετιμῆσθαι, πεφιλήσθαι, μεμυδῶσθαι;—φυλάξαι, βουλεύσαι, τιμῆσαι, φιλήσαι, ιωσιῶσαι;—λιπέσθαι, ἐκδέσθαι, διαδύσθαι;—ιστάναι, τιθέναι, διδόναι, δεικνύναι, στήναι, ἐκστήναι, δύναι, ἐκδεύναι, δοῦναι, μεταδοῦναι;—βουλευθῆναι, τριβῆναι;—βεβουλευκέναι, λειοιπέναι.

(b) In the Participle Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

(c) As circumflex in the Dual and Plu. of the first and second Aor. Subj. Pass., e. g. βουλευθῶμεν.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid., and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:—

Inf. 1st Aor. A. βουλεύσαι, Imp. 1st Aor. M. βούλεσθαι, Opt. 1st Aor. A. βουλεύσαι,
ποιῆσαι, ποιῆσαι, ποιῆσαι.

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάξαι; but Imp. first Aor. Mid. φύλαξαι.

§ 119. Further view of the Augment and Reduplication.

* 1: After the general view of the Augment and Reduplication (§ 108, 3), it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses (the Impf., Plup., and Aor.) take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) Syllabic Augment.

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing, ¹ to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, and hence this augment is called the syllabic augment, e. g. βούλω, Impf. ἐ-βούλευον, Aor. ἐ-βούλευσα, Plup. ἐ-βε-βουλείκην.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed (§ 23, 3), e. g. ρίπτω, to throw, Impf. ῥήριπτον, Aor. ῥήριψα, Perf. ῥήριφα. Plup. ῥήρίκειν.

REMARK 1. The three verbs βούλομαι, to will; δύναμαι, to be able; and ἐλάω, to be about to do, to intend, among the Attic writers take η, instead of ε, for the augment; still, this is found more among the later than the earlier Attic writers, e. g. ἐβουλῆδην and ἡβουλῆδην; ἐδυνάμην and ἡδυνάμην, ἐδυνῆδην and ἡδυνῆδην (but always ἐδυνάσδην); ἔμελλον and ἡμελλον. The Aorist is very seldom ἡμέλλησα (comp. X. H. 7. 4, 16. 26).

REM. 2. Among the Attic writers, the augment ε is often omitted in the Pluperfect; in compounds, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided precedes, e. g. ἀναβεβήκει, X. An. 5. 2, 15; καταδεδραμῆκεσαν, X. H. 5. 3, 1; καταλέλειπτο, X. Cy. 4. 1, 9; καταπεπτάκει, Th. 4, 90; αἱ συνδῆκαι γεγέννητο, X. Cy. 3. 2, 24 (according to the best MSS.); but in the Impf. and Aorists, the syllabic augment is omitted

¹ According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔπραττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἔγω, Impf. ἔαγον = ἤγον; ἐδέω, Impf. ἐέδεον = ἡδεον; ὀκέλλω, Impf. ὀόκελλον = ὠκελλον. If the word begins with a long vowel, it absorbs ε, e. g. ἤλασκα, Impf. ἐήλασκον = ἤλασκον; ὠδίζω, Impf. ἐώδιζον = ὠδιζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ει, e. g. εἶχον, instead of ἤχον.

only in the lyric parts of the tragedies, and here not often; in the dramatic portions it is rarely omitted, and only in the speeches of the messengers (*ῥήσεις ἀγγελικαί*); also at the beginning and middle of the trimeter, and likewise at the beginning of a sentence, and even in these cases but seldom. The Impf. *χρῆν*, which, together with *ἐχρῆν*, is used in prose, is an exception.

§ 121. (b) *Temporal Augment.*

The *temporal* augment belongs to verbs, whose stem begins with a vowel; it consists in lengthening the first stem-vowel. This is called the temporal augment because it increases the time, e. g.

α becomes η, e. g.	Impf. ἦγον	Perf. ἦχα	Plup. ἤκειν
ε " η, " ἐλπίζω " ἤλπιζον " ἤλπικα " ἤλπικεν			
ι " ι, " ἴκετεύω " ἴκέτευον " ἴκέτευκα " ἴκετεύκειν			
ο " ω, " ὀμιλέω " ὀμίλουν " ὀμίληκα " ὀμιλήκειν			
υ " υ, " ὑβρίζω " ὑβρίζον " ὑβρίκα " ὑβρίκειν			
αι " η, " αἰρέω " ἤρουν " ἤρηκα " ἤρήκειν			
αυ " ηυ, " αὐλέω " ἠύλουν " ἠύληκα " ἠύληκειν			
οι " φ, " οἰκτίζω " ὤκτιζον " ὤκτικα " ὤκτικεν.			

REMARK. Verbs which begin with η, ι, υ, ω, ου, and ει, do not admit the augment, e. g. *ἡττάομαι*, to be overcome, Impf. *ἡττώμην*, Perf. *ἡττημαι*, Plup. *ἡττήμην*; *ἴπδω*, to press, Aor. *ἴπωσα*; *ὑπνδω*, to lull to sleep, Aor. *ὑπνωσα*; *ὠφελέω*, to benefit, Impf. *ὠφέλεον*; *οὐτάζω*, to wound, Impf. *οὐτάζον*; *εἴκω*, to yield, Impf. *εἴκον*, Aor. *εἴξα*; *εἰκάζω*, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. *εἰκαζον*, *εἰκασα*, *εἰκασμαι*, seldom *ἦκαζον* (e. g. Th. 6, 92. *ἦκαζον*, in the best MSS.), *ἦκασα*, *ἦκασμαι*. Also those verbs whose stem begins with ευ, are usually without an augment, e. g. *εὐχομαι*, to supplicate, *εὐχόμεν*, more rarely *ἠύχόμεν*, but Perf. *ἠέγμαι* (not *εὔγμαι*); *εὕρισκω*, to find, in good prose, always omits the augment.

§ 122. *Remarks on the Augment.*

1. Verbs beginning with α followed by a vowel, have ᾱ instead of η, e. g. *αἰώω*, (poet.), to perceive, Impf. *ᾠών*; but those beginning with ᾱ, αυ, and οι followed by a vowel, do not admit the augment, e. g. *ἀηδίζομαι*, to have an unpleasant sensation, Impf. *ἀηδιζόμεν*; *ἀναίνω*, to dry, Impf. *αἰωνον*; *οἰακίζω*, to steer, Impf. *οἰακίζον*; also *ἀνᾱλίσκω*, to destroy, though no vowel follows ᾱ, has *ἀνᾱλωσα*, *ἀνᾱλωκα*, as well as *ἀνήλωσα*, *ἀνήλωκα*. But the poetic *αἰδῶ* (prose *ᾤδω*), to sing, and *ἀίσσω* (Att. *ᾤσσω*), to rush, take the augment, e. g. *ᾤειδον* (prose *ᾤδον*), *ᾤϊξα* (Att. *ᾤξα*); *οἰομαι*, to believe, *ᾤόμην*, etc. does not belong here, since the ο following οι, is not a part of the stem.

2. Some verbs also beginning with *οι* and followed by a consonant, do not take the augment, e. g. *οικουρέω*, to guard the house, Aor. *οικούρησα*; *οιδίζω*, to smell of wine, Impf. *οίνιζον*; *οινύδω*, to intoxicate, Perf. Mid. or Pass. *οινωμένους* and *φνωμένους*; *οίστράδω*, to make furious, Aor. *οίστησα*.

3. The twelve following verbs, beginning with *ε*, have *ει* instead of *η* for the augment, viz. *έδω*, to permit, Impf. *είων*, Aor. *είασα*; *έθίζω*, to accustom (to which belongs also *είαδα*, to be accustomed, from the Epic *έθω*); *είσα*, poetic Aor. (stem *ΈΔ*), to place (in prose only, Part. Aor. Mid. *έσόμενος* and *είσόμενος*, establishing, founding); *έλίσσω*, to wind; *έλκω*, to draw; Aor. *έλκυσα* (stem *ΈΛΚΤ*); *έιλον*, to take, Aor. (stem *ΈΔ*) of *αίρέω*; *έπουμαι*, to follow; *εργάζομαι*, to work; *ερπω*, *ερπύζω*, to creep, to go; *εστιδω*, to entertain; *έχω*, to have (on the Epic *είμαι*, see § 230).

4. The six following verbs take the syllabic, instead of the temporal, augment:—

εγνῦμι, to break, Aor. *εἶξα*, etc. (§ 187, 1).

άλλισκομαι, capior, Perf. *έδλωκα* and *ήλωκα*, captus sum (§ 161, 1).

άνδάνω, to please (Ion. and poet.), Impf. *άνδανον*, Perf. *εἶδα*, Aor. *εἶδον* (§ 230.)

οὔρέω, mingere, *εούρουν*, *εούρηκα*.

ώθεω, to push, *έώδουν*, etc. (sometimes without the augment, e. g. *διαδούντο*, Th. 2, 84; *εξώσθησαν*, X. H. 4. 3, 12; *ώθει*, Pl. Charm. 155; c.).

ώνομαι, to buy, Impf. *ωνούμην* (*ωνούμην*, Lys. Purg. Sacril. 108. § 4; *εωνούντο*, Aeschin. c. Ctes. c. 33; *άντωνεῖτο*, Andoc. p. 122.), Aor. *ωνησάμην* (see however § 179, 6.), Perf. *ώνημαι*.

5. The verb *εορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *εώρταζον*. The same is true of the following forms of the Plup. II.:—

ΕΙΚΩ, second Perf. *εοικα*, I am like, Plup. *εφέκειν*.

έλπομαι, to hope, second Perf. *εολπα*, I hope, Plup. *εώλπειν*. } Poet.

ΕΡΓΩ, to do, second Perf. *εοργα*, Plup. *εώργειν*.

6. The three following verbs take the temporal and syllabic augment at the same time, the Spiritus Asper of the stem being then transferred to the *ε* of the augment:—

δρδω, to see, Impf. *έδρων*, Perf. *έώρακα*, *έώραμαι*.

άνοίγω, to open, Impf. *άνέφγων*, Aor. *άνέφξα* (Inf. *ανοῖζει*), etc.

άλλισκομαι, to be taken, Aor. *έδλων* (Inf. *άλῶναι*, *ά*), and *ήλων*.

§ 123. Reduplication.

1. Reduplication (§ 108, 4) is the repeating the first consonant of the stem with *ε*. This implies a *completed* action, and hence is prefixed to the Perf.,¹ e. g. *λέ-λυκα*, to the Fut. Perf.,

¹ Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. When the conso-

e. g. *κε-κοσμήσομαι* (from *κοσμέω*), and to the Plup., which, as an historical tense, takes also the augment *ε* before the reduplication, e. g. *ε-βε-βουλεύειν*. This remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; but verbs beginning with *ρ, γν, γλ, βλ*,¹ take only the simple augment, except *βλάπτω βέβλαφα, βλασφημέω βεβλασφήμηκα*, and *βλαστάνω βεβλάστηκα* and *εβλάστηκα*, e. g.

<i>λύω, to loose,</i>	Perf. <i>λέ-λυκα</i>	Plup. <i>ε-λε-λύκειν</i>
<i>δύω, to sacrifice,</i>	" <i>τέ-δυκα</i> (§ 21, 2.)	" <i>ε-τε-δύκειν</i>
<i>φυτεύω, to plant,</i>	" <i>πε-φύτευκα</i> (§ 21, 2.)	" <i>ε-πε-φυτεύκειν</i>
<i>χορεύω, to dance,</i>	" <i>κε-χόρευκα</i> (§ 21, 2.)	" <i>ε-κε-χορεύκειν</i>
<i>γράφω, to write,</i>	" <i>γέ-γραφα</i>	" <i>ε-γε-γράφειν</i>
<i>κλίνω, to bend down,</i>	" <i>κέ-κλικα</i>	" <i>ε-κε-κλίκειν</i>
<i>κρίνω, to judge,</i>	" <i>κέ-κρικα</i>	" <i>ε-κε-κρίκειν</i>
<i>πνέω, to breathe,</i>	" <i>πέ-πνευκα</i>	" <i>ε-πε-πνεύκειν</i>
<i>διδάω, to bruise,</i>	" <i>τέ-δαλα</i> (§ 21, 2.)	" <i>ε-τε-δάλειν</i>
<i>ρίπτω, to throw,</i>	" <i>ῥέ-ριπα</i> (§ 23, 3.)	" <i>ε-ῥρίπειν</i>
<i>γνωρίζω, to make known,</i>	" <i>ε-γνώρικα</i>	" <i>ε-γνωρίκειν</i>
<i>βλακέω, to be slothful,</i>	" <i>ε-βλάκευκα</i>	" <i>ε-βλακεύκειν</i>
<i>γλύφω, to carve,</i>	" <i>ε-γλυφα</i>	" <i>ε-γλύφειν</i> .

3. Besides the verbs just mentioned beginning with *ρ, γν, βλ, γλ*, the reduplication is not used, when the stem begins with a double consonant or with two single consonants, which are not a mute and liquid, or with three consonants, e. g.

<i>ζηλώω, to emulate,</i>	Perf. <i>ε-ζήλωκα</i>	Plup. <i>ε-ζηλώκειν</i>
<i>ξενώω, to entertain,</i>	" <i>ε-ξένωκα</i>	" <i>ε-ξενώκειν</i>
<i>ψάλλω, to sing,</i>	" <i>ε-ψαλκα</i>	" <i>ε-ψάλλειν</i>
<i>σπείρω, to sow,</i>	" <i>ε-σπαρκα</i>	" <i>ε-σπάρκειν</i>
<i>κτίσω, to build,</i>	" <i>ε-κτικα</i>	" <i>ε-κτίκειν</i>
<i>πύσσω, to fold,</i>	" <i>ε-πτυχα</i>	" <i>ε-πτύχειν</i>
<i>στρατηγέω, to be a general,</i>	" <i>ε-στρατηγήκα</i>	" <i>ε-στρατηγήκειν</i>

nant is repeated, *ε* is joined with it in order to vocalize it. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

<i>ἄγω,</i>	Perf. properly <i>ἄαχα = ἤχα</i>
<i>ἄγειρω,</i>	" <i>ἄγεργα = ἤγεργα</i>
<i>οἰκέω,</i>	" <i>οἰκήκα = ἕκηκα</i>

Sometimes when the verb begins with *ε*, the double *ε*, instead of coalescing into *η*, is contracted into *-ει*, e. g. *ἔδω*, Perf. *εἶκα*, instead of *ἤκα*.

¹ Words beginning with these letters are excepted on account of the difficulty of repeating them.

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REMARK 1. The two verbs *μιμνήσκω* (stem MNA), *to remind*, and *κτάομαι*, *to acquire*, though their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μέ-μνημαι*, *κέ-κτημαι*, *έ-με-μνήμην*, *έ-κε-κτήμην*. The regular form *ἔκτημαι*, is Ionic, but it is found also in Aesch. Prom. 792, and in Plato with *κέ-κτημαι*; likewise in Th. 2, 62. *προσεκτημένα* (as according to the MSS. it must probably be read, though elsewhere, Th. always uses *κέκτημαι*). Perfects formed by Metathesis or Syncope, are seeming exceptions to the rules of reduplication, e. g. *δέδμηκα*, *πέπταμαι*, etc. (§§ 22, and 16, 8.)

4. Five verbs beginning with a liquid do not repeat this liquid, but take *ει* for the augment: —

<i>λαμβάνω</i> , <i>to take</i> ,	Perf. <i>εἴληφα</i>	Plup. <i>εἰλήφειν</i>
<i>λαγχάνω</i> , <i>to obtain</i> ,	" <i>εἴληχα</i>	" <i>εἰλήχειν</i>
<i>λέγω</i> , <i>συλλέγω</i> , <i>to collect</i> .	" <i>συνείλοχα</i> , <i>συνείλεγμαι</i>	" <i>συνείλοχεν</i>
<i>ῥέω</i> , <i>to say</i> ,	" <i>εἴρηκα</i>	" <i>εἰρήκειν</i>
<i>μειρομαι</i> , <i>to obtain</i> ,	" <i>εἴμαρται</i> (with rough breathing), <i>it is fated</i> .	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. *λελήμμεθα*, *ξυλλελεγμένους*, also in Xen. *ἐπιλεγμένοι* occurs, Cy. 3, 3, 41 (Altorf, *ἀπειλεγμένοι*), and *ἐκλελέχθαι*, H. 1, 6, 16. — *Διαλέγομαι*, *to converse*, has Perf. *διείλεγμαι*, though the simple *λέγω*, in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι*, dictus sum (Perf. Act. wanting)

§ 124. Attic Reduplication.

1. Several verbs, beginning with *α*, *ε*, or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; e. g. *διωρόνκτο*, X. An. 7, 8, 14; so *ἦκ-ηκόειν*, but sometimes *ἀκηκόειν*.

2. The verbs, which in the Attic dialect have this reduplication, are the following: —

(a) Those whose second stem-syllable is short by nature: —

<i>ἀλέω</i> , - <i>ω</i> , <i>to grind</i> ,	<i>έμέω</i> , - <i>ω</i> , <i>to vomit</i> ,
(<i>ἀλ-ήλεκα</i>) <i>ἀλ-ήλεσμαι</i>	<i>έμ-ήμεκα</i> <i>έμ-ήμεσμαι</i>
(<i>ἀλ-ηλέκειν</i>) <i>ἀλ-ηλέσμην</i>	<i>έμ-ημέκειν</i> <i>έμ-ημέσμην</i>
<i>ἀρόω</i> , - <i>ω</i> , <i>to plough</i> ,	<i>έλάω</i> (<i>έλαύνω</i>), <i>to drive</i> ,
(<i>ἀρ-ήροκα</i>) <i>ἀρ-ήρομαι</i>	<i>έλ-ήλακα</i> <i>έλ-ήλαμαι</i>
(<i>ἀρ-ηρόκειν</i>) <i>ἀρ-ηρόμην</i>	<i>έλ-ηλάκειν</i> <i>έλ-ηλάμην</i>
<i>ὀμοῖο</i> , <i>δυνμι</i> , <i>to swear</i> ,	<i>ὀλέω</i> , <i>δλυνμι</i> , <i>to destroy</i> ,
<i>ὀμ-ώμοκα</i> <i>ὀμ-ώμοσμαι</i>	<i>ὀλ-ώλεκα</i> Perf. II. <i>ὀλ-ωλα</i> (<i>ὀλῶ</i>)
<i>ὀμ-ωμόκειν</i> <i>ὀμ-ωμόσμην</i>	<i>ὀλ-ωλέκειν</i> Plup. II. <i>ὀλ-ώλειν</i>

ἐλέγχω, to convince,
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι
(ἐλ-ηλέγγειν) ἐλ-ηλέγγην

ὀρύττω, to dig,
ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρυγμαι
ὀρ-ωρύχειν ὀρ-ωρύγμην and ὠρύγμην.

Further: ἐλίσσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and in good usage among later writers, εἰλιγμαι; ὀσέω ('ΟΔΩ), to smell, ὀσ-ῶδα; φέρω ('ΕΝΕΚΩ), to carry, ἐν-ήνοχα, ἐν-ήνεγμαι; ἐσθίω ('ΕΔΩ), to eat, ἐσ-ήδοκα, ἐσ-ήδεσμαι; ἄγω, to lead, Perf. usually ἤχα; ἀγῆοχα (instead of ἀγ-ήνοχα, so as to soften the pronunciation) is later, and is rejected by the Atticists as not Attic, though in Ἰσῆσιος; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ερεῖδω):—

ἀλείφω, to anoint,
ἀλ-ήλιφα ἀλ-ήλιμμαι
ἀλ-ηλίφειν ἀλ-ηλίμμην
ἔλκετο, ἔρχομαι, to come,
ἐλ-ήλυθα
ἐλ-ηλύθειν
ἀγείρω, to collect,
ἀγ-ήγαγκα ἀγ-ήγαγμαι
ἀγ-ηγέρεω ἀγ-ηγέρμην

ἀκούω, to hear,
ἀκ-ήκοα ἤκουσμαι
ἡκ-ηκόειν ἡκούσμην
ερεῖδω, to prop,
ἐρ-ήρεικα ἐρ-ήρεισμαι
ἐρ-ηρείκειν ἐρ-ηρείσμην
ἐγείρω, to wake,
(ἐγ-ήγαγκα) ἐγ-ήγαγμαι
(ἐγ-ηγέρεω) ἐγ-ηγέρμην.

So from ἐγείρω comes the second Perf. ἐγρήγορα (on account of euphony instead of ἐγ-ήγορα), I awake, second Plup. Act. ἐγρηγόρειν, I awoke.

REMARK 1. The forms included in parentheses are such as are not found in good Attic prose.

REM. 2. The verb ἄγω, to lead, forms the second Aor. Act. and Mid., and φέρω, to carry, forms all the Aorists with this reduplication; here, however, the reduplicated vowel takes the temporal augment, and that only in the Ind., and the vowel of the stem remains pure:—

ἄγω, to lead, Aor. II. ἤγαγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἡγαγόμην;
φέρω, to carry (stem 'ΕΓΚ), Aor. II. ἤνεγκον, Inf. ἐνεγκεῖν, Aor. I. ἤνεγκα,
Inf. ἐνέγκαι, Aor. Pass. ἤνεχθην, Inf. ἐνέχθηναι.

† 125. Augment and Reduplication in Compound Words.

1 First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; the final vowel of prepositions, except περί and πρό, is elided [† 13, 2, (a)]; πρό frequently combines with the augment by means of Crasis († 10), and becomes προῦ; ἐκ before the syllabic augment is changed to ἐξ († 15, 3); and ἐν and σύν

resume their *ν* which had been assimilated (§ 18, 2), or changed (§ 19, 3), or dropped (20, 2), e. g.

ἀπο-βάλλω, to throw from,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Plp. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before,	{ προ-έβαλλον προὔβαλλον	{ προ-βέβληκα προὔβηκα	{ προ-εβεβλήκειν προὔβεβλήκειν
ἐκ-βάλλω, to throw out,	ἐξ-έβαλλον	ἐκ-βέβληκα	ἐξ-εβεβλήκειν
συν-λέγω, to collect together,	συν-έλεγον	συν-είλοχα	συν-ειλόχουν
συν-ῥίπτω, to throw together,	συν-έριπτον	συν-έριψα	συν-ερίφειν
ἐν-γίγνομαι, to be in,	ἐν-εγίγνομην	ἐν-γέγωνα	ἐν-εγεγόνουν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
συ-σκευάζω, to pack up,	συν-εσκεύαζον	συν-εσκεύακα	συν-εσκευάκειν.

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or with *η* or *ω*; (b) but in the middle, when the stem of the simple verb begins with a vowel, except *η* or *ω*, e. g.

δυσ-τυχέω, to be unfortunate,	ἐ-δυσ-τύχουν	δε-δυσ-τύχηκα	ἐ-δε-δυσ-τύχην
δυσ-απείω, to make ashamed,	ἐ-δυσ-ᾠπουν	δε-δυσ-ᾠπηκα	ἐ-δε-δυσ-ᾠπήκειν
δυσ-αρεστέω, to be displeased,	δυσ-ηρέστουν	δυσ-ηρέστηκα	δυσ-ηρεστήκειν.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὖ-τυχέω, to be fortunate, Impf. ἡὖ-τύχουν,	but commonly εὖ-τύχουν
εὖ-ωχέουαι, to feast well, " εὖ-ωχέομαι	
εὖ-εργετέω, to do good, " εὖ-ηργέτεον,	but commonly εὖ-εργέτεον, Perf. εὖ-ηργέτηκα, but commonly εὖ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγουν	με-μυθολόγηκα
οἰκοδομέω, to build,	φικοδόμουν	φικοδόμηκα.

Thus *παρήσιν* (from *παρησία*, and this from *πᾶν* and *ρήσις*), to speak openly, Aor. ἐ-παρήσιασάμην, Perf. πε-παρήσιασάμην.

REM. 2. Ὀδοποιέω has the Perf. ὠδοποιοῖσθαι, X. An. 5. 3, 1. Lycurg. c. Leocr. § 139, has ἰκποτετρόφηκεν.

§ 126. Remarks.

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition: —

ἀμπεχόμεαι, to clothe one's self, Impf. *ἡμπευχόμεην*,¹ or *ἀμπειχ*. Aor. *ἡμπεσχύμην*²
ἀνέχωμαι, to endure (not *ἀνέχω*), " *ἡνειχύμην* " *ἡνεσχύμην*
ἀμφεργνέω, to be uncertain, " *ἡμπεργνέουν* and *ἡμφεργνέουν* " "
ἀνερῶδώς, to raise up, " *ἡνέωρδουν* Perf. *ἡνέωρδωκα* " *ἡνέωρδωσα*
ἐνοχλέω, to molest, " *ἡνώχλουν* " *ἡνώχληκα* " *ἡνώχλησα*
παρῶνέω, to riot, " *ἐπαρῶνουν* " *πεπαρῶνηκα* " *ἐπαρῶνησα*.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διατρέω (from *διατράω*, food), (a) to feed, (b) to be a judge, Impf. *ἐδίττων* and *δίττων*, Aor. *ἐδίττησα* and *δίττησα*; Perf. *δεδίττηκα*; Impf. Mid. *διτητόμην*
διακονέω, to serve (from *διάκονος*, servant), Impf. *ἐδιηκόνουν* and *διηκόνουν*, Perf. *δεδιηκόνηκα*
ἀμφισβητέω (from *ΑΜΦΙΣΒΗΤΗΣ*), to dispute, Impf. *ἡμφεσβήτουν* and *ἡμφισβήτουν*.

3. Exceptions to the first rule. Several verbs compounded with prepositions, take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφεργνέω (*ροέω*), to be uncertain, Impf. *ἡμπεργνέουν*, or *ἡμπεργνέουν* (No. 1)
ἀμφιδέννυμι, to clothe, Aor. *ἡμφίεσα*, Perf. *ἡμφίεσμαι*
ἐπιστάμαι, to know, Impf. *ἡπιστάμην*
ἀφίημι, to dismiss, " *ἀφίουν* and *ἡφίουν*, or *ἡφίειν* [*δικα*]
καθίζω, to set, " *ἐκάθιζον* (old Att. also *καθίζον*), Pf. *κεκά-*
καθέζομαι, to sit, " *ἐκαθέζομην* and *καθέζ.* (without Aug.)
κάθημαι, to sit, " *ἐκάθημην* and *καθήμην*
καθεύδω, to sleep, " *ἐκάθευδον*, seldom *καθηύδον*.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, to oppose one's self to (from *ἐναντίος*) Impf. *ἡναντιοῦμην*
ἀντιδικέω, to defend at law { " *ἀντιδικός* " *ἡντιδικούν* and *ἡντεδικούν*
ἀντιβολέω, to hit upon { " *ἀντιβολή* " *ἡντιβόλουν*
ἐμπορέω, to gain by traffic { " *ἐμπορή* " *ἡμπόρων*
ἑμπεδών, to establish { " *ἑμπεδος* " *ἡμπεδούν*.

5. Many verbs, however, which apparently are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition. Thus, *παρανομέω*, *παρηγνόμεν* and *παρενόμεν*, *παρηγνόμενα*, Perf. *παραινόμενα*, although it is not from *παρά* and *ἀνομέω* or *νομέω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχείρω* (from *ΕΓΧΕΙΡΟΣ*), to take in hand, Impf. *ἐνεχέειν*; *ἐπιθυμέω* (from *ΕΠΙΘΥΜΟΣ*), to desire, Impf. *ἐπεθύμουν*; *ἐνδυμέομαι*, Aor. *ἐνδυμήθη*, Perf. *ἐντεθύμην*; *κατηγορέω* (from *κατήγορος*), to accuse, Impf. *κατηγόρουν*, Perf. *κατηγόρηκα*; *προδυσμούμαι* (from *πρόδυμος*), to desire earnestly, Impf. *προδυσμούμην* and *προδυσμούμην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐνεδρεύειν*, *ἐκκλησιάζειν*, *ὑποπτεύειν*, *ἐπιτηδεύειν*, *ἐμφανίζειν*, *συνεργεῖν*, etc.

¹ So Pl. Phaed. 87, 6, according to most and the best MSS.

² Eur. Med. 1128, and Aristoph. Thesm. 165.

FORMATION OF THE TENSES OF VERBS IN -ω.

§ 127. *Division of Verbs in -ω according to the Characteristic.*

Verbs in -ω are divided into two principal classes, according to the difference of the characteristic (§ 108, 5):—

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:—

- A. Uncontracted verbs, whose characteristic is a vowel, except *a, ε, o*, e. g. *παιδεύ-ω, to educate; λύ-ω, to loose;*
- B. Contract verbs, whose characteristic is *a, ε, or o, ε*. g. *τιμά-ω, to honor; φιλέ-ω, to love; μισθό-ω, to let out for hire.*

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:—

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. *λείπ-ω, to leave; πλέκ-ω, to twine; πείθ-ω, to persuade;*
- B. Liquid verbs, whose characteristic is one of the four liquids, *λ, μ, ν, ρ*, e. g. *ἀγγέλλ-ω, to announce; νέμ-ω, to divide; φαίν-ω, to show; φθείρ-ω, to destroy.*

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into:—

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. *λέ-ω, πλέκ-ω*, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. *τιμῶ, φιλῶ, μισθῶ.*

§ 128. *Derivation of Tenses.*

All tenses are formed from the stem of the verb, the inflection-endings mentioned above (§ 113), being appended to this. The Primary tenses only have a distinct tense-characteristic (§ 110); this is always wanting in the Pres. and Impf., the mode-vowels and personal-endings being sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. *τύπτ-ω* (pure stem *ΤΥΠ*), *ἀμαρτίνω* (pure stem *‘ΑΜΑΡΤ*); the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases (§ 140), they admit a change of

the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be distinguished from each other and classed by themselves. Tenses, included in such a class, may be said to be derived from one another. The principal classes are the three following:—

I. Tenses, which may strengthen the pure stem. These are the Pres. and Impf. Act., Mid., or Pass., e. g.

(pure stem ΤΥΠ)	τύπ-τ-ω	τύπ-τ-ομαι
	ἔ-τυπ-τ-ον	ἔ-τυπ-τ-όμην.

II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

(a) First Perf. and first Plup. Act., e. g. (πέ-φραδ-κα) πέ-φρακα, ἐ-πε-φράκειν;

(b) Perf. and Plup. Mid. or Pass. These do not have the tense-characteristic; from the Perf. Mid. or Pass. the Fut. Perf. is formed by rejecting -μαι and annexing -σμαι, e. g. τέ-τυμ-μαι (instead of τέτυμμαι), ἐτε-τύμην, τέτυφoμαι (instead of τετύφoμαι). The Perf. has a short vowel, but the Fut. Act. and Mid. a long vowel, e. g. λύω, λέλυκα, λέλυμαι, λύσω, λύσομαι, δίδω, δέδωκα, δέδεμαι, δήσω, δήσομαι; so the Fut. Perf. has a long vowel, e. g. λελύσομαι, δεδήσομαι;

(c) First Fut. and Aor. Act. and Mid., e. g. τύψω τύψομαι
ἔ-τυψα ἔ-τυψάμην;

(d) First Aor. and first Fut. Pass., e. g. ἐ-τύφ-θην τυφθήσομαι.

III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

(a) The second Perf. and second Plup. Act. e. g. τέ-τύπ-α, ἐτε-τύπ-ειν;

(b) The second Aor. Act. and Mid., e. g. ἔ-λάβ-ον, ἐ-λάβ-όμην from λα-ν δάω (pure stem ΛΑΘ);

(c) The second Aor. and second Fut. Pass., e. g. ἐ-τῦπ-ην, τῦπ-ήσομαι.

§ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged characteristic of the verb, e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs commonly form no Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ and θ (σω, σα, θην, θήσο-μαι). Pure verbs, however, are subject to the following regular change in the stem:—

2. The short characteristic vowel of the Pres. and Impf., is lengthened in the other tenses, viz.

I into ι, e. g. μηνίω, to be angry, μηνί-σω, ἐ-μήνισα, etc.

θ. “ “ κωλύ-ω (υ commonly long), to hinder, κωλύ-σω, κε-κόλυμαι, etc.

ε into η, e. g. φιλέ-ω (φιλῶ), to love, φιλή-σω, πε-φίλη-κα, etc.

ο " ω, " μισθό-ω (μισθῶ), to let out for hire, μισθώ-σω, με-μισθώ-κα, etc.

ᾱ " η, " τιμᾶ-ω (τιμῶ), to honor, τιμή-σω, τε-τίμη-κα, etc.

REMARK 1. ᾱ is lengthened into ᾶ, when ε, ι, or ρ precedes it [comp. § 42, 1, (a)], e. g.

ἐᾶ-ω, to permit, ἐᾶ-σω, εἶσα, εἶκα, εἶμαι, εἶδην; ἐστειᾶ-ω, to entertain, ἐστειᾶ-σω; φωρᾶ-ω, to steal, φωρᾶ-σω; but ἐγγυᾶ-ω, to give as a pledge, ἐγγυ-ήσω; βοᾶω, to call out, βοήσομαι, ἐβόησα (like ἐγδῶ).

The two following imitate those in -εῶν, -ιδεῶ, -ιδω, viz.

ἀλοᾶ-ω, to strike, to thresh, old Att. Fut. ἀλοᾶ-σω; but usually ἀλόησω;

ἀκροᾶ-ομαι, to hear, Fut. ἀκροᾶσομαι, Aor. ἠκροᾶσάμην (like ἠδρόα).

REM. 2. The verbs χράω, to give an oracle; χράομαι, to use; and τιτράω to bore, though ρ precedes, lengthen ᾱ into η, e. g. χρήσομαι, τρήσω.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel.

The following pure verbs, contrary to the rule (§ 129, 2) retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses. Most of these verbs assume a σ in the Perf. Mid. or Pass. and first Aor. Pass., and in the tenses derived from these, and also in the verbal adjectives; such verbs are designated by : Pass. with σ.

(a) -τω.

Χρίω, to sting, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρι-σ-μαι, κεχρίσθαι; Aor. Pass. ἐχρί-σ-θην; verbal adj. χριστός).

REMARK 1. ἐπαῖω, to perceive, of the Ionic dialect, belongs here (§ 230). The poetic εἶω is found only in the Pres. and Impf. (εἶων, § 122, 1).

(b) -θω.

1. ἄνθω (also old Att. ἀνθῶ) to complete, Fut. ἀνθώ; Aor. ἠνῶσα. Pass. with σ.

ἄρθω (also old Att. ἀρθῶ), to draw water. Fut. ἄρθω; Aor. ἤρῶσα. Pass. with σ.

μῦθω (ῦ), to close, e. g. the eyes, Fut. μύθω, Aor. ἐμύσα; but Perf. μέμικα, to be closed, to be silent.

πτύθω (ῦ), to spit, Fut. πτύθω; Aor. ἐπτύσα. Pass. with σ (ἐπτύ-σ-θην), verbal adj. πτυ-σ-τός.

2. The following dissyllables in -θω lengthen the short characteristic-vowel in the Fut and Aor. Act. and Mid. and in Fut. Perf. Mid., and ὄνω also in the Perf. and Plup. Act.; but they resume the short vowel in the Perf. and Plup.

Act. (except *δύω*), Mid. or Pass., in the Aor. and Fut. Pass., and in verbal adjectives:—

δύω, to wrap up, Fut. *δύσω* Aor. *ἔδυσα* Perf. *δέδυκα* *δέδυμαι* Aor. Pass. *ἔδεδην*
θύω, to sacrifice, “ *θύσω* “ *ἔθυσα* “ *τέθυκα* *τέθυμαι* “ “ *ἔτθην*
λύω, to loose, “ *λύσω* “ *ἔλυσα* “ *λέλυκα* *λέλυμαι* “ “ *ἔλθην*.

REM. 2. The doubtful vowel *υ* is commonly used as long in the Pres. and Impf. by the Attic poets; but in prose it must be considered as short; hence to be accented *μύε*, *πτύε*, *λύε*, etc., and not *μῦε*, *πτῦε*, *λῦε*, etc.

(c) -*ᾶω*.

Γελάω, to laugh, Fut. *γελάσομαι* (seldom *γελάσω*); Aor. *ἐγέλασα*. Pass. with *σ*.

ἐλάω (usually *ελαίνω*), to drive, Fut. *ἐλάσω* (Att. *ἐλῶ*), etc. See § 158, 3.

θλάω, to bruise, *θλάσω*, etc. Pass. with *σ* (*τέθλα-σ-μαι*, *ἔθλα-σ-θην*).

κλάω, to break, *κλάσω*, etc. Pass. with *σ* (*κέκλα-σ-μαι*, *ἐκλά-σ-θην*).

χαλάω, to loosen, *χαλάσω*, etc. Pass. with *σ* (*έχαλά-σ-θην*).

θαμάω (usually *θαμάω*), domo, Aor. *ἔθαμάσα*. Pass. with *σ*.

περάω, to transport, to sell, Fut. *περάσω*; Aor. *ἐπέρασα*; Perf. *πεπέρακα* (but *περάω*, to pass over, Intrans., Fut. *περάσω*; Aor. *ἐπέρασα*). These seven verbs have a liquid before the characteristic-vowel *α*.

σπάω, to draw, *σπάσω*, etc. Pass. with *σ* (*ἔσπα-σ-θην*).

σχαάω, to loose, to open, *σχαάσω*, etc.

(d) -*έω*.

1. *Αἰδέομαι*, to reverence. See § 166, 1.

ἀκέομαι, to heal, *ἀκέσομαι*, *ἡκεσάμην*; Perf. Mid. or Pass. *ἡκε-σ-μαι*; Aor. Pass. *ἡκέ-σ-θην*.

ἀλέω, to grind, to beat, *ἀλέ-σ-ω*, Att., yet seldom *ἄλω*; Aor. *ἤλεσα*; Perf. Mid. or Pass. *ἄληλεσμαι* (§§ 117, 2, and 124, 2).

ἀρκέω, to suffice, etc. Pass. with *σ*.

ἐμέω, to vomit, Fut. *ἐμέσω*, etc.; Perf. Act. *ἐμήμεκα*; Perf. Mid. or Pass. *ἐμήμεσ-μαι* (§ 124, 2).

ζέω, to boil (usually intrans., and *ζέννυμι*, usually trans.). Pass. with *σ*.

ξέω, to scrape. Pass. with *σ*. — *τελέω*, to accomplish. Pass. with *σ* (§ 117, 2).

τρέω, to tremble, -*εωσ*, etc.; verbal adj. *τρέ-σ-τός*. — *χέω*, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others the short vowel:—
αἰνέω (in Attic prose *ἐπαινέω*), to praise, Fut. *αἰνέσω*; Aor. *ἤνεσα*; Perf. *ἤνεκα*; Aor. Pass. *ἤνεδην*; Fut. Pass. *αἰνεθήσομαι*; verb. adj. *αἰνετός*, -*τέος*; but Perf. Mid. or Pass. *ῆνημαι*.

αἰρέω, to choose, Aor. Pass. *ῆρέδην*; also *ῆρήδην*; *αἶρῃσω*, *ῆρηκα*, *ῆρημαι*.

γαμέω, to marry, Fut. *γαμῶ*; Aor. *ἔγημα*; Perf. *γεγάμηκα*; Aor. Pass. *ἐγαμήδην* (*I was taken to wife*).

δέω, to bind, *δήσω*, *ἔδησα*, *ἔδησάμην*; but *δέδεκα*, *δέδεμαι*, *ἔδεδην*; Fut. Perf. *δεθήσομαι* is commonly used for *δεδήσομαι* (the latter is used by Dem. and later writers)

$\kappa\alpha\lambda\acute{\epsilon}\omega$, to call, Fut. $\kappa\alpha\lambda\acute{\epsilon}\sigma\omega$, Att. $\kappa\alpha\lambda\acute{\omega}$ (§ 117, 2); Aor. $\acute{\epsilon}\kappa\lambda\epsilon\sigma\alpha$; Perf. Act. $\kappa\acute{\epsilon}\kappa\lambda\eta\kappa\alpha$; Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$, I am called; Fut. Perf. $\kappa\epsilon\kappa\lambda\acute{\eta}\sigma\omega\mu\alpha\iota$, I shall be called; Aor. Pass. $\acute{\epsilon}\kappa\lambda\acute{\eta}\theta\eta\eta$; Fut. Pass. $\kappa\lambda\eta\theta\acute{\eta}\sigma\omega\mu\alpha\iota$; Fut. Mid. $\kappa\alpha\lambda\omicron\upsilon\mu\alpha\iota$; Aor. Mid. $\acute{\epsilon}\kappa\alpha\lambda\epsilon\sigma\acute{\alpha}\mu\eta\eta$.

$\pi\omicron\delta\acute{\epsilon}\omega$, to desire, $\pi\omicron\delta\acute{\epsilon}\sigma\omega\mu\alpha\iota$, Lys. 8, 18, Pl. Phaed. 97, a; $\acute{\epsilon}\pi\acute{\omicron}\delta\epsilon\sigma\alpha$, Isoc. 4, 122. 19, 17; elsewhere, $\pi\omicron\delta\acute{\eta}\sigma\omega$, $\acute{\epsilon}\pi\acute{\omicron}\delta\eta\sigma\alpha$; Perf. Act. $\pi\epsilon\pi\acute{\omicron}\delta\eta\kappa\alpha$; $\pi\epsilon\pi\acute{\omicron}\delta\eta\mu\alpha\iota$; Aor. Pass. $\acute{\epsilon}\pi\omicron\delta\acute{\epsilon}\sigma\theta\eta\eta$.

$\pi\omicron\nu\acute{\epsilon}\omega$, laboro, Fut. $\pi\omicron\nu\acute{\eta}\sigma\omega$, etc. (to work); $\pi\omicron\nu\acute{\epsilon}\sigma\omega$ (to be in pain); Perf. $\pi\epsilon\pi\acute{\omicron}\nu\eta\kappa\alpha$ in both senses; Mid. and Pass. always have η , e. g. $\acute{\epsilon}\pi\omicron\nu\eta\sigma\acute{\alpha}\mu\eta\eta$ and $\acute{\epsilon}\pi\omicron\nu\eta\theta\eta\eta$, Perf. $\pi\epsilon\pi\acute{\omicron}\nu\eta\mu\alpha\iota$.

(e) - ω .

$\lambda\rho\acute{\omicron}\omega$, to plough, Fut. $\lambda\rho\acute{\omicron}\sigma\omega$, Aor. $\acute{\eta}\rho\omicron\sigma\alpha$; Perf. Mid. or Pass. $\acute{\alpha}\rho\eta\theta\omega\mu\alpha\iota$ (§ 124, 2); Aor. Pass. $\acute{\eta}\rho\acute{\omicron}\theta\eta\eta$.

§ 131. Formation of the Aor. and Fut. Pass., and the Perf., Pluperf. Mid. or Pass. with σ .

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, in the Aor. and Fut. Pass. and in the Perf. and Plup. Mid. or Pass. (also in the verb. adj.), unite the tense-endings $\theta\eta\eta$, $\mu\alpha\iota$, etc. to the tense-forms by inserting σ (§ 130), e. g.

$\tau\epsilon\lambda\acute{\epsilon}\omega$	$\acute{\epsilon}\text{-}\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\theta\eta\eta$	$\tau\epsilon\text{-}\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$
	$\tau\epsilon\lambda\epsilon\text{-}\sigma\text{-}\theta\acute{\eta}\sigma\omega\mu\alpha\iota$	$\acute{\epsilon}\text{-}\tau\acute{\epsilon}\text{-}\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\mu\eta\eta$.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tenses, have the same formation, viz.

$\acute{\alpha}\kappa\omicron\acute{\upsilon}\omega$, to hear, Aor. Pass. $\acute{\eta}\kappa\omicron\upsilon\text{-}\sigma\text{-}\theta\eta\eta$, Fut. Pass. $\acute{\alpha}\kappa\omicron\upsilon\text{-}\sigma\text{-}\theta\acute{\eta}\sigma\omega\mu\alpha\iota$, Perf. Mid. or Pass. $\acute{\eta}\kappa\omicron\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$, Plup. $\acute{\eta}\kappa\omicron\upsilon\text{-}\sigma\text{-}\mu\eta\eta$; $\acute{\epsilon}\nu\alpha\acute{\upsilon}\omega$, to kindle; $\kappa\epsilon\lambda\epsilon\acute{\upsilon}\omega$, to command; the Deponent $\delta\iota\alpha\pi\alpha\rho\alpha\kappa\epsilon\lambda\epsilon\upsilon\omicron\mu\alpha\iota$, to arouse; $\kappa\nu\alpha\acute{\iota}\omega$, $\kappa\eta\acute{\iota}\omega$, to scratch ($\kappa\acute{\epsilon}\kappa\nu\alpha\iota\text{-}\sigma\text{-}\mu\alpha\iota$, $\kappa\acute{\epsilon}\kappa\eta\eta\text{-}\sigma\text{-}\mu\alpha\iota$, $\acute{\epsilon}\kappa\nu\alpha\iota\text{-}\sigma\text{-}\theta\eta\eta$, $\acute{\epsilon}\kappa\eta\acute{\iota}\text{-}\sigma\text{-}\theta\eta\eta$); $\mu\upsilon\lambda\acute{\iota}\omega$, to roll; $\lambda\epsilon\acute{\upsilon}\omega$, to stone ($\acute{\epsilon}\lambda\epsilon\upsilon\text{-}\sigma\text{-}\theta\eta\eta$, Perf. seems to be wanting); $\xi\acute{\upsilon}\omega$, to scrape; $\pi\alpha\acute{\iota}\omega$, to strike; $\pi\alpha\lambda\alpha\acute{\iota}\omega$, to wrestle ($\acute{\epsilon}\pi\alpha\lambda\alpha\text{-}\sigma\text{-}\theta\eta\eta$); $\pi\lambda\acute{\epsilon}\omega$, to sail; $\pi\acute{\rho}\acute{\iota}\omega$, to saw; $\pi\tau\alpha\acute{\iota}\omega$, to strike against, to stumble; $\rho\alpha\acute{\iota}\omega$ (poetic), to destroy; $\sigma\epsilon\acute{\iota}\omega$, to shake; $\theta\omega$, to rain, Aor. Pass. $\theta\text{-}\sigma\text{-}\theta\eta\eta$, I was rained upon, Perf. Pass. $\theta\text{-}\sigma\text{-}\mu\alpha\iota$ ($\acute{\epsilon}\theta\upsilon\text{-}\sigma\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$, X. Ven. 9, 5), Fut. $\theta\sigma\omega\mu\alpha\iota$ (instead of $\theta\text{-}\sigma\text{-}\theta\acute{\eta}\text{-}\sigma\omega\mu\alpha\iota$); $\phi\acute{\rho}\acute{\epsilon}\omega$, to send (only in compounds, e. g. $\epsilon\iota\sigma\phi\text{-}$, $\acute{\epsilon}\kappa\phi\text{-}$, to lead in), Fut. $\phi\acute{\rho}\eta\sigma\omega$, etc., Mid. $\phi\acute{\rho}\eta\sigma\omega\mu\alpha\iota$, Aor. Pass. $\acute{\epsilon}\phi\acute{\rho}\eta\text{-}\sigma\text{-}\theta\eta\eta$; $\chi\acute{\omicron}\omega$, to hair up ($\kappa\acute{\epsilon}\chi\omega\text{-}\sigma\text{-}\mu\alpha\iota$, $\acute{\epsilon}\chi\acute{\omega}\text{-}\sigma\text{-}\theta\eta\eta$); $\chi\acute{\rho}\acute{\alpha}\omega$, to give an oracle ($\kappa\acute{\epsilon}\chi\eta\eta\text{-}\sigma\text{-}\mu\alpha\iota$, $\acute{\epsilon}\chi\eta\acute{\eta}\text{-}\sigma\text{-}\theta\eta\eta$, § 129, Rem. 2); $\chi\rho\acute{\iota}\omega$, to anoint [§ 130, (a)]; $\psi\alpha\acute{\upsilon}\omega$, to touch ($\acute{\epsilon}\psi\alpha\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$, Hippocr.).

3. The following vary between the regular formation and that with σ :—

$\gamma \epsilon \acute{\upsilon} \omega$, to cause to taste, Mid. to taste, to enjoy, Perf. Mid. or Pass. $\gamma \acute{\epsilon} \gamma \epsilon \upsilon \mu \alpha \iota$ (Eurip.); but Aor. Pass. probably $\acute{\epsilon} \gamma \epsilon \acute{\iota} \sigma \text{-}\sigma \eta \nu$. Comp. $\gamma \epsilon \acute{\upsilon} \mu \alpha$, but $\gamma \epsilon \upsilon \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$.

$\delta \rho \acute{\alpha} \omega$, to do, Fut. $\delta \rho \acute{\alpha} \sigma \omega$, etc.; Perf. $\delta \acute{\epsilon} \delta \rho \acute{\alpha} \kappa \alpha$; Perf. Mid. or Pass. $\delta \acute{\epsilon} \delta \rho \acute{\alpha} \mu \alpha \iota$ and $\delta \acute{\epsilon} \delta \rho \alpha \sigma \text{-}\mu \alpha \iota$ (Th.); Aor. Pass. $\delta \acute{\epsilon} \delta \rho \acute{\alpha} \sigma \eta \nu$ (Th.). Verbal adjective $\delta \rho \alpha \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$, $\delta \rho \alpha \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$.

$\delta \rho \alpha \acute{\upsilon} \omega$, to break in pieces, Perf. Mid. or Pass. $\tau \acute{\epsilon} \delta \rho \alpha \upsilon \sigma \text{-}\mu \alpha \iota$ (Plat. $\tau \acute{\epsilon} \delta \rho \alpha \upsilon \mu \alpha \iota$); Aor. Pass. $\acute{\epsilon} \delta \rho \alpha \acute{\iota} \sigma \text{-}\sigma \eta \nu$. Verbal adjective $\delta \rho \alpha \upsilon \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$.

$\kappa \lambda \alpha \acute{\iota} \omega$, Att. $\kappa \lambda \acute{\alpha} \omega$, to weep, Perf. Mid. or Pass. $\kappa \acute{\epsilon} \kappa \lambda \alpha \upsilon \mu \alpha \iota$ and $\kappa \acute{\epsilon} \kappa \lambda \alpha \upsilon \sigma \text{-}\mu \alpha \iota$.

$\kappa \lambda \epsilon \acute{\iota} \omega$, to shut, Perf. Mid. or Pass. $\kappa \acute{\epsilon} \kappa \lambda \epsilon \iota \mu \alpha \iota$ commonly, $\kappa \acute{\epsilon} \kappa \lambda \epsilon \iota \sigma \text{-}\mu \alpha \iota$ Aristoph.; $\kappa \acute{\epsilon} \kappa \lambda \eta \mu \alpha \iota$ Tragedians, Thu., sometimes Pl., rarely Xen.; Aor. Pass. $\acute{\epsilon} \kappa \lambda \epsilon \acute{\iota} \sigma \text{-}\sigma \eta \nu$, Attic $\acute{\epsilon} \kappa \lambda \acute{\eta} \sigma \text{-}\sigma \eta \nu$ (Th.); Fut. Pass. $\kappa \lambda \epsilon \iota \sigma \text{-}\sigma \eta \sigma \omicron \mu \alpha \iota$. Verbal adjective $\kappa \lambda \epsilon \iota \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$, $\kappa \lambda \eta \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$.

$\kappa \omicron \lambda \omicron \upsilon \omega$, to maim, Perf. Mid. or Pass. $\kappa \epsilon \kappa \omicron \lambda \omicron \upsilon \mu \alpha \iota$ and $\kappa \epsilon \kappa \omicron \lambda \omicron \upsilon \sigma \text{-}\mu \alpha \iota$; Aor. Pass. $\acute{\epsilon} \kappa \omicron \lambda \omicron \upsilon \sigma \text{-}\sigma \eta \nu$ and $\acute{\epsilon} \kappa \omicron \lambda \omicron \upsilon \acute{\iota} \sigma \eta \nu$.

$\kappa \rho \omicron \acute{\upsilon} \omega$, to strike upon, Perf. Mid. or Pass. $\kappa \acute{\epsilon} \kappa \rho \upsilon \mu \alpha \iota$ and (seldom) $\kappa \acute{\epsilon} \kappa \rho \upsilon \sigma \text{-}\mu \alpha \iota$ (X. H. 7. 4, 26); Aor. Pass. $\acute{\epsilon} \kappa \rho \omicron \upsilon \sigma \text{-}\sigma \eta \nu$.

$\nu \acute{\epsilon} \omega$, to heap up, Fut. $\nu \acute{\eta} \sigma \omega$, etc.; Perf. Mid. or Pass. $\nu \acute{\epsilon} \eta \mu \alpha \iota$ ($\nu \acute{\epsilon} \eta \sigma \text{-}\mu \alpha \iota$ doubtful); but Aor. Pass. $\acute{\epsilon} \nu \acute{\eta} \sigma \text{-}\sigma \eta \nu$ (Arrian). Verbal adjective $\nu \eta \tau \acute{\epsilon} \omicron \varsigma$.

$\nu \acute{\epsilon} \omega$ (collateral form $\nu \acute{\eta} \delta \omega$), to spin, Perf. Mid. or Pass. $\nu \acute{\epsilon} \eta \sigma \text{-}\mu \alpha \iota$; but Aor. Pass. $\acute{\epsilon} \nu \acute{\eta} \sigma \eta \nu$. Verbal adjective $\nu \eta \tau \acute{\epsilon} \omicron \varsigma$.

$\psi \acute{\alpha} \omega$, to rub, Perf. Mid. or Pass. $\acute{\epsilon} \psi \eta \mu \alpha \iota$ and $\acute{\epsilon} \psi \eta \sigma \text{-}\mu \alpha \iota$; Aor. Pass. $\acute{\epsilon} \psi \acute{\eta} \sigma \eta \nu$ and $\acute{\epsilon} \psi \acute{\eta} \sigma \text{-}\sigma \eta \nu$ (instead of which the Attic writers use $\acute{\epsilon} \psi \eta \gamma \mu \alpha \iota$, $\acute{\epsilon} \psi \acute{\eta} \chi \sigma \eta \nu$ from $\psi \acute{\eta} \chi \omega$).

4. The following verbs assume σ in the Aor. Pass., but not in the Perf. :—

$\mu \mu \nu \acute{\eta} \sigma \kappa \omega$ (MNA-Ω), to remind,	Pf. $\mu \acute{\epsilon} \mu \nu \eta \mu \alpha \iota$, I remember, A. P. $\acute{\epsilon} \mu \nu \acute{\eta} \sigma \text{-}\sigma \eta \nu$
$\pi \nu \acute{\epsilon} \omega$, to blow,	$\pi \acute{\epsilon} \pi \nu \acute{\upsilon} \mu \alpha \iota$ (poet.) $\acute{\epsilon} \pi \nu \acute{\epsilon} \upsilon \sigma \text{-}\sigma \eta \nu$
$\chi \rho \acute{\alpha} \sigma \mu \alpha \iota$ ($\chi \rho \acute{\omega} \mu \alpha \iota$), utor,	$\kappa \acute{\epsilon} \chi \rho \eta \mu \alpha \iota$ $\acute{\epsilon} \chi \rho \acute{\eta} \sigma \text{-}\sigma \eta \nu$
$\pi \alpha \acute{\upsilon} \omega$, to cause to cease, to finish,	$\pi \acute{\epsilon} \pi \alpha \upsilon \mu \alpha \iota$ $\acute{\epsilon} \pi \alpha \acute{\upsilon} \sigma \text{-}\sigma \eta \nu$
and $\acute{\epsilon} \pi \alpha \acute{\upsilon} \sigma \eta \nu$, $\pi \alpha \upsilon \delta \acute{\eta} \sigma \omicron \mu \alpha$. Ion. and Th. Verbal adjective $\pi \alpha \upsilon \sigma \text{-}\tau \acute{\epsilon} \omicron \varsigma$.	

5. The following verbs, though they retain the short characteristic-vowel in the Perf. and Aor. Pass., do not assume σ :—

$\delta \acute{\iota} \omega$, $\delta \acute{\iota} \omega$, $\lambda \acute{\upsilon} \omega$ [§ 130 (b), 2], $\acute{\epsilon} \lambda \acute{\delta} \omega$ [§ 130 (c)], $\alpha \acute{\iota} \nu \acute{\epsilon} \omega$, $\alpha \acute{\iota} \rho \acute{\epsilon} \omega$, $\delta \acute{\epsilon} \omega$ [§ 130 (d), 2], $\acute{\alpha} \rho \acute{\omega} \omega$ [§ 130 (e)], $\chi \acute{\epsilon} \omega$ [§ 154, Rem. 1], $\sigma \epsilon \acute{\upsilon} \omega$, to excite [§ 230]

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

§ 132. (a) *without σ in the Mid. and Pass.*

κωλύω, to hinder.		ACTIVE.					
Pres.	κωλύ-ω	Perf.	κε-κά-λυ-κα	Fut.	κωλύ-σω	Aor.	ἐ-κάλυ-σα
MIDDLE.							
Pres.	κωλύ-ομαι	Perf.	κε-κάλυ-μαι	Fut.	κωλύ-σομαι	Aor.	ἐ-κωλύ-σά-μην
PASSIVE.							
Aor.	ἐ-κωλύ-θην			Fut.	κωλύ-θήσομαι.		

§ 133. (b) *with σ in the Mid. and Pass.* (§ 131).

Perf.	S. 1.	κε-κέλυ-σ-μαι	Imperative.	Infinitive.
Mid.	2.	κε-κέλυ-σαι	κε-κέλυ-σο	κε-κελεύ-σθαι
or	3.	κε-κέλυ-σ-ται	κε-κελεύ-σθω	
Pass.	1.	κε-κελεύ-σ-μεθον		Participle.
Ind.	D. 2.	κε-κέλυ-σθον	κε-κέλυ-σθον	κε-κελευ-σ-μένος
	3.	κε-κέλυ-σθον	κε-κελεύ-σθων	Subjunctive.
	P. 1.	κε-κελεύ-σ-μεθα		κε-κελευ-σ-μένοι δ
	2.	κε-κέλυ-σθε	κε-κέλυ-σθε	
	3.	κε-κελευ-σ-μένοι εἰσί(ν)	κε-κελεύ-σθωσαν ὅτ κε-κελεύ-σθων]	
Plupf.	S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Mid. or	2.	ἐ-κε-κέλυ-σο	ἐ-κε-κέλυ-σθον	ἐ-κε-κέλυ-σθε
Pass.	3.	ἐ-κε-κέλυ-στο	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Ind.				
Opt.		κε-κελευ-σ-μένος εἴην		
Aorist Pass. ἐ-κελεύ-σ-θην				Future Pass. κελευ-σ-θήσομαι.

B. Contract Pure Verbs.

§ 134. *Preliminary Remarks.*

1. The characteristic of contract pure verbs is either α, ε, or ο (§ 127); these are contracted with the mode-vowel following. The contraction, which is made according to the rules stated above (§ 9, I.), belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only is the characteristic-vowel followed by another vowel. The Paragoge ν in the third Pers. Sing. Impf. Act. disappears in the contraction. On the tense-formation, see §§ 129-131.

2. The contract forms of verbs in *-dw* in the Indicative and Subjunctive are the same; contracts in *-dw* have the same form for the second and third Pers. Sing. in the Indic. Opt. and Subj. viz. *-ois*, *-ci*.

3. The contracted Infinitive of verbs in *-dw*, which, in our editions of the classics, is more commonly written with an Iota Subscript, is without that letter in the ancient inscriptions, being contracted from *-aew*, e. g. *τιμᾶν*, not *τιμῆν*.

4. If only one syllable follows the parenthesis in the paradigm, the termination of the uncontracted form is the last syllable in the parenthesis, and the syllable after the parenthesis is the termination of the contracted form, e. g. *τιμ(dw)ῶ* = *τιμῶ*, *τιμῶ*, *τιμ(dw)ᾶν* = *τιμᾶν*, *τιμᾶν*; but if more than one syllable follows the parenthesis, the syllable, or syllables, after the last hyphen is the common ending of the contract and uncontracted forms, the uncontracted word embracing all the letters of the form except the vowel after the parenthesis; the contract, all without the parenthesis.

† 135. *Paradigms of*

ACTIVE.

Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indica- tive,	S. 1.	τιμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ά-εις)ᾶς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾷ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	2.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	P. 1.	τιμ(ά-ε)ᾱ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	2.	τιμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
	3.	τιμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Sub- junc- tive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ης)ᾶς	φιλ(έ-ης)ᾶς	μισθ(ό-ης)οῖς
	3.	τιμ(ά-ῃ)ᾷ	φιλ(έ-ῃ)ᾷ	μισθ(ό-ῃ)οῖ
	D. 1.	τιμ(ά-ῃ)ᾱ-τον	φιλ(έ-ῃ)ᾱ-τον	μισθ(ό-ῃ)οῦ-τον
	2.	τιμ(ά-ῃ)ᾱ-τον	φιλ(έ-ῃ)ᾱ-τον	μισθ(ό-ῃ)οῦ-τον
	3.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	P. 1.	τιμ(ά-ῃ)ᾱ-τε	φιλ(έ-ῃ)ᾱ-τε	μισθ(ό-ῃ)οῦ-τε
	2.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Impera- tive,	S. 2.	τίμ(α-ε)α	φίλ(ε-ε)ει	μίσθ(ο-ε)ου
	3.	τιμ(α-έ)ᾱ-τω	φιλ(ε-έ)εῖ-τω	μισθ(ο-έ)οῦ-τω
	D. 2.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-έ)ᾱ-των	φιλ(ε-έ)εῖ-των	μισθ(ο-έ)οῦ-των
	P. 2.	τιμ(ά-ε)ᾱ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ᾱ-τωσαν, or	φιλ(ε-έ)εῖ-τωσαν, or	μισθ(ο-έ)οῦ-τωσαν
		τιμ(α-ό)οῦ-ντων	φιλ(ε-ό)οῦ-ντων	οἱ μισθ(ο-ό)οῦ-ντων
	Inf.	τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
		τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Partici- ple,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)οῦ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-ού)οῦ-σης	φιλ(ε-ού)οῦ-σης	μισθ(ο-ού)οῦ-σης.
Imperfect.				
Indica- tive,	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν
	2.	ἐτίμ(α-ες)ας	ἐφίλ(ε-ες)εις	ἐμισθ(ο-ες)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμισθ(ο-ε)ου
	D. 1.	ἐτίμ(ά-ε)ᾱ-τον	ἐφίλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	2.	ἐτίμ(α-έ)ᾱ-την	ἐφίλ(ε-έ)εῖ-την	ἐμισθ(ο-έ)οῦ-την
	P. 1.	ἐτίμ(ά-ο)οῦ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(ά-ε)ᾱ-τε	ἐφίλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν
		ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν

Contract Verbs.

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι	φιλ(έ-ο)οὔ-μαι	μισθ(ό-ο)οὔ-μαι
τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-ε)ᾶ-ται	φιλ(έ-ε)εῖ-ται	μισθ(ό-ε)οὔ-ται
τιμ(α-ό)ῶ-μεθον	φιλ(ε-ό)οὔ-μεθον	μισθ(ο-ό)οὔ-μεθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οὔ-σθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οὔ-σθον
τιμ(α-ό)ῶ-μεθα	φιλ(ε-ό)οὔ-μεθα	μισθ(ο-ό)οὔ-μεθα
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εῖ-σθε	μισθ(ό-ε)οὔ-σθε
τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οὔ-νται	μισθ(ό-ο)οὔ-νται
τιμ(ά-ω)ῶ-μαι	φιλ(έ-ω)ῶ-μαι	μισθ(ό-ω)ῶ-μαι
τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-η)ᾶ-ται	φιλ(έ-η)ῆ-ται	μισθ(ό-η)ῶ-ται
τιμ(α-ώ)ῶ-μεθον	φιλ(ε-ώ)ῶ-μεθον	μισθ(ο-ώ)ῶ-μεθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῆ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῆ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(α-ώ)ῶ-μεθα	φιλ(ε-ώ)ῶ-μεθα	μισθ(ο-ώ)ῶ-μεθα
τιμ(ά-η)ᾶ-σθε	φιλ(έ-η)ῆ-σθε	μισθ(ό-η)ῶ-σθε
τιμ(ά-ω)ῶ-νται	φιλ(έ-ω)ῶ-νται	μισθ(ό-ω)ῶ-νται
τιμ(ά-ου)ῶ	φιλ(έ-ου)οῦ	μισθ(ό-ου)οῦ
τιμ(α-έ)ᾶ-σθω	φιλ(ε-έ)εῖ-σθω	μισθ(ο-έ)οὔ-σθω
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οὔ-σθον
τιμ(α-έ)ᾶ-σθων	φιλ(ε-έ)εῖ-σθων	μισθ(ο-έ)οὔ-σθων
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εῖ-σθε	μισθ(ό-ε)οὔ-σθε
τιμ(α-έ)ᾶ-σθωσαν, οἱ	φιλ(ε-έ)εῖ-σθωσαν, οἱ	μισθ(ο-έ)οὔ-σθωσαν, οἱ
τιμ(α-έ)ᾶ-σθων	φιλ(ε-έ)εῖ-σθων	μισθ(ο-έ)οὔ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εῖ-σθαι	μισθ(ό-ε)οὔ-σθαι
τιμ(α-ό)ῶ-μενος	φιλ(ε-ό)οὔ-μενος	μισθ(ο-ό)οὔ-μενος
τιμ(α-ο)ῶ-μένη	φιλ(ε-ο)οὔ-μένη	μισθ(ο-ο)οὔ-μένη
τιμ(α-ό)ῶ-μενον	φιλ(ε-ό)οὔ-μενον	μισθ(ο-ό)οὔ-μενον
τιμ(α-ο)ῶ-μένου	φιλ(ε-ο)οὔ-μένου	μισθ(ο-ο)οὔ-μένου
τιμ(α-ο)ῶ-μένης	φιλ(ε-ο)οὔ-μένης	μισθ(ο-ο)οὔ-μένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶ-μην	ἐφιλ(ε-ό)οὔ-μην	ἐμισθ(ο-ό)οὔ-μην
ἐτιμ(ά-ου)ῶ	ἐφιλ(έ-ου)οῦ	ἐμισθ(ό-ου)οῦ
ἐτιμ(ά-ε)ᾶ-το	ἐφιλ(έ-ε)εῖ-το	ἐμισθ(ό-ε)οὔ-το
ἐτιμ(α-ό)ῶ-μεθον	ἐφιλ(ε-ό)οὔ-μεθον	ἐμισθ(ο-ό)οὔ-μεθον
ἐτιμ(ά-ε)ᾶ-σθον	ἐφιλ(έ-ε)εῖ-σθον	ἐμισθ(ό-ε)οὔ-σθον
ἐτιμ(α-έ)ᾶ-σθην	ἐφιλ(ε-έ)εῖ-σθην	ἐμισθ(ο-έ)οὔ-σθην
ἐτιμ(α-ώ)ῶ-μεθα	ἐφιλ(ε-ώ)οὔ-μεθα	ἐμισθ(ο-ώ)οὔ-μεθα
ἐτιμ(ά-ε)ᾶ-σθε	ἐφιλ(έ-ε)εῖ-σθε	ἐμισθ(ό-ε)οὔ-σθε
ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(έ-ο)οὔ-ντο	ἐμισθ(ό-ο)οὔ-ντο

Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῦ-μι	μισθ(ό-οι)οῦ-μι
	2.	τιμ(ά-οις)ῶ-ς	φιλ(έ-οις)οῦ-ς	μισθ(ό-οις)οῦ-ς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῦ	μισθ(ό-οι)οῦ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῦ-τον	μισθ(ό-οι)οῦ-τον
	2.	τιμ(α-οί)οῦ-την	φιλ(ε-οί)οῦ-την	μισθ(ο-οί)οῦ-την
	3.	τιμ(α-οί)οῦ-μεν	φιλ(ε-οί)οῦ-μεν	μισθ(ο-οί)οῦ-μεν
	P. 1.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῦ-τε	μισθ(ό-οι)οῦ-τε
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῦ-τε	μισθ(ό-οι)οῦ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῦ-εν	μισθ(ό-οι)οῦ-εν
Attic Optative,	S. 1.	τιμ(α-οί)οῦ-ην	φιλ(ε-οί)οῦ-ην	μισθ(ο-οί)οῦ-ην
	2.	τιμ(α-οί)οῦ-ης	φιλ(ε-οί)οῦ-ης	μισθ(ο-οί)οῦ-ης
	3.	τιμ(α-οί)οῦ-η	φιλ(ε-οί)οῦ-η	μισθ(ο-οί)οῦ-η
	D. 2.	τιμ(α-οί)οῦ-ητον	φιλ(ε-οί)οῦ-ητον	μισθ(ο-οί)οῦ-ητον
	3.	τιμ(α-οί)οῦ-ητην	φιλ(ε-οί)οῦ-ητην	μισθ(ο-οί)οῦ-ητην
	P. 1.	τιμ(α-οί)οῦ-ημεν	φιλ(ε-οί)οῦ-ημεν	μισθ(ο-οί)οῦ-ημεν
	2.	τιμ(α-οί)οῦ-ητε	φιλ(ε-οί)οῦ-ητε	μισθ(ο-οί)οῦ-ητε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῦ-εν	μισθ(ό-οι)οῦ-εν
Indicative,	Perf.	τετίμηκα πεφώρακα	πέφ'ληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφώρακειν	ἔπεφιλήκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμισθωσα
	F. Pf.			
PAS				
Aorist, | ἐτιμήθην | ἐφωράθην | ἐφιλήθην | ἐμισθώθην |				
Verbal adjectives : τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον,				

†.136. With short Vowel

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ά-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν | plete,	ἔρ(ο-ον)ουν
Perfect,	ἔσπακα	τέτελεκα	ἀρ-ήροκα
Pluperfect,	ἔσπακειν	ἔτετελέκειν	ἀρ-ήροκειν
Future,	σπάσω	τελῶ	ἀρόσω
Aorist,	ἔσπασα	ἔτέλεσα	ἤροσα
PAS			
Aorist, | ἔσπιδ-σ-θην | ἔτελε-σ-θην | ἤροθην |			
Verbal adjectives : σπα-σ-τέος, -τέα, -τέον.			

Imperfect.		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ψ-μην τιμ(δ-οί)ψ-ο τιμ(δ-οί)ψ-το τιμ(α-οί)ψ-μεδον τιμ(δ-οί)ψ-σδον τιμ(α-οί)ψ-σδην τιμ(α-οί)ψ-μεδα τιμ(δ-οί)ψ-σδε τιμ(δ-οί)ψ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οί)οί-ο φιλ(έ-οί)οί-το φιλ(ε-οί)οί-μεδον φιλ(έ-οί)οί-σδον φιλ(ε-οί)οί-σδην φιλ(ε-οί)οί-μεδα φιλ(έ-οί)οί-σδε φιλ(έ-οί)οί-ντο	μισθ(ο-οί)οί-μην μισθ(δ-οί)οί-ο μισθ(δ-οί)οί-το μισθ(ο-οί)οί-μεδον μισθ(δ-οί)οί-σδον μισθ(ο-οί)οί-σδην μισθ(ο-οί)οί-μεδα μισθ(δ-οί)οί-σδε μισθ(δ-οί)οί-ντο
τετλήμμαι πεφάρμαι έτετλήμην έπεφάρμην τιμήσομαι φωράσομαι έτιμησάμην έφωράσάμην τετιμήσομαι πεφωράσομαι	πεφίλημαι έπεφίλημην φιλήσομαι έφιλησάμην πεφίλησομαι	μεμισθώμαι έμεμισθώμην μισθώσομαι έμισθωσάμην μεμισθώσομαι
SIVE.		
| Future, | τιμηθήσομαι φωράθήσομαι | φιληθήσομαι | μισθωθήσομαι		
φιλη-τέος, τέα, τέον, μισθω-τέος, τέα, τέον.		

in forming the Tenses.

MIDDLE.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(δ-ο)ῶ-μαι έσπ(α-δ)ῶ-μην έσπα-σ-μαι έσπα-σ-μην σπάσομαι έσπασάμην	τελ(έ-ο)οῦ-μαι έτελ(ε-δ)οῦ-μην τετέλε-σ-μαι έτετέλε-σ-μην τελοῦμαι έτελεσάμην	ἀρ(δ-ο)οῦ-μαι ήρ(ο-δ)οῦ-μην ἀρ-ήρομαι ἀρ-ήρομην ἀρόσομαι ήροσάμην
SIVE.		
| Future, | σπα-σ-θήσομαι | τελε-σ-θήσομαι | ἀροθήσομαι		
τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.		

REMARK. On the formation of the Perf. and Aor. Pass. with σ , see §§ 130, 131; on the omission of the σ in ἀρήρομαι, ἡρόδην, see § 131, 5; and on the Attic Reduplication in ἀρ-ήρομαι, see § 124, 2. The further inflection of ἔστα-σ-μαι, ἑσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην, is like that of κεκέλευ-σ-μαι, § 133. On the Attic Fut., τελέσω = τε λῶ, -εῖς, etc., τελέσομαι = τε λ ο ὦμαι, τε λῇ [εῖ], etc., see § 117.

§ 137. Remarks on the Conjugation of Contract Verbs.

1. The Attic dialect omits contraction only in the cases mentioned under § 9. Rem. 3; but verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, πνέω, *to blow*, δέω, *to bind*, etc. are uniformly uncontracted, except in the syllable -α (from -εε or -εε), e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν),
 Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι(ν),
 Imp. πλεῖ. Inf. πλεῖν. Part. πλέων.
 Impf. Ind. ἔπλεον, ἐπλεῖς, ἐπλεῖ, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.
 Opt. πλέοιμι, πλέοις, etc.
 Mid. Pr. Ind. πλέομαι, πλέη, πλεῖται, πλέομεθον, πλεῖσθον, etc.
 Inf. πλεῖσθαι. Part. πλέομενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν. But δεῖ, *it is necessary*, and δέομαι, *to need*, follow the analogy of verbs in -έω, with a monosyllabic stem, e. g. τὸ δέον, δέομαι, δεῖσθαι; uncontracted forms of δέομαι occur, instead of those contracted into -εῖ, e. g. δέεται, δέεσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἐπλεον, X. H. 6. 2, 27; πλεῖ, Th. 4, 28; συνέχεον, Pl. Rp. 379, e.

3. Several verbs deviate in contraction from the general rules, e. g.

- (a) -αε, -αι, -αη, are contracted into -η and -η, instead of into -α and -α, e. g. ζ(δ-ω) ὦ, *to live*, ζῆς, -ζῆ, -ζῆτον, -ζῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἔζων, -ης, -η, -ήτων, -ήτην, -ήτε; — πειν(δ-ω) ὦ, *to hunger*, Inf. πεινῶν, etc.; — διψ(δ-ω) ὦ, *to thirst*, διψῆς, etc. Inf. διψῆν; — κν(δ-) ὦ, *to scratch*, Inf. κνῆν; — σμ(δ-ο) ὦ, *to smear*, Inf. σμῆν; — ψ(δ-ω) ὦ, *to rub*, Inf. ψῆν; — χρ(δ-ο) ὦ-μαι, *to use*, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμαι, *to have enough*, ἀποχρῆσθαι; — ἀπόχρη (abridged from ἀποχρηῖ), *it suffices*, Inf. ἀποχρῆν, Impf. ἀπέχρη; — χρ(δ-ω) ὦ, *to give an oracle, to prophesy*, χρῆς, χρῆ, χρῆν.
 b) -οο and -οε are contracted, as in the Ionic, into -ω, instead of into -ου, and -όη into -ῶ, instead of into -οῖ, e. g. βιγ(δ-ω) ὦ, *to freeze*, Inf. βιγῶν (Aristoph., but βιγούν, X. Cy. 5. 1, 11), Part. G. βιγῶντος (Aristoph., but βιγούντων, X. II. 4. 5, 4), and βιγῶσα (Simon. de mulier. 26), Subj. βιγῶ (Pl. Gorg. 517, d.), Opt. βιγῶη (Hippocr.).

REMARK 1. The Ionic verb ἰδρῶω, *to sweat*, corresponds in respect to contraction with βιγῶω, *to freeze*, though with an opposite meaning: ἰδρῶσι, ἰδρῶην, ἰδρῶσα, ἰδρῶντες.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην (§ 116, 8), viz. in the Sing., especially in the first and second person, of verbs in -έω and -όω, the form in -οίην is far more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2, § 108, Bekk., uses δοκοίησαν.

5. The verb λούω, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which have -ε or -ο in the ending, e. g. ἔλου instead of ἐλουε, ἐλούμεν instead of ἐλούομεν, Mid. λούμαι (λῶει, Aristoph. Nub. 835. according to MSS.), λούται, etc., Impf. λού, Inf. λούσθαι, Impf. ἐλούμην, ἐλού, ἐλούτο, etc., as if from the stem ΛΟΕΩ; still, uncontracted forms are found, e. g. λούομαι, ἐλούοντο (Xen.).

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

‡ 138. General Remarks.

Pure and Impure Stem.—Theme.

1. Impure verbs (§ 127, II.) undergo a variety of changes in the stem. In the first place, the stem of the verb is strengthened:—

- (a) Either by an additional consonant, e. g. τύπτ-ω, stem ΤΥΠ; κρᾶζ-ω, stem ΚΡΑΓ; φράζ-ω, stem ΦΡΑΔ; and even by inserting an entire syllable, e. g. ἀμαρτ-όω, stem 'ΑΜΑΡΤ;
- (b) Or by lengthening the stem-vowel, e. g. φεύγ-ω, stem ΦΥΤ; λήθ-ω, stem ΛΑΘ; τήκ-ω, stem ΤΑΚ;
- (c) Or secondly there is a change of the stem-vowel in some of the tenses; this change may be called a *Variation* (§ 16, 6), e. g. κλέπτ-ω, ἐκλέπ-ην, κέ-κλοφα; ὠππ. Eng. ring, rang, rung.

2. The original and simple stem is to be distinguished from the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor., contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. τύπτ-ω, <i>to strike</i> ,	Aor. II. Pass. ἐ-τύπ-ην	Fut. Act. τύψω (τύπ-σω)
" λείπ-ω, <i>to leave</i> ,	" Act. ἔ-λιπ-ον	" " λείψω (λείπ-σω)
" σφάζ-ω, <i>to kill</i> ,	" Pass. ἐ-σφάγ-ην	" " σφάξω (σφάγ-σω)
" φαίν-ω, <i>to show</i> ,	" ἐ-φάν-ην	" Mid. φαν-οῦμαι
" φθείρ-ω, <i>to destroy</i> ,	" ἐ-φθάρ-ην	" Act. φθερ-ῶ.

3. When a form of a verb cannot be derived from the Pres. tense in use, another Present is assumed; this assumed Pres. may be termed the *Theme* (Θέμα), and is printed in capitals, to distinguish it from the Pres. in actual use; thus, e. g. φεύγω is the Pres. in use, ΦΥΤΩ is the assumed Pres., or the *Theme*, designed merely to form the second Aor., ἔφυγον.

§ 139. Strengthening of the Stem.

1. The stem is strengthened, first, by adding another consonant to the simple characteristic consonant of the stem, e. g.

τύπτω (τυπ), to strike,	Aor. II. Pass. ἐ-τῦπ-ην
τάττω (ταγ), to arrange,	" " ἐ-τᾶγ-ην
κράζω (κραγ), to cry,	" Act. ἐ-κράγ-ον.

2. Yet the strengthened stem is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτέπην Fut. τύψω (τύπω).

REMARK 1. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω is called the pure characteristic; that of the impure stem, e. g. πτ in ΤΥΠ-Ω, the impure characteristic.

3. The stem of many verbs is strengthened also by lengthening the short stem-vowel in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs, in the Fut. Thus,

α is changed into η in mute verbs,	e. g. (ἐ-λᾶδ-ον) λήδω
α " αι in liquid verbs,	" (φῶδ-ω) φαίνω
ε " ει in liquid verbs,	" (φῶδερ-ω) φθείρω
ι " ει in mute verbs,	" (ἐ-λίπ-ον) λείπω
ι " ι in mute and liquid verbs,	" (ἐ-τρῖβ-ην) τριβω
υ " υ in mute and liquid verbs,	" (ἐ-φρῶγ-ην) φρόγω
υ " ευ in mute verbs,	" (ἐ-φύγ-ον) φεύγω.

REM. 2. This strengthening of the stem distinguishes the Impf. Ind. and Opt. from the same modes of the second Aor.; likewise the Pres. Subj. and Impf. from the same modes of the second Aor., e. g. ἔκραζον ἔκραγον, κράζομι κράγομι, κράζει κράγε; — ἔλειπον ἔλιπον, λείπομι λίπομι, λείπω λίπω, λείπε λίπε.

‡ 140. *Change or Variation of the Stem-vowel*

1. The change or variation of the stem-vowel [‡ 138, 1 (c)], occurs only in the Secondary tenses, with the exception of a few first Perfects.

2. Most mute and all liquid verbs, with a monosyllabic stem, and with *ε* as a stem-vowel, take the *variable* *ä* in the second Aor., e. g.

τρέπω, to turn,	Aor. II. Act. ἔ-τραῖπ-ον
κλέπτω, to steal,	" Pass. ἐ-κλάῖπ-ην
τρέφω, to nourish.	" " ἐ-τράφ-ην
στρέφω, to turn,	" " ἐ-στράφ-ην
βρέχω, to wet,	" " ἐ-βράχ-ην
δέρω, to flay,	" " ἐ-δάρ-ην
στέλλω, to send,	" " ἐ-στάλ-ην
σπείρω, to sow,	" " ἐ-σπάρ-ην
φθείρω, to destroy,	" " ἐ-φθάρ-ην
τέμνω, to cut,	" Act. ἔ-τάρ-ον.

The second Aor. ἔταμον (from τέμνω, to cut), is very rare in Attic prose (Th. 1. 81. τάμμεν); regular ἔτεμον; the second Aor. ἐβρέχην (from βρέχω, to wet), is poetic and late; common form ἐβρέχθην. The first Aor. Pass. ἐτρέφθην (from τρέφω), ἐδρέφθην (fr. τρέφω), ἐστρέφθην (fr. στρέφω), belong more to poetry than prose; ἐκλέφθην (fr. κλέπτω) Ionic and Eur. Or. 1575 (κλεφθεῖς). Δέρω, σπείρω, and φθείρω, have no first Aor. Pass. The *variable* *α* does not occur in polysyllables, e. g. ἡγγελον, ἡγγέλην, ὠφελον, ἡγερόμεν.

REMARK 1. As this *variable* vowel distinguishes the Impf. from the second Aor. Act., e. g. ἔτρεπον (Impf.), ἔτραπον (Aor. II.), in some verbs of this class (2, above), whose second Aor. Act. is not in use, the *variable* vowel does not occur in the second Aor. Pass., because that tense cannot be mistaken for the Impf., see ‡ 141, Rem., e. g. βλέπω, to see, Impf. ἐβλεπον, second Aor. Pass. ἐβλέπην (first Aor. Pass. is wanting); λέγω, to collect (in compounds), second Aor. Pass. κατελέγην, συνέλεγην (more seldom Aor. I. συνέλεχθην, ἐξελέχθην; with the meaning to say, always ἐλέχθην); so also λέπω, to real, ἐλέπην (first Aor. Pass. wanting); πλέκω, to braid, usually ἐπλάκην, but also ἐπλέκην Plat. (first Aor. Pass. ἐπλέχθην, Aesch. Eum. 259); φλέγω, to burn, ἐφλέγην (more seldom ἐφλέχθην); ψέγω, to censure, ἐψέγην, first Aor. Pass. wanting.

REM. 2. The verb πλῆττω, to strike, when uncompounded, retains the *η* in the second Aor. and second Fut. Pass., but when compounded, it takes the *variable* *ä*; thus, ἐπλήγην, πληγήσομαι, ἐξεπλάγην, κατεπλάγην, ἐκπλήγησομαι; σήκω, to make rotten, and τήκω, to melt (trans.), also have the *variable* *α*; hence Perf. σέσηκα, I am rotten, second Aor. Pass. ἐσάπην, second Fut. Pass. σάπησομαι; Fut. τήξω, Aor. ἔτηξα; second Perf. τέτηκα, I am melted; second Aor. Pass. ἐτάπην; also first Aor. Pass. ἐτήχθην, Pl. Tim. 61. b, Eur. Supp. 1033.

3. Liquid verbs with a monosyllabic stem and with *ε* for a stem-vowel, take the *variable α*, not only in the second Aor., but also in the first Perf. Act., in the Perf. Mid. or Pass., and the first Aor. Pass., e. g.

στέλλω, to send, Fut. στέλ-ω Pf. ἔσταλ-κα ἔσταλ-μαι Aor. ἐστάλ-θην
φθείρω, to destroy, Fut. φθερ-ω Pf. ἔφθαρ-κα ἔφθαρ-μαι.

The first Aor. Pass. ἐστάλθην is poetic; the first Aor. Pass. of δέρω, σπείρω, φθείρω is not in use; but instead of it the second Aor. Pass., thus, ἔδερην, ἐσπάρην, ἐφθάρην. The *variable α* does not occur in polysyllables, e. g. ἡγγέλκα, ἡγγέλθην from ἀγγέλλω, ἀγγεγερμαι, ἡγέρθην from ἀγείρω. Comp. No. 1.

4. Mute verbs, which have *ε* in the final stem-syllable of the Pres., take the *variable ο* in the second Perf.; but those which have *αι*, take *οι*; liquid-verbs, which have *ε* or *αι* in this syllable, take *ο*, e. g.

δέρομαι (poet.), to see, δέδορκα	δέρω, to flay, δέδορα
τρέφω, to nourish, τέτροφα	ἐγείρω, to wake, ἐγρήγορα, I awoke,
λείπω, to leave, ἔλοιπα	σπείρω, to sow, ἔσπορα
πείθω, to persuade, πέποιδα, I trust,	φθείρω, to destroy, ἔφθορα poetic, (ἔφθαρκα, prose).

REM. 3. Here are classed the following anomalous second Perfs.; ἔδω (Epic), εἶωδα instead of εἶδα, to be won, εἰωδέσθαι, εἰωδώς, Plup. εἰώδεω; — ἔϊαδ, video, οἶδα, I know; — ἔϊκω, εἶκα, to be like, to appear, Plup. ἐφκειν; — ἔλπω (poet.), to cause to hope, ἔλπω, I hope. Plup. ἐώλπειν, I hoped; — ἔργω, to do, ἔργα, Plup. ἔωργειν; — ῥήγνυμι, to break, ἔρρωγα, I am broken (but on σήπω, see Rem. 2).

5. The following take the *variable ο* in the first Perf. also, contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, to collect, first Perf. συνείλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνείλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, first Perf. τέτροφα (like the second Perf. of τρέφω, to nourish), and τέτροφα; still, this last form is rare; the more usual form is τέτροφα. The *variable α* in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα, Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem, and with *ε* for a stem-vowel, like liquid verbs (No. 3), take the *variable α* in the Perf. Mid. or Pass.; still, the *α* is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, *to turn*, Pf. Mid. or Pass. *ἔστραμμαι*, but first Aor. Pass. *ἐστρέφθην*
τρέπω, *to turn*, " " *τέτραμμαι*, " " *ἐτρέφθην*
τρέφω, *to nourish*, " " *τέδραμμαι*, " " *ἐδρέφθην*.

On *κλέπτω*, see No. 5.

§ 141. *Remarks on the Secondary Tenses.*

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings (-ον, -δμην, -ην, -ήσομαι, -α, and -ειν) immediately to the pure characteristic of the verb, e. g. *ἔλιπ-ον*, second Aor., but *ἐπαίδευ-σ-α*, first Aor.; partly, in being formed throughout from an unchanged pure verb-stem (except the Perf. which prefers a long vowel, see No. 2), e. g. *λείπω*, *ἔλιπ-ον*, *φεύγω* *ἔφυγ-ον*; and partly, in taking the *variable* vowel, e. g. *στρέφω* *ἐ-στρεφ-ην* *στρεφ-ήσομαι*, but *ἐ-στρέφ-θην* (§ 140, 2).

2. The second Perf. either lengthens the short stem-vowel *ι* into *ι*, *α* into *η*, and, when it stands after other vowels or *ρ*, into *αι*, e. g.

<i>κράζω</i> , <i>to cry out</i> ,	second Aor. <i>ἔκράγ-ον</i>	second Perf. <i>κέκράγα</i>
<i>φρίσσω</i> , <i>to shudder</i> ,	stem: <i>ΦΡΙΚ</i> (<i>ι</i>)	" <i>πέφρικ-α</i>
<i>δάλλω</i> , <i>to bloom</i> ,	Fut. <i>δάλ-ω</i>	" <i>τέδηλ-α</i> ;

so, *ᾠέφηναι*, *λέληθα* from *ΦΑΝ-ω*, *ΛΑΘ-ω*; or it retains the long vowel or diphthong of the Pres., e. g. *πέφευγα* from *φεύγω* (but second Aor. Act. *ἔφυγον*), *τέτηκα*, *σέσηπα* from *τήκω*, *σήπω* (but second Aor. Pass. *ἐτάκην*, *ἐσάπην*, see § 140, Rem. 2); a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. could not be distinguished from the Impf., or at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., and could not be mistaken for it, e. g.

γράφω Impf. *ἔγραφον* A. I. *ἔγραψα* A. II. Act. want. A. II. P. *ἐγρέφην* (A. I. P. does not occur in classical writers).
κλίνω " *ἐκλίνον* " *ἐκλίνω* " " A. II. P. *ἐκλίνην* (A. I. P. *ἐκλίνην* in Aristoph.).
ψύχω " *ἐψύχον* " *ἐψύξα* " " " *ἐψύχην*, Plat. (*ἐψύχην* Aristoph. Nub. 152 [with the variation *ψυχίστην*] and often in the later writers; A. I. *ἐψύχθην*, Plat.).

3. The following points, also, are to be noted: (a) There is no verb which, together with the second Aorist, forms the three first Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid. and the second Aor. Pass.; but all verbs, which form the second Aor. have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception, in regard to both the particulars specified, is seen in the verb *τρέπω*, *to turn*, which has three first Aorists together with three second Aorists: *ἔτραπον* (Ion.), *ἐτραπόμην*, *ἐτραπην*, *ἔτρεψα* (the common form in Attic), *ἐτρεψάμην* (transitive, e. g. *τρέψασθαι εἰς φυγὴν*, *to put to flight*), *ἐτρέφθην* (used more by the

poets, see § 140, 2); but in compounds, e. g. ἐπιτρεφθῆναι, Antiph. 4. 126, 4 127, 5).

There are but few exceptions to the statement under (b), since the second Aor. Act. and Mid. and the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. ἔτυπον Eur., and ἐτύπην; ἔλιπον and ἔλιπην; ἐλείφθην, and very seldom ἐλιπόμην.

4. It is rare that a verb has both Aor. forms; where this is the case, the two forms are used under certain conditions, namely:—

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive. The same is true of the two forms of the Perf., where they are constructed from the same verb. See § 249, 2.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Still, in some verbs, both forms occur even in prose, e. g. ἀπηλλάχθην, and usually ἐπηλλάχθην, βλαφθῆναι and βλάβῃναι, both for ex. in Thuc. Several verbs in poetry have a second Aor. Act., which in prose have commonly a first Aor. only, e. g. κτείνω, to kill, Aor. prose, ἔκτεινα, poet. ἔκταον and ἔκταν.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs τίσθμι and δίδωμι.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. *Classes of Mute Verbs.*

Mute verbs are divided, like mute letters, into three classes, according to their characteristic; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 139, Rem. 1):—

1. Verbs, whose characteristic is a Pi-mute (β, π, φ pure characteristic; πτ ([§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic: πέμπ-ω, to send; τρίβ-ω, to rub; γράφ-ω, to write;

(b) Impure characteristic: τυπτ-ω, to strike (pure characteristic π, pure stem ΤΠ); βλάπτ-ω, to injure (β, ΒΛΑΒ); ῥέπτ-ω, to hurl (φ, ΠΙΦ).

2. Verbs, whose characteristic is a Kappa-mute (κ, γ, λ

pure characteristic; $\sigma\sigma$ or Attic $\tau\tau$ [§ 24, 1] impure characteristic), e. g.

- (a) Pure characteristic: $\piλέκ-ω$, to weave; $ἄγ-ω$, to lead; $τεύχ-ω$, to prepare;
- (b) Impure characteristic: $φρίσσ-ω$, Att. $φρίττ-ω$, to shudder (pure characteristic κ , pure stem ΦPIK); $τάσσ-ω$, Att. $τάττ-ω$, to arrange (γ , TAT); $βήσσ-ω$, Att. $βήττ-ω$, to cough (χ , BHX).

3. Verbs, whose characteristic is a Tau-mute (τ , δ , θ , pure characteristic; ζ [§ 24, 1] impure characteristic), e. g.

- (a) Pure characteristic: $ἀνίτ-ω$, to complete; $ᾄδ-ω$, to sing; $πειθ-ω$, to persuade;
- (b) Impure characteristic: $φράζ-ω$, to say (pure characteristic δ , pure stem $\Phi PA\Delta$).

¶ 143. Remarks on the Characteristic.

1. The following mute verbs in $-πτω$ and $-σσω$ ($-ττω$) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic: —
 π : $κλέπτ-ω$, to steal; $κόπτ-ω$, to cut; $τύπτ-ω$, to strike (second Aor. Passive $\acute{\epsilon}-κλᾶπ-ην$, etc.).

β : $βλάπτ-ω$, to injure, and $κρύπτ-ω$, to conceal (second Aor. Pass. $\acute{\epsilon}-βλᾶβ-ην$ and $\acute{\epsilon}-βλάφθην$, $\acute{\epsilon}-κρύβ-ην$ and $\acute{\epsilon}-κρύφθην$).

ϕ : $βάπτ-ω$, to tinge; $θάπτ-ω$, to bury; $δρύπτ-ω$, to break; $ράπτ-ω$, to sew together; $ρίπτ-ω$, to cast; $σκάπτ-ω$, to dig (second Aor. Pass. $\acute{\epsilon}-βᾶφ-ην$, $\acute{\epsilon}-τᾶφ-ην$, $\acute{\epsilon}-τρῦφ-ην$, $\acute{\epsilon}-ρᾶφ-ην$, $\acute{\epsilon}-ρῖφ-ην$ and $\acute{\epsilon}-ρρίφθην$, $\acute{\epsilon}-σκάφθην$).

κ : $φρίσσω$, to shudder (second Perf. $\piέ-φρίκ-α$).

γ : $ἀλλᾶσσω$, to change (second Aor. Pass. $\acute{\alpha}\lambda\lambda\acute{\alpha}\gamma-ῆναι$, first Aor. Pass. $\acute{\alpha}\lambda\lambda\alpha\gammaῆναι$, poetic), $μάσσω$, to knead ($\muᾶγ-ῆναι$), $ὀρύσσω$, to dig ($\theta\rho\upsilon\gamma-ῆναι$ and $\thetaρυγῆναι$), $πλήσσω$, to strike ($\acute{\epsilon}-πλήγ-ην$, $\acute{\epsilon}\xi\epsilon-\pi\lambda\acute{\alpha}\gamma-ην$), $πράσσω$, Att. $πράττω$, to do ($\piέ-πρᾶγ-α$), $σφάζω$ (Attic mostly $\sigmaφάττω$), to kill ($\acute{\epsilon}-σφάγ-ην$, rarely, and never in Attic prose, $\acute{\epsilon}\sigmaφάχθην$), $τάσσω$, to arrange ($\tauάγεις$, Eur., elsewhere $\acute{\epsilon}\tauάχθην$), $φράσσω$, to hedge round ($\acute{\epsilon}\phiράγ-ην$ and $\acute{\epsilon}\phiράχθην$).

2. Two verbs strengthen the pure characteristic κ by τ , like verbs with the impure characteristic $\pi\tau$: —

$\piέκτ-ω$ (commonly $\piεκτέω$, also $\piελκω$), to shear, to comb, Fut. $\piέξω$, etc., still, $καίρειν$ is commonly used for $\piέκτειν$ with the meaning to shear, and $\kappaτενίζειν$ and $\xiαίνειν$ with the meaning to comb;

$τίκτ-ω$ (formed from $\tauιτέκ-ω$), to beget, Fut. $τέξομαι$, second Aor. Act. $\acute{\epsilon}\tauεκα$, second Perf. $\acute{\epsilon}\tauεκα$.

3. The following verbs in $-σσω$, $-ττω$ have a Tau-mute, not a Kappa mute, for the pure characteristic: $\acute{\alpha}\rhoμόττω$ (non-Attic $\acute{\alpha}\rhoμόω$), to fit, Fut. $-όσω$; — $\betaλίστω$, to take honey, Fut. $-ίσω$; — $\betaράσσω$ (non-Attic $\betaράω$), to shake; — $\acute{\epsilon}\rhoέσσω$, to row, Fut. $-έσω$; — $\piάσσω$, to scatter, Fut. $-άσω$; — $\piλάσσω$, to form, Fut. $-άσω$; — $\piτίσσω$, to husk, Fut. $-ίσω$; — and Poet. $\iotaμᾶσσω$, to

whip, Fut. -άσω; κνέσσω, to sleep, Fut. -άσω; λέβσσω, to look, Fut. λείβσω; λίσσομαι (poetic, especially Hom., also λίτομαι), to pray, Aor. έλισάμην, έλιτόμην; νίσσομαι, νείσσομαι, to go, Fut. νείσομαι; κορύσσω, to equip (Epic Perf. κε-κόρυθ-μαι).

Here are classed derivatives in -ώττω: λιμώττω, to hunger; όνειρώττω, to dream; όπνώττω, to be sleepy.

4. The following verbs in -σσω vary between the two formations: νάσσω, to press together, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός; — άφύσσω (Poet.), to draw, Fut. -ύξω, Aor. ήφύσα, ήφύσαμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. έζομαι, Poet., καθέζομαι, prose, I seat myself, Ιζω, commonly καθίζω, to seat; σχίζω, to separate; χέζω, alvum dejicere; yet there are very many derivatives, namely, all in -άζω and most in -ίζω, e. g. έδίζω, εικάζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a call, or sound, e. g. αϊδίζω, to groan, Fut. αϊδξω; έλααδίζω, to shout (αϊδάσθαι, to speak, Aor. wanting in Her.); γρύζω, to grunt; κοτζω, to squeak, to grunt (like a swine), Fut. κοτζω; κράζω, to scream, Aor. έκράγον; κρώζω, to caw, to croak; μαστιρίζω, to whip; δδάζω, to scratch; οϊμώζω, to lament, Fut. οϊμώξομαι; δλολύζω, to cry out, to shout; ρυσ-τδάζω, to drag about; στδάζω and σταλδάζω, to trickle; στενδάζω, to sigh, στηρίζω, to make firm; στίζω, to mark, to prick; συρίζω, to whistle (Fut. συρίξομαι, etc.; σπρίσω, etc., later, and not Attic); σφδζω (Attic mostly σφέττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέτρεγα, Ion. and poet.); φλύζω, to bubble, and the Poet. βδάζω, to prate, Fut. βάξω, third Pers. Perf. Mid. or Pass. βέβακται; βρτίζω, to slumber (βρίξαι); δατίζω, to divide, to kill; ελελίζω, to whirl, to tumble; έναρίζω, spolio; ρέζω, to do (τοργα).

7. The following verbs in -ζω vary between the two modes of formation: βαστδάζω, to lift up, to support, Fut. -άσω, etc., Aor. έβαστάχθην; — διστδάζω, to doubt, διατδάζω, from which the verbal Subst. διαταγμός and διατάσις; — νυσ-τδάζω, to nod, to sleep, Fut. -άσω, Aor. ένύστασα, in the later writers νυστάξω, etc., e. g. Plut. Brut. 36; — παίζω, to jest, Fut. παιξομαι and παίξομαι, Aor. Att. έπαυσα (in later writers έπαυξα, πέταυχα), Perf. Mid. or Pass. Att. πέπαισμαι (in later writers πέταιγμα, επαλχθην); verbal Adj. παιστός; — άρπδζω, to rob, Att. άρπάσομαι, ήρπάσα, etc. (but in the Epic and Common language άρπάξω and -άσω, etc., second Aor. Pass. ήρπάχην); — μύζω, to moan, has Il. δ, 20. επέμυξαν, but in Hippocr. έμυσεν.

8. The following verbs in -ζω have γγ for a pure characteristic: κλδζω, to sound, to cry, Perf. κέ-κλαγγα, Fut. κλάγξω, Aor. έκλαγγα; — πλδζω (poet.) to cause to wander, Fut. πλάγξω, etc. Aor. Pass. επλάγχθην; — σαλπίζω, to blow a trumpet, Fut. -ιγξω, etc. (later also -ίσω, etc.)

§ 144. Formation of the Tenses.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated¹ endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the

¹ The Perf. Act. of all verbs properly ends in κα, but where κ is preceded by a Pi or Kappa-mute, that mute combines with κ and is changed into the corresponding rough. On the contrary, a Tau-mute before κ is dropped, e. g. τέτυπκα = τέτυπα; πέπράγκα = πέπράχα, but πέπεικα instead of πέπειδκα.

endings *-κα*, *-κειν*, when the characteristic is a Tau-mute; though the Tau-mute is omitted before *κ* (§ 17, 5).

REMARK 1. For the change of a Tau-mute into *σ*, before *μ* in the Perf. Mid. or Pass. see § 19, 1; for the change of a Tau-mute into *σ* before *τ*, see § 17, 5, but this *σ* is omitted before *σ* of the personal-endings, e. g. *πέπεισμαι*, *-σται*, *πέφρασμαι*, *-σται*; but second Pers. *πέπει-σαι*, *πέφρα-σαι* instead of *πέπεισ-σαι*, *πέφρασ-σαι*. The vowels *α*, *ι*, *υ* are short in verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic *σ* and *κ* (*-κα*, *-κειν*), e. g. *φράσω*, *φράσω*, *ἐφράσα*, *πέφρακα*; *πλάσσω*, to form, *πλάσω*; *νομίζω*, to think, *ἐνόμισα*; *κλύω*, to wash, *κλύσω*, etc.; in like manner, short vowels remain short, e. g. *ἀρμύζω*, *ἡρμυκα*.

REM. 2. On the changes which the mutes undergo by the addition of the endings beginning with *σ*, *δ*, *μ*, or *τ*, and before the aspirated endings *-ἀ*, *-εῖν*, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of *-ε* into *-ει* before *σ* of verbs in *-ένδω* or *-ένδω*, e. g. *σπένδ-ω*, Fut. (*σπένδ-ω*) *σπέλω*, Aor. *ἔσπεισα*, Perf. Mid. or Pass. *ἔσπεισμαι*, see § 20, 2; on the omission of *σ* in endings beginning with *σδ*, e. g. *κεκρύφθαι* instead of *κεκρύφθαι* (*κεκρύφσθαι*), *πεπλέχθαι* instead of *πεπλέχθαι*, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., *-ᾶται* and *-ᾶτο* instead of *-νται*, *-ντο*, see §§ 18, 1 and 116, 15; on the variable vowel in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in *-άζω*, and *-ίζω*, e. g. *βιβάζω*, Fut. *βιβᾶσω*, *βιβᾶω*, *-ᾶς*, *-ᾶ*, *-ᾶτον*, *-ᾶμεν*, etc., *κομίζω*, Fut. *κομίσω*, *κομῶ*, *-ιεύς*, etc., see § 117.

REM. 3. When *μ* precedes a Pi-mute, which is the characteristic of the verb, e. g. in *πέμπ-ω*, the *μ* is rejected in the Perf. Mid. or Pass. before endings beginning with *μ*; thus, *πέμπ-ω*, to send, *πέ-πεμ-μαι* (instead of *πέ-πεμπ-μαι*, *πέ-πεμμ-μαι*), *πέπεμψαι*, *πέπεμπται*, etc., Inf. *πεπέμφθαι*, Part. *πεπεμμένος*; so *κάμπτ-ω*, to bend down, *κέ-καμ-μαι* (instead of *κέ-καμπ-μαι*, *κέ-καμμ-μαι*). Also when two gammas would stand before *μ*, one *γ* is omitted, e. g. *σφίγγ-ω*, to tie, *ἔσφιγγ-μαι* (instead of *ἔσφιγγ-μαι*), *ἔσφιγγαι*, *ἔσφιγγται*, etc., Inf. *ἐσφίγγθαι*, Part. *ἐσφιγμένος*; so *ἐξελέγχω*, to convince, *ἐξελέγγ-μαι* (instead of *ἐξελέγγ-μαι*, *ἐξελέγγ-μαι*), *ἐξελέγγαι*, etc. Both the *μ* and *γ* are here dropped to prevent the concurrence of three consonants.

PARADIGMS OF MUTE VERBS.

† 145. A. Verbs, whose Characteristic is a *Pe-mute* (β, π, φ.)

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίβω, to rub.

ACTIVE.			
Pres.	Ind. τρίβ-ω Subj. τρίβ-ω Imp. τρίβ-ε Inf. τρίβ-ειν Part. τρίβ-ων		
Impf.	Ind. ἐ-τρίβ-ον Opt. τρίβ-οιμι		
Perf.	Ind. (τέ-τρίβ-α) τέ-τρίφ-α Subj. τε-τρίφ-ω Imp. not used, Inf. τε-τρίφ-έναι Part. τε-τρίφ-ώς		
Plup.	Ind. (ἐ-τε-τρίβ-ειν) ἐ-τε-τρίφ-ειν Opt. τε-τρίφ-οιμι		
Fut.	Ind. (τρίβ-σω) τρίψω Opt. τρίψοιμι Inf. τρίψειν Part. τρίψων		
Aor. I.	Ind. ἐ-τρίψα Subj. τρίψω Opt. τρίψαιμι Imp. τρήσον Inf. τρήσαι Part. τρήσας.		
MIDDLE.			
Pres.	Ind. τρίβ-ομαι Subj. τρίβ-ομαι Imp. τρίβ-ου Inf. τρίβ-εσθαι Part. τρίβ-όμενος		
Impf.	Ind. ἐ-τρίβ-όμην Opt. τρίβ-οίμην		
Perf.	Ind.	Imperative.	Infinitive.
	(τέ-τρίβ-μαι)	(τέ-τρίβ-σο)	(τε-τρίβ-θαι)
	S. 1. τέ-τριμ-μαι	τέ-τρίψο	τε-τρίφ-θαι
	2. τέ-τριψαι	τε-τρίφ-θω	
	3. τέ-τριπ-ται	τε-τρίφ-θω	
	D. 1. τε-τρίμ-μεδον	τέ-τρίφ-δον	Participle.
	2. τέ-τριφ-δον	τε-τρίφ-δων	τε-τριμ-μένος, -η, -ον
	3. τέ-τριφ-δον	τε-τρίφ-δων	
	P. 1. τε-τρίμ-μεδα	τέ-τριφ-δε	Subjunctive.
	2. τέ-τριφ-δε	τε-τρίφ-δωσαν	τε-τριμ-μένος δ
	3. τε-τριμ-μένοι εισί(ν)	οἱ τε-τρίφ-δων	
	οἱ τε-τρίφ-ᾶται	οἱ τε-τρίφ-δων	
Plup.	S. 1. ἐ-τε-τριμ-μην	D. ἐ-τε-τριμ-μεδον	P. ἐ-τε-τριμ-μεδα
Ind.	2. ἐ-τέ-τριψο	ἐ-τέ-τριφ-δον	ἐ-τέ-τριφ-δε
	3. ἐ-τέ-τριπ-το	ἐ-τε-τρίφ-δην	τε-τριμ-μένοι ἦσαν
Opt.	τε-τριμ-μένοι εἶην		[οἱ ἐ-τε-τρίφ-ᾶτο
Fut.	Ind. τρίψομαι Opt. τρίψοίμην Inf. τρίψεσθαι Part. τρίψόμενος		
Aor. I.	Ind. ἐ-τρίψαμην Subj. τρίψομαι Opt. τριψάμην Imp. τρήσαι Inf. τρήσασθαι Part. τριψάμενος		
F. Pf.	Ind. τε-τρίψομαι Opt. τε-τριψοίμην Inf. τε-τρίψεσθαι Part. τε-τρήψ-μενος.		
PASSIVE.			
Aor. I.	Ind. (ἐ-τρίβ-δην) ἐ-τρίφ-δην Subj. τριφ-θῶ Opt. τριφ-θείην Inf. τριφ-θῆναι Imp. τριφ-θητι Part. τριφ-θείς, (instead of I. Aor. Pass., commonly II. Aor. Pass.)		
Fut. I.	Ind. τριφ-θήσομαι Opt. τριφ-θησώμην Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος		
A. II.	Ind. ἐ-τρίβ-ην Subj. τρίβ-ῶ Opt. τρίβ-είην Imp. τρήβ-ηθι Inf. τρήβ-ῆναι Part. τρήβ-είς		
F. II.	Ind. τρήβ-ησομαι Opt. τρήβ-ησώμην Inf. τρήβ-ήσεσθαι Part. τρήβ-ησόμενος.		
Verbal adjective: (τρίβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.			

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Perf. I.	(κέ-κοπ-ά) κέ-κοφ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Perf. II.	κέ-κοπ-α (Hom.)		
Fut.	(κόπ-σω) κόψω	κόψομαι	A. I. ἐ-κόφ-θην
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	F. I. κοφ-θήσομαι
Fut. Pf.		κε-κόψομαι	A. II. ἐ-κόπ-ην
			F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπ-τω, to bend δύνει (κέκαμ-μαι for κέκαμν-μαι, § 144, Rem. 3).			
Ind.	S. 1. κέκαμμαι 2. κέκαμψαι 3. κέκαμπται D. 1. κεκάμμεδον 2. κέκαμψδον 3. κέκαμψδον P. 1. κεκάμμεδα 2. κέκαμψδε 3. κεκαμμένοι εισί(ν)	Imperative. κέκαμψο κεκάμψω κέκαμψον κεκάμψων κέκαμψδε κεκάμψωσαν, οι κεκάμψων]	Infinitive. κεκάμψαι Participle. κεκαμμένος, -η, -ον Subjunctive. κεκαμμένος ᾷ
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf, σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσ-ομαι
Perf.	(πέ-πλεκ-ά) πέ-πλεγ-α	(πέ-πλεκ-μαι) πέ-πλεγ-μαι	(τέ-ταγ-ά) τέ-ταχ-α	τέ-ταγμαί
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
F. Pf.		πε-πλέξομαι		τε-τάξομαι
PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάγ-θην)	ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην		ἐ-τάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.				

Inflection of the Perf. Mid. or Pass.				
τάσσω, to arrange, and σφίγγω (§ 144, Rem. 3), to bind.				
Ind. S. 1.	τάτταμαι	ἐσφίγγμαι	Imperative.	
2.	τάτταται	ἐσφίγγεται	τάταξο	ἐσφίγγε
3.	τάταται	ἐσφίγγεται	τάταχθω	ἐσφίγγθω
D. 1.	τάταγμεδον	ἐσφίγγμεδον		
2.	τάταχδον	ἐσφίγγχδον	τάταχδον	ἐσφίγγχδον
3.	τάταχδον	ἐσφίγγχδον	τάταχθων	ἐσφίγγχθων
P. 1.	τάταγμεδα	ἐσφίγγμεδα		
2.	τάταχδε	ἐσφίγγχδε	τάταχδε	ἐσφίγγχδε
3.	τάταγμένοι εἰσίν(ν), οἱ ττάταχθται	ἐσφίγγμένοι εἰσίν(ν)	τάταχδωσαν, οἱ ττάταχθων	ἐσφίγγδωσαν, οἱ ἐσφίγγχθων
Inf. ττάταχθαι		ἐσφίγγθαι	Part. ττάταγμένος	ἐσφίγγμένος.

REMARK. The student will observe particularly the changes which take place in the inflection of the Perf. Pass. of these verbs: *τέττιμ-μαι* (instead of *τέττιβ-μαι*), *β* before *μ* being changed into *μ*; *τέττιψαι* (instead of *τέττιπ-σαι*), *π* and *σ* forming *ψ*; *τέττιπ-ται*, the characteristic *π* remaining unchanged; *τέττιφ-δον* (instead of *τέττιπ-δον*), the characteristic *π* being changed into *φ*, to be of the same order as the *δ* following (§ 17, 2); so others similar. In like manner, *τάτταμαι*: *τάτταται* (instead of *τάτταγ-σαι*), *γ* and *σ* forming *ξ*; *τάτταται* (instead of *τάτταγται*), *γ* being changed into *κ*, to be of the same order as the *τ* following; *τάταχδον* (instead of *τάταγδον*), *γ* being changed to correspond

§ 148. C. Verbs, whose Characteristic is a Tau-mute (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ. — Fut. σω.

ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie.		φράζ-ω, to say,		φράζ-ομαι, to think,	
Impf.	ἐ-ψεύδ-ον	ἐ-ψεύδ-όμην		ἐ-φράζ-ον		ἐ-φράζ-όμην	
Perf.	(ἐ-ψεύδ-κα)	(ἐ-ψεύδ-μαι)		(πέ-φράδ-κα)		(πέ-φράδ-μαι)	
Plup.	ἐ-ψεύδ-κειν	ἐ-ψεύδ-μην		πέ-φράδ-κα		πέ-φρασ-μαι	
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)		ἐ-πε-φράδ-κειν		ἐ-πε-φράδ-μην	
	ψεύτ-ω	ψεύδ-σομαι		(φράδ-σω)		(φράδ-σομαι)	
Aor. I.	ἐ-ψεύδ-σα	ἐ-ψεύδ-σάμην		φράδ-σω		φράδ-σομαι	
F. Pf.		ἐ-ψεύδ-σομαι		ἐ-φράδ-σα		ἐ-φράδ-σάμην	
						πε-φράδ-σομαι	
PASSIVE.							
Aor. I.	(ἐ-ψεύδ-θην)	ἐ-ψεύδ-θην		(ἐ-φράδ-θην)	ἐ-φράδ-θην		
Fut. I.		ψεύσ-θήσομαι			φρασ-θήσομαι		
Verbal Adj.: (ψεύδ-τέος) ψεύσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.							

Inflection of the Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευ-μαι	Imperative.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψευ-σθαι
3.	ἔψευ-ται	ἔψεύ-σθω	Participle.
D. 1.	ἔψεύ-μεδον		ἔ-ψευ-μένος, -η, -ον
2.	ἔψευ-οδον	ἔψευ-οδον	
3.	ἔψευ-οδον	ἔψεύ-οδων	
P. 1.	ἔψεύ-μεδα		Subjunctive.
2.	ἔψευ-σδε	ἔψευ-σδε	ἔ-ψευ-μένος δ.
3.	ἔψευ-σμενοι εἰσι(ν)	ἔψεύ-σδωσαν, or ἔψεύ-σδων]	

REMARK. Σώζω, to save, has in the Perf. Mid. or Pass. σέσω-μαι from σώω (Attic), and σέσωσμαι, but Aor. ἐσώθη, verbal Adj. σωστέος.

§ 149. FORMATION OF THE TENSES OF LIQUID VERBS.

1. Liquid verbs (§ 127, II. B.) form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ (§ 20, 3) but the Perf. Act. with the tense-characteristic κ , e. g.

σφάλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ῶ, -οῦμαι, are formed by contraction from -έσω, -έσομαι after the rejection of σ (§ 20, 3). The inflection of these contracted endings is like that of contracts in -έω in the Pres. Act. and Mid.: φιλ-ῶ, φιλ-οῦμαι (§ 135); σ is omitted in the Fut. of liquid verbs, to prevent the harshness occasioned by the combination of that letter with the preceding liquid. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of Liquid verbs, with the exception of a few whose stem-vowel is ϵ , is strengthened, either by doubling the characteristic λ , or by inserting the liquid ν after the characteristic; also, by lengthening the short stem-vowel, as in all verbs in -ένω, -ύνω, -ύρω, or by changing it into a diphthong (§ 16, 3), e. g. σφάλ-λ-ω, τέμ-ν-ω, κρίν-ω, ἀμύν-ω, κτείν-ω, φαίν-ω (stems ΣΦΑΛ, ΤΕΜ, ΚΡΙΝ(ι), ἈΜΤΝ(υ), ΚΤΕΝ, ΦΑΝ); but μέν-ω, νέμ-ω with a pure stem.

3. Except the Pres. and Impf. the tenses are formed from the pure stem, but the final vowel of the stem is lengthened in the first Aor. Act. and Mid. (see No. 5), e. g. σφάλλ-ω (ΣΦΑΛ), Fut. σφᾶλ-ῶ, second Aor. Pass. ἐ-σφᾶλ-ην, first Perf. Act. ἔ-σφαλ-κα, first Aor. Act. ἔ-σφηλ-α. The second Aorists Act. and Mid. rarely occur, and scarcely at all in

prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed, as in the case of mute verbs, from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ā*, *ē*, *ī*, or *ū* before the ending *-ō*. In the first Aor. Act. and Mid. *ā* is lengthened into *η*, *ē* into *ει*, *ī* into *ι*, *ū* into *υ* (§ 16, 3). Thus:—

I. Class with *ā* in the Future.

Pres.	Fut.	Aor.
σφάλλ-ω, to deceive,	σφάλλ-ω	ἔ-σφηλ-α
κάμν-ω, to labor,	καμ-οῦμαι	wanting
τεκμαίρ-ω, to point out,	τεκμαῖρ-ω	ἔ-τέκμηρ-α
φαίν-ω, to show,	φάιν-ω	ἔ-φην-α

II. Class with *ē* in the Future.

μέν-ω, to remain,	μεν-ω	ἔ-μειν-α
ἀγγέλλ-ω, to announce,	ἀγγελλ-ω	ἤγγειλ-α
τέμν-ω, to cut,	τεμ-ω	wanting
νέμ-ω, to divide,	νεμ-ω	ἔ-νειμ-α
κτείν-ω, to kill,	κτεν-ω	ἔ-κτειν-α
ἱμείρ-ω, to desire,	ἱμερ-ω	ἱμειρ-α

III. Class with *ī* in the Future.

κίλλ-ω, to pluck,	τίλλ-ω	ἔ-τίλ-α
κρίν-ω, to separate,	κρίν-ω	ἔ-κρίν-α

IV. Class with *ū* in the Future.

σύρ-ω, to draw,	σύρ-ω	ἔ-σύρ-α
ἀμύν-ω, to defend,	ἀμύν-ω	ἤμυν-α

REM. 2. The following verbs in *-αίνω* of the first class take *ā* in the Aor. instead of *η*, namely, *ισχνάλω*, to make enaciated (*ισχνάνα*, *ισχνάναι*); *κερδαίνω*, to gain (*ἐκέρδανα*, *κερδάναι*); *κοιλάλω*, to hollow out (*ἐκοιλάνα*, *κοιλάναι*); *λευκαίνω*, to whiten; *όργαίνω*, to enrage; *πεπαίνω*, to ripen; also all verbs in *-ραίνω*, e. g. *περαίνω*, Fut. *περανῶ*, Aor. *ἐπέρανα*, Inf. *περάναι* (except *τετραίνω*, to bore, *ἐτέτρηναι*, *τετρήναι*), and all in *-ιαίνω*, e. g. *κταίνω*, to make fat, *ἐπίανα*, *πιάνα* (except *μιαίνω*, to stain, *μῆναι*, rarely *μῖαναι*). — The verbs *σημαίνω*, to give a signal, and *καθαίρω*, to purify, have both *σημῆναι* (which is usual among the Attic writers), *καθῆραι*, and *σημᾶναι*, *καθάραι*. Also *αἶρω*, to raise, and *ἀλλομαι*, to leap, are formed with *α*: *ἄραι*, *ἄλασθαι*, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. *ἤρα*, *ἤλαμην* (second Aor. *ἤλόμην* is not used in the Ind. and very rarely elsewhere). Comp. on *ε*, § 16, 7 (a).

6. The first Perf. Act. of verbs with the characteristic *ν* (according to § 19, 3), must end in *-γκα*, e. g. *μεμλῶν-γκα*, Plut. (from *μάλινω* instead of *με-μίαν-κα*), *πέφαγκα*, Dinarch. (from *φαίνω*), *παρώξυνγκα*, Polyb. (from *παροξύνω*, to excite). But the form in *-γκα* is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κέκρικα*, *κέκλικα* from *κρίνω*, *κλίνω* (so also *κεκέρδακα*, among later writers, also *κεκέρδαγκα*, but *κεκέρδηκα*, Dem. 56, 30. from *κερδαίνω*); or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἀπέκτονα*, in the sense of the first Perf. (*ἔκταγκα*, *ἔκτακα*, from the time of Maenander), or, as in the case of verbs in *-ένω*, by not forming any Perf., as, e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* from *MENEΩ*.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:—

<i>κρίνω</i> , to separate,	<i>κέκρικα</i>	<i>κέκριμαι</i>	<i>ἐκρίδην</i>
<i>κλίνω</i> , to bend down,	<i>κέκλικα</i>	<i>κέκλιμαι</i>	<i>ἐκλίδην</i> (the 2d Aor. <i>ἐκλίνην</i> is rare).
<i>πλύνω</i> , to wash,	<i>(πέπλυκα)</i>	<i>πέπλυμαι</i>	<i>ἐπλύδην</i> (Hippoc.)

REM. 3. *Τείνω*, to stretch, and *κτείνω*, to kill, form the above-mentioned tenses from new themes, viz. *ΤΑΩ*, *ΚΤΑΝΩ*, *ΚΤΑΩ*, thus:—

<i>τέτῳκα</i>	<i>τέτῳμαι</i>	<i>ἐτέδην</i>
<i>ἐκτῳκα</i> (and <i>ἐκτωγκα</i>)	<i>ἐκτῳμαι</i>	<i>ἐκτῳδην</i> (<i>ἐκτάνδην</i> among the later writers);

yet the forms of *κτείνω* here presented, are not Attic. The Attic writers use *ἔκτονα* as the Perf. Act. (see No. 6), and instead of *ἔκταμαι* and *ἐκτάδην*, substitute *τέτῳγκα* and *ἀπέδανον* in passive phrases with *ὐπό* and the Gen., or *ἀντήρημαι* and *ἀντήρέδην*, without a preposition.

REM. 4. *Κρίνω*, *κλίνω*, *πλύνω*, and *κτείνω*, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. *ἐκλίνδην*, *ἐπλύνδην*; in prose, these forms seem to be doubtful, yet *κατεκλίνθη* is found in X. Hell. 4. 1, 30, in all the copies.

8. On the formation of the Perf. Mid., the following points should be noted:—

Verbs in *-αίνω* and *όνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίνω* *πέφα-σ-μαι* *πε-φά-σ-μεθα*; *ὀφαίνω* *ὀφασμαι*; *μεραίνω* *μεράσμαι* (Luc.); *σημαίνω* *σεσήμασμαι*; *περαίνω* *πεπέρασμαι*; *βαίνω* *ἔβρασμαι*; *παχύνω* *πεπάχυσμαι*; *ἡδύνω* *ἡδυσμαι*; *λέπτυνω* *λελέπτυσμαι*; *ἄξύνω* *ἄξυσμαι*; *δηλύνω* *τεδήλυσμαι* (Luc.); *πιαίνω* *πεπίασμαι*; *τραχύνω*

τετράχυσμαι (Luc.); λυμάνομαι λελυμασμένοι εἰσι(ν); μάλω μάλισμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίνω, ἐξήραμ-μαι instead of ἐξήραν-μαι (also ἐξήρασμαι), παροξύνω, παρόξυνμαι, αἰσχύνομαι, ἥσχυνμαι (Homer); a very few verbs drop *ν* among the later writers, without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύνω, to make rough, τε-τράχυν-μαι also τετράχυσμαι and τετράχυνμαι. It is evident that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέφανται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυνμαι, -υνσαι, -υνται, -ύμμεδον (see φαίνω and ξηραίνω, § 151); still, it is to be noted that the form of the second Pers. Sing., in -νσαι, is rare; instead of it the Part. with *ν* is used, e. g. πεφασμένος εἰ, etc.

REM. 5. On the omission of *σ* in endings beginning with *σδ*, see § 25, 3; on the variable *α*, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140, 3; on the Perf. of ἀγείρω, and ἐγείρω with Att. Redup., see § 124, 2 (b).

9. In the second Perf. (which, however, belongs only to a few verbs) the short stem-vowel before the ending -*α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο* (§ 140, 4), e. g. φαίνω, first Aor. ἔ-φην-*α*, second Perf. πέ-φην-*α*; but σπείρω, Fut. σπερ-ῶ, second Perf. ἔ-σπορ-*α*.

REM. 6. Second Aorists Act. and Mid. are rare in liquid verbs, e. g. ἰβάλλω, ἰβάλλομην, ἱκάνων, ἱκτάρων (doubtful in prose) from βάλλω, καίνω, πταίρω, κτείρω; Aorists are also formed from some irregular verbs; a few verbs, also, have a second Aor. Pass., e. g. those with monosyllabic stems, as δέρω, ἐδάρην, φθείρω, στέλλω, φαίνω, μάλω, κλίνω, etc.

§ 150. Paradigms of Liquid Verbs.

ἀγγέλλω, to announce.

ACTIVE.				
Pres. ἀγγέλλω		Perf. I. ἤγγελ-κα	Perf. II. ἔ-φθορ-α, peridi, from φθείρω	
Fut. Ind.	S. 1.	ἀγγελ-ῶ	Opt. ἀγγελοίμ	or ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοίς	" ἀγγελοίης
	3.	ἀγγελ-εῖ	ἀγγελοί	" ἀγγελοίῃ
	D. 2.	ἀγγελ-εῖτον	ἀγγελοίτω	" ἀγγελοίητον
	3.	ἀγγελ-εῖτον	ἀγγελοίτην	" ἀγγελοίητην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοίμεν	" ἀγγελοίημεν
	2.	ἀγγελ-εῖτε	ἀγγελοίτε	" ἀγγελοίητε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοίεν	" ἀγγελοίην
			Inf. ἀγγελεῖν	Part. ἀγγελών, -οῦσα, -οῦν
Aor. I.	ἤγγειλ-α, ἀγγείλω, ἀγγείλαμι, ἤγγειλον, ἀγγείλαι, ἀγγείλας			
Aor. II (rare)	Ind. ἤγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγελοίμ	Imp. ἀγγελε
		Inf. ἀγγελεῖν	Part. ἀγγελών, -οῦσα, -όν.	

MIDDLE.				
Perf. Ind.	S. 1.	ἡγγελ-μαι	Imperative. ἡγγέλ-θαι Participle. ἡγγελ-μένος Subjunctive. ἡγγελ-μένος ᾧ	
	2.	ἡγγελ-σαι		
	3.	ἡγγελ-ται		
	D. 1.	ἡγγέλ-μεδον		
	2.	ἡγγελ-δον		
	3.	ἡγγελ-δον		
	P. 1.	ἡγγέλ-μεδα		
	2.	ἡγγελ-δε		
	3.	ἡγγελ-μένοι εἰσ(ν)		
				ἡγγέλδωσαν, or ἡγγέλ-δων]
Plup. Ind.	ἡγγέλ-μην, -σο, -το, -μεδον, -δον, -δην, -μεδα, -δε, ἡγγελμένοι ἦσαν			
Fut. Ind.	S. 1.	ἀγγελ-οὔμαι	Opt. ἀγγελ-οίμην ἡγγέλ-οῖο ἀγγελ-οῖτο ἀγγελ-οῖμεδον ἀγγελ-οῖσδον ἀγγελ-οῖσδην ἀγγελ-οῖμεδα ἀγγελ-οῖσδε ἀγγελ-οῦντο	Infinitive. ἡγγελ-εῖσθαι Particip. e. ἀγγελ-όμενος
	2.	ἀγγελ-ῆ, or -εῖ		
	3.	ἀγγελ-εῖται		
	D. 1.	ἀγγελ-οὔμεδον		
	2.	ἀγγελ-εῖσδον		
	3.	ἀγγελ-εῖσδον		
	P. 1.	ἀγγελ-οὔμεδα		
	2.	ἀγγελ-εῖσδε		
	3.	ἀγγελ-οῦνται		
	Aor. I.	Ind. ἡγγελ-άμην, etc.		
Aor. II. (rare)	Ind. ἡγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἀγγελ-οίμην Imp. ἀγγελ-οῦ Inf. ἀγγελ-έσθαι Part. ἀγγελ-όμενος.			
Verbal adjective : ἀγγελ-τέος, -τέα, -τέον.				

§ 151. Shorter Paradigms, arranged according to the stem-vowel of the Future.

(a) with *ā* in the Future: σφάλλω, fallo; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι	
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι	
Perf. II.			πέ-φην-α, I appear,		
Fut.	σφάλλ-ῶ, εἰς, εἰ	σφαλοῦμα: wanting	φάν-ῶ	φάν-οὔμαι ¹	
Aor. I.	ἔ-σφηλ-α		ἔ-φην-α	ἔ-φην-άμην ²	
¹ I shall appear, ἀποφ., I shall affirm. ² Prose ἀπεφ., it was affirmed by me.					
PASSIVE.					
Aor. I.	ἔ-σφάλ-θην (poet.)		ἔ-φάν-θην, I appeared,		
Fut. I.	σφαλ-θήσομαι (poet.)		φαν-θήσομαι		
Aor. II.	ἔ-σφάλ-ην		ἔ-φάν-ην, I appeared,		
Fut. II.	σφάλ-ήσομαι		φάν-ήσομαι, I will appear.		
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.					

Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show; ξηραίν-ω, to dry, and τείν-ω (§ 149, Rem. 3), to stretch.			
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τᾱ-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τᾱ-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τᾱ-ται
D. 1.	πε-φᾶσ-μεδον	ἐ-ξηράμ-μεδον	τε-τᾶ-μεδον
2.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
3.	πε-φάν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
P. 1.	πε-φᾶσ-μεδα	ἐ-ξηράμ-μεδα	τε-τᾶ-μεδα
2.	πέ-φαν-δε	ἐ-ξήραν-δε	τέ-τα-σδε
3.	πέ-φασ-μένοι εἰσ(ιν)	ἐ-ξηραμ-μένοι εἰσ(ιν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ τᾱ-σο
3.	πε-φάν-δω	ἐ-ξηράν-δω	τε-τᾶ-σδω
D. 2.	πέφαν-δων	ἐ-ξήραν-δων	τέ-τα-σδων
3.	πε-φάν-δων	ἐ-ξηράν-δων	τε-τᾶ-σδων
P. 2.	πέ-φαν-δε	ἐ-ξήραν-δε	τέ-τα-σδε
3.	πε-φάν-δωσαν, or	ἐ-ξηράν-δωσαν, or	τε-τᾶ-σδωσαν, or
	πε-φάν-δων	ἐ-ξηράν-δων	τε-τᾶ-σδων
Inf.	πε-φάν-δαι	ἐ-ξηράν-δαι	τε-τᾶ-σδαι
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τᾶ-μένος

§ 152. (b) with ε in the Future: ἱμεῖρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	
Pres.	ἱμεῖρ-ω	ἱμεῖρ-ομαι	στέλλ-ω
Perf. I.	ἱμερ-κα	ἱμερ-μαι	ἔ-σταλ-κα
Fut.	ἱμερ-ῶ	ἱμερ-οῦμαι	στελ-ῶ
Aor. I.	ἱμεῖρ-α	ἱμεῖρ-άμην	ἔ-στειλ-α
			ἔ-στειλ-άμην
PASSIVE.			
Aor. I.	ἱμέρ-θην	ἔ-στάλ-θην	A. II. ἔ-στάλ-ην
Fut. I.	ἱμερ-θήσομαι	σταλ-θήσομαι	F. II. στέλ-ήσομαι
Verbal Adj. ἱμερ-τός, -ή, -όν, ἱμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.			
REMARK. The inflection of the Perf. Mid. or Pass. is like ἡγγελ-μαι.			

§ 153. (c) With ῖ and ῑ in the Future.

(a) τίλλ-ω, to pluck; σῆρω, to draw; μολύν-ω, to defile.

Pres.	τίλλ-ω	σῆρ-ω	μολύν-ω
	τίλλ-ομαι	σῆρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τιλ-ῶ τιλ-οῦμαι	σῆρ-ῶ σῆρ-οῦμαι	μολύν-ῶ μολύν-οῦμαι
Aor. I.	ἔ-τιλ-α ἐ-τίλ-άμην	ἔ-σῆρ-α ἐ-σῆρ-άμην	ἐ-μόλυν-α ἐ-μόλυν-άμην
A. I. P.	ἐ-τίλ-θην	ἐ-σῆρ-θην	ἐ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	σῆρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἐ-σῆρ-ην, σῆρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἡγγελ-μαι, and that of με-μόλυσ-μαι like πέ-φασ-μαι, that of ἡσυχμ-μαι (from αἰσχύν-ω, to shame), like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend down; πλύν-ω, to wash, with ν dropped (§ 149, 7).

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι	
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυ-κα	πέ-πλυ-μαι	
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι	
Aor. I.	ἔ-κλι-α	ἔ-κλιν-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην	
PASSIVE.					
Aor. I.	ἐ-κλι-θην	Fut. I. κλι-θήσομαι	ἐ-πλῦ-θην	πλυ-θήσομαι	
Aor. II.	ἐ-κλιν-ην	Fut. II. κλιν-ήσομαι			
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.					
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλυ-μαι is like τέ-τλ-μαι, and corresponds with that of pure verbs.					

§ 154. Special Peculiarities in the Formation of single Verbs, both Pure and Impure.

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *I hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αῖω or -ᾶω and -έω, whose stem ended originally in -av¹ and -ev (αF, εF), resume the ν in the Aorist and Future (§ 25, 2) :—

καίω (old Attic κάω seldom, and without contraction), to burn, Fut. καύσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστός, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω (κλάω seldom, and without contraction), to weep, κλαύσομαι or κλανσοῦμαι (No. 3), κλαύσω late; first Aor. Act. ἔκλαυσα, etc.; Perf. Pass. κέκλαυμαι; Aor. Pass. ἐκλαύθην late. See § 166, 18.

δέω, to run, Fut. δεύσομαι or δευσοῦμαι (No. 3), δεύσω late; the other tenses are wanting. See τρέχω, § 167, 5.

νέω, to swim, Fut. νεύσομαι or νευσοῦμαι (No. 3); Aor. ἔνευσα; Perf. νένευκα.

πλέω, to sail, Fut. πλεύσομαι, usually πλευσοῦμαι (No. 3); Aor. ἐπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύθην; verbal Adj. πλευστός.

¹ The ν in the Fut. of these verbs is occasioned by the reappearance of the Digamma (F) softened into the vowel ν. The Digamma would regularly stand in the Pres. before the personal-ending ω, but is omitted where it comes between two vowels; it appears, however, in the Fut., as it there stands before the consonant σ. This is analogous to the disappearance, in the Pres., of some aspirate, perhaps h (comp. *veho*), in the Latin verbs *fluo*, *struo*, and the reappearance of the same in the Perf. before s, with which it combines and forms z.

πνέω, to blow, Fut. *πνεύσομαι* or *πνευσούμαι* (No. 3); Aor. *ἔπνευσα*; Perf. *πέπνευκα*; late Fut. *πνεύσω*, and Aor. Pass. *ἐπνεύσθην*.

ρέω, to flow, Fut. *ρεύσομαι*; Aor. *ἔρρευσα*; both forms extremely rare in the Attic, which uses instead of them *ῥυήσομαι*, *ἔρρῳην* (§ 192, 7), and so also the Perf. *ἔρρῳηκα*.

REMARK 1. The verb *χέω* (*χέFω*, *χεύω*), to pour out, differs from the preceding verbs: Fut. *χέω*; Fut. Mid. *χέομαι* (see No. 4); Aor. *ἔχεα*, Subj. *χέω*, Inf. *χέαι*, Imp. *χέον*, *χέτω*, etc; Aor. Mid. *ἐχέμην* (see No. 7); Perf. Act. *κέχυκα*; Perf. Mid. or Pass. *κέχυμαι*; Aor. Pass. *ἐχέσθην*; Fut. Perf. *χυθήσομαι* (§ 223, R. 2). The forms with *ευ* belong only to the Epic; Fut. *χεύω*; Aor. *χευα*.

3. The circumflexed Fut. in *-οῦμαι* which properly belongs to liquid verbs only, is used by the Doric writers with other verbs also, whose Future would regularly be in *-σω* or *-σομαι*, e. g. *τυψῶ*, *-εῖς*, *-εῖ*, *-οῦμεν*, *-εῖτε*, *-οῦνται*; *τυψοῦμαι*, etc.; this is called the Doric Fut. and is in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:—

<i>φεύγ-ω</i> , to flee,	Fut. <i>φευξοῦμαι</i> and <i>φεύξομαι</i>
<i>παίζ-ω</i> , to sport,	" <i>παιξοῦμαι</i> " <i>παίξομαι</i>
<i>χέζ-ω</i> , alvum exonerare,	" <i>χεσοῦμαι</i>
<i>πίπτ-ω</i> , to fall,	" <i>πεσοῦμαι</i> (ΠΕΤΩ)
<i>πυνθάνομαι</i> , to inquire,	" <i>πενσοῦμαι</i> , usually <i>πέθομαι</i> ,
and also in those mentioned under No. 2: <i>κλαίω</i> , <i>πλέω</i> , <i>πνέω</i> , <i>ρέω</i> , <i>δέω</i> .	

4. Future without the tense-characteristic. The Fut. of the following verbs, being without the Fut. characteristic *σ*, and having the inflection of the Present, takes entirely the form of a Present, viz.:—

ἔδ-ω, Epic, usually *ἔσθιω*, to eat, Fut. *ἔδ-ομαι*; *πίν-ω* (ΠΙΩ), to drink, Fut. *πίν-ομαι*; *χέω*, to pour out, Fut. *χέω*, *χεῖς*, *χεῖ*, etc.; Fut. Mid. *χέομαι* (see Rem. 1).

5. Also two mute verbs take the Future form of liquid verbs in *-οῦμαι* without *σ*:—

μάχ-ομαι, to fight, Fut. *μαχ-οῦμαι* (formed from the Ion. *μαχ-έσομαι*).
ἕζομαι (ἜΔΩ), to sit, Fut. (*ἔδ-οῦμαι*) *καθεδ-οῦμαι*.

6. The Fut. Perf. of the following verbs has an Act. form:—

θνήσκω, to die, Perf. *τέθνηκα*, I am dead, Fut. Perf. *τεθνήξω* or *-ξομαι*, I shall be dead;

ἵστημι, to station, Perf. *ἵστηκα*, I stand, Fut. Perf. *ἵστηξω* or *-ξομαι*, I shall

stand. ἔσθῃξω and τεθνήξω are old Attic; ἐσθήξομαι and τεθνήξομαι are only in the Attic, X. Cy. 6. 2, 17.

7. The three following verbs, though not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ:—

εἰπεῖν (second Aor.), to say, first Aor. εἶπα; φέρω (ἔΓΚΩ), to bear, first Aor. ἔνεγκα (second Aor. ἤνεγκον); χέω, ἔχεα (see Rem. 1).

REM. 2. In the second Aor. ἔπεισον, from ΠΙΤ-ω (πιπτ-ω), to fall, the σ is not the tense-characteristic, but belongs to the stem, the τ having here been changed into σ (Dor. ἔπετον). The first Aor. ἔπεσα, is late; in Eurip. Alc. 471 and Troad. 294, the readings are not sufficiently confirmed.

8. The following pure and impure verbs form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of the auxiliary εἶμι; the impure verbs by assuming an ε as their characteristic in forming the tenses, become analogous to pure verbs:—

κτά-ομαι, I obtain, Perf. κέκτημαι, I possess, Subj. κεκτώμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο ὃς κεκτῶμην, -ῶ, -ῶτο.

μυμνήσκω (ΜΝΑΩ), to remind, Perf. μέμνημαι, I remember, Subj. μεμνώμαι, -ῆ, -ῆται; Plup. ἐμεμνήμην, Opt. μεμνήμην, -ῆο, -ῆτο ὃς μεμνῶμην, -ῶ, -ῶτο, and in X. An. 1. 7, 5. μέμνοιο (in all the MSS.).

βάλλω, to throw (ΒΛΑ), Perf. βέβλημαι, second Pers. Pl. Perf. Subj. διαβεβλήσδε, Andoc. p. 22. § 24.

καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκτετμήσδον may be found in Pl. Rp. 564, c; at present, however, the right reading is ἐκτετμήσεσδον, according to most MSS.

§ 155. Syncope.

1. A few verbs, in some forms, suffer Syncope (§ 16, 8). E. g. the following words in prose:—

πέτομαι, to fly, Aor. ἐπτόμην, πτέσθαι, Fut. πτήσομαι (ε syncopated).

ἐγείρω, to wake, second Aor. ἠγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), I awoke (ἠγέρδην, I was awake), (ει or ι syncopated.)

ἔρχομαι, to go, second Aor. ἦλδον, Inf. ἐλθεῖν, etc., from ἔΛΕΤΘΩ (υ syncopated), (§ 167, 2.)

οἶμαι, to suppose, instead of οἶομαι, φμην instead of φόμην.

2. This Syncope occurs most frequently after the *redu-
plication*; thus, e. g.

a. In the Present:

γίγνομαι, *to become*, instead of γι-γένομαι, stem ΓΕΝΩ.

μῖμνω, *to remain*, Poet., instead of μι-μένω.

πίπτω, *to fall*, instead of πι-πέτω, stem ΠΙΕΤΩ.

πιπράσκω from περᾶω.

b. In the Perfect:

πετάννυμι, *to spread out*, πέπτάμαι; πέπτωκα (from ΠΙΕΤΩ), *to full*.

§ 156. *Metathesis*.

1. Metathesis (§ 22) occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass., and first Fut. Pass. (seldom in the second Aor. Act.), sometimes also in the Pres., both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:—

βάλλω, *to throw*, Fut. βαλῶ (βαλλήσω, Aristoph. Vesp. 222); Aor. ἐβάλον;

Aor. Mid. ἐβάλομην; BAA: Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθην; Fut. Pass. βληθήσομαι; Fut. Perf. βεβλήσομαι.

δαμῶν, usually δαμῶ, *to tame*, Fut. δαμάσω; Aor. ἐδάμασα; ΔMA: Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδήμηθην, ἐδάμην.

δῆμω, *to build* (mostly Poet. and Ion.); Aor. Act. ἔδειμα; Aor. Mid. ἐδειμάμην;

ΔME: Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

δνήσκω, *to die*, Aor. ἀπέθανον; Perf. τέθνηκα.

δρῶσκω, *to leap*, Aor. ἔθορον.

καλέω, *to call* (Poet. κικλήσκω, like δνήσκω), Fut. καλῶ; Perf. κέκληκα.

κάμνω, *laboro*, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, *to make dry*, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλήσομαι.

τέμνω, *to cut*; Aor. ἔτεμον; Perf. τέτμηκα.

τλήσομαι, *I will bear*; Aor. ἔτλην; Perf. τέτληκα, from the stem ΤΑΛΛ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:—

κεράννυμι (Poet. κερά-ω), *to mingle*; Fut. κερᾶσω; Perf. Mid. or Pass. κέκρᾶμαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράδην.

πιπράσκω, *to sell* (instead of πιπεράσκω, πιπεδέσκω), from περᾶω (hence Fut.

περάω); Perf. *πέπρακα, πέπραμα*.; Aor. Pass. *ἐπράδην*; Fut. Perf. *πεπράσομαι*.

στορέ-ννῦμι, to strow; secondary form *στράννῦμι* (instead of *στρεόννυμι*); Fut. *στρώσω*; Aor. *ἔστρωσα*; Perf. Mid. or Pass. *ἔστρωσαι*; Aor. Pass. *ἐστρώδην*.

πελάω, appropinquo, to bring to, πελάδω, πλάδω; Aor. Pass. *ἐπελάδην*; Poet. Att. *ἐπλάδην*; second Aor. Att. *ἐπλάμην*; Perf. Mid. or Pass. Att. *πέπλάμην*.

(b) The same holds also in the stem of the verb *δράττω, to disturb* (formed from *ταράττω, τραττω*), an Attic form of *ταρᾶσσω*; Aor. *ἔραξα*.

§ 157. Verbs in -ω with the Stem of the Present strengthened.

1. It has already been seen (§§ 138–140), that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the modes of strengthening already mentioned, by τ (*πῑ, κτ*), σ (*σσ, ζ*), and by lengthening the stem-vowel, there are others, which will now be specified.

REMARK. All the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals (§ 138, 3). The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive* (§ 102, 3). The *μ*, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -*μ*, to be treated below. See § 191.

§ 158. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting *v* before the ending.

PRELIMINARY REMARK. *Baivw* lengthens the stem-vowel *a* into *αι*; *ἐλαίνω*, *a* into *αν*; *δύνω* and *πύνω*, *υ* and *ι* into *ῡ* and *ῑ*.

1. *Baivw, to go* (BA-), Fut. *βήσομαι*; Perf. *βέβηκα* (§ 194, 2); second Aor. *ἔβην* (*μ*, § 191); the Pass. occurs in compounds, e. g. *ἀναβαίνομαι, ἀναβέβᾶμαι, παραβέβᾶμαι, ἀνεβᾶδην, παρεβᾶδην* (§§ 130 (c), and 131, 5). Verbal adjectives, *βατός, βᾶτέος*.

REMARK. First Aor. Act. *ἔβησα*, and Fut. *βήσω*, are transitive, *I brought, will bring*, and belong only to the poetic, Ionic, and later writers

2. *δύνω, to go in, to go under, to put on*. The unstrengthened verb *δύω* (*κατεδύω*) has in the Pres., in the Fut. *δύσω* and first Aor. Act. *ἔδῶσα*, a transitive signification, *to wrap up, to immerse*,

to sink; (so also Perf. in X. An. 5. 8, 23, ἀποδέδυκεν;) Aor. Pass. ἐδύθην; Fut. Pass. δυθήσομαι [† 130 (b), 2]. But the Mid. δύομαι, δέδυμαι, δύσσομαι, ἐδυσάμην, signifies *to wrap up one's self, to go into, or under, to clothe one's self*; likewise the Perf. δέδυκα and the Aor. ἔδυν (μῖ, † 191), have an intransitive signification, like δύομαι. Verbal adjectives, δύτός, δυτέος.

3. ελαύνω, *to drive* (secondary form ἐλῶ, -ᾶς, etc. poetic, yet also in X. Cy. 8. 3, 32. ἀπέλα, Imp.); Fut. ἐλάσω (in later writers, though also X. An. 7. 7, 55. ἐλάσσοντας), commonly Att. ἐλῶ, -ᾶς, -ᾷ, Inf. ἐλῶν († 117); Aor. ἤλασα; Perf. ἐλήλακα; Mid. *to drive from me*, Aor. ἤλασάμην; Perf. Mid. or Pass. ἐλήλαμαι; Inf. ἐηλάσθαι [† 124, 2 (a)]; Aor. Pass. ἤλασθην [ᾶ in the tense-formation, † 130 (c); without σ, † 131, 5]. — Verbal adjectives, ἐλατός, ἐλατέος (X. Hipparch. 2, 7).

4. θύω and θυῶ (poet.), *to rage*, Fut. θύσω, etc.; second Aor. Part. θυόμενος (μῖ), *raging*.

5. πίνω, *to drink*, Fut. πίομαι († 154, 4), among the later writers πιοῦμαι, but also, in X. Symp. 4. 7. πιῖσθε; second Aor. ἔπιον, Inf. πиеῖν, Part. πιών, Imp. πῖθι († 191), poet., and seldom prose πίε; ΠΟ- Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθην, Fut. Pass. ποθήσομαι [† 130 (c), and 131, 5]. Verbal adjectives, ποτός, ποτέος.

6. τίνω, *to pay, to expiate*, Fut. τίσω; Aor. ἔτισα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην († 131). Mid. τίνομαι, *to get pay from, to avenge, to punish*, τίσομαι, ἐτίσάμην. Verbal Adj. τιωτέον. In the Pres. and Impf. the penult is long in Epic, short in Attic; in the other tenses, it is long in all the poets.

Τίω, *to honor*, τίσω, ἔτισα, τέτιμαι, Poet.

7. φθάνω, *to anticipate*, Fut. φθήσομαι, more rarely φθᾶσω, e. g. X. Cy. 5. 4, 38. 7. 1, 19; first. Aor. ἔφθᾶσα, and (in prose more seldom) second Aor. ἔφθην (μῖ, † 191); Perf. ἔφθᾶκα. In Pres. and Impf. ᾱ in Epic, ᾶ in Attic.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, c. Symp. 211, a.), *to perish* (seldom *to consume*), Fut. φθίσω and Aor. ἔφθισα, *trans. to consume*. — Intrans., Fut. φθίσομαι; Perf. ἔφθίμαι, ἔφθινται; Plup. and second Aor. ἔφθιμην, Subj. φθίωμαι, Opt. φθίμην, φθίτω, Imp. φθίσθω, Inf. φθίσθαι,

Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *the dead* (μ, § 192). Verbal adjective, φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:—

9. δάκνω, *to bite*, Aor. ἔδᾰκον; Fut. δήξομαι (late δήξω); Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Mid. ἐδηξάμην (Hippoc.); Aor. Pass. ἐδήχθην; Fut. Pass. δηχθήσομαι.

10. κάμνω, *to labor, to be weary*, Aor. ἔκαμον; Fut. καμοῦμαι; Perf. κέκμηκα (§ 156, 2).

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἐτᾶμον, § 140, 2); Perf. τέτμηκα (§ 156, 2); Mid. *to cut for one's self* (something); Aor. Mid. ἐτεμόμην; Perf. Mid. or Pass. τέτμημαι (Subj. τέτμησθον, § 154, Rem. 3); Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι. Verbal Adj. τμητός, τμητέος.

§ 159. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *ve* before the ending.

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἔβυσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Mid. ἐβύσάμην; Aor. Pass. ἐβύσθην (§ 131).

Pres. βύω, not used by the Attic writers.

2. ἰκ-νέομαι (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it), ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίκεσθαι; Perf. ἀφῖγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο. Verb. Adj. ἰκτός.

3. κυν-έω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα [§ 130 (b)]. But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκῦσα, Inf. προσκύσαι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), strengthened form of ὑπέχομαι, properly, *to hold one's self under, to promise*, Aor. ὑπέσχ-όμην, Imp. ὑπόσχου; but Fut. ὑποσχθήσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνύμαι or ἀμπέχομαι, *to clothe* (from ἀμπέχω, *to surround*), Impf. ἀμπέχον, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἡμπισχόμην and ἡμπεσχόμην (§ 126, 1).

† 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable αυ, more rarely αιν, before the ending.*

a. αυ or αιν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a *unreel* stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an assumed ε, which is changed in the inflection into η; hence the Fut. and Perf. are formed like the same tenses of verbs in -έω. — The ε in the ending -άνω is also short in Epic (except in the three verbs, *ἰκάνω*, *φθάνω*, and *κίχάνω*); but long in *ἰκάνω* in Attic.

1. αἰσθ-*αν*-ομαι (seldom αἰσδομαι), *to perceive*, Aor. ἦσθ-όμεν, αἰσδέσθαι; Perf. ἦσθημι; Fut. αἰσθήσομαι; verb. Adj. αἰσθητός.

2. ἀμαρτάνω, *to miss*, Aor. ἤμαρτον (late ἡμάρτησα); Fut. ἀμαρτήσομαι (ἀμαρτήσω, only in Alexandrine Greek); Perf. ἡμάρτηκα; Perf. Pass. ἡμάρτημαι; Aor. Pass. ἡμαρτήθην (X. An. 5. 9, 21. Vect. 4, 37). Verb. Adj. ἀμαρτητέον.

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμεν (poet. ἤχθόμεν); Inf. ἀπέχθεσθαι with irregular accent; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημι, *I am hated*.

4. αὐξάνω (and αὔξω), *to increase*, Fut. αὐξήσω; Aor. ᾤξησα; Perf. ᾤξηκα; Mid. and Pass. *to thrive*, Perf. ᾤξημαι; Fut. αὐξήσομαι and αὐξηθήσομαι; Aor. ᾤξήθην.

5. βλαστάνω, *to sprout*, Aor. ἐβλαστον (later ἐβλάστησα); Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα († 123, 2).

6. δαρδάνω, commonly in composition, καταδ-, *to sleep*, Aor. κατέδαρδον (καταδαρδέντα, Aristoph. Plut. 300); Fut. καταδαρδήσομαι; Perf. καταδεδάρδηκα.

7. ἰζάνω and καδιζάνω, secondary form of ἰζω, καδιζω. See † 166, 16.

8. κλαγγάνω, used of dogs, a secondary form of κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι, Aristoph. Vesp. 930); Aor. ἐκλαγξα, ἐκλάγον, Eur. Iph. T. 1062; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω; Perf. ᾤδηκα.

10. ὀλισθάνω. (ὀλισθαίνω used by later writers), *to slip*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὥλισθηκα (first Aor. ὥλισθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὀσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφρᾶσθαι was a rare Attic form; Aor. ὀσφρησάμην and ὀσφρανθῆναι late.

12. ὀφλισκᾶνω (rare Inf. ὀφλειν, Part. ὀφλων), *to be liable to a fine, to incur punishment* (the double strengthening ωκ and ᾶν is to be noted); Aor. ὤφλον (ὤφλησα, Lys. 13, 65. and by later writers); Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὤφλημαι.

b. ᾶν is appended to the pure stem, and ν is inserted before the Characteristic-consonant..

PRELIMINARY REMARK. The short vowel in the middle of the pure stem is changed into a long one, in inflection. The ν is subject to the usual changes before the Pi and Kappa-mutes (§ 19, 3).

13. ἐρυγγᾶνω (instead of ἐρυ-ν-γᾶνω), *ructo*, Aor. ἤρυγον, Fut. ἐρεύσομαι.

14. ἄγγω, *to touch*, Aor. ἔγγον; Fut. ἄξομαι.

15. λαγχᾶνω, *to obtain by lot*, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληχα (rarely λείλογχα from ΛΕΙΓΧ-, comp. πέπονθα, παθεῖν, πένθος); Perf. Mid. or Pass. εἴληγμαι (§ 123, 4); Aor. Pass. ἐλήχθην. Verbal Adj. ληκτός.

16. λαμβᾶνω, *to take*, Aor. ἔλαβον, Imp. λάβε and Attic λαβέ [§ 118, 3 (a)]; Fut. λήψομαι; Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 123, 4), (ἐλήμμαι Aesch. Ag. 876); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην; Fut. Pass. ληφθήσομαι. Verbal Adj. ληπτός, ληπτός.

17. λανθᾶνω (poet. and also X. O. 7, 31, also λήθω), *to be concealed*, Aor. ἔλαθον (I. Aor. ἔλαθα late in simple words); Fut. λήσω; Perf. ἐλέθη, *I am concealed*; Mid. λανθάνομαι (Ion. and poet. also λήθομαι), in prose ἐπιλ. (seldom ἐπλ.), *to forget*, Fut. λήσομαι; Perf. ἐλέθημι (§ 131); Aor. ἐλαδόμην; Fut. Perf. ἐλέθησομαι, Eur. Alc. 1981.

18. λιμπᾶνω, rare secondary form of λείπω.

19. μανθᾶνω, *to learn*, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα. — The α remains short, and the Fut. and Perf. are formed from the stem MAΘΕ, according to No. a. Verb. Adj. μαθητός, μαθητός.

20. πυνθάνομαι, *to inquire, to perceive*, Aor. ἐπύθόμην; Perf. πέ-

πυσμαι, πέπυσαι, etc. (§ 131); Fut. πύσομαι (very rarely πυσσοῦμαι, § 154, 3). Verb. Adj. πυστός, πυστέος.

21. τυγχάνω, *to happen*, Aor. ἐτύχον; Fut. τεύξομαι (TEYX-); Perf. τετύχηκα (TYXE- according to No. a). The transitive of this verb is the poetic τεύχω, *paro*.

22. φυγᾶνω, secondary form of φεύγω, *to flee*, Fut. φεύξομαι and -ξοῦμαι (§ 154, 3); Aor. ἐφύγον; Perf. πέφευγα. Verb. Adj. φευκτός, -τέος.

23. χανδάνω, *to hold, contain* (spoken of vessels), Aor. ἔχᾶδον; Perf. with a Pres. signification κέχανδα; Fut. χείσομαι (stem XENA-, comp. ἔπαδον, πείσομαι).

§ 161. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants, σκ or the syllable ισκ.*

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant; κυ-ίσκω and χρη-ίσκομαι are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, in -άνω, -έω, and -όω, e. g. εὐρ-ίσκω, Fut. εὐρή-σω from 'ΕΥΡΕ-; ἀμβλίσκω, Fut. ἀμβλώ-σω from 'ΑΜΒΛΟ-. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι, and may be called the *improper* reduplication. Most of these verbs correspond to the Latin Inchoatives in *seo*: γιγνέσκει, ἡβέσκει, γηράσκει.

1. ἀλ-ίσκ-ομαι, *to be taken, to be conquered*, with this meaning, is used as the Pass. of αἶρέω, Impf. ἡλίσκόμην; (ΑΛΟ-) Fut. ἀλώσομαι; second Aor. ἦλων, Att. ἐάλων and ἦλων (μῆ, § 192, 9), *I was taken*, Perf. ἦλωκα, and Att. ἐάλωκα and ἦλωκα, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by αἰρεῖν, signifying, *to take captive, to conquer*. Verb. Adj. ἀλωτός. Xen. uses both ἐάλων and ἦλων, An. 4, 4. 21.; Thu. only ἐάλων and ἐάλωκα: Plato also only ἐάλωκα.

2. ἀμβλίσκω (seldom ἀμβλώ), *to miscarry* (ΑΜΒΛΟ-), Fut. ἀμβλώσω; Aor. ἤμβλωσα; Perf. ἤμβλωκα; Perf. Pass. ἤμβλωμαι; Aor. Pass. ἤμβλώθην.

3. ἀναβύσσκομαι, (a) *to recall to life*, (b) *to live again*, Aor. ἀνεβυσάμην, *I recalled to life*; but second Aor. ἀνεβίων (μῆ, § 192, 10), *I lived again*.

4. ἀνῶλίσκω (also ἀνᾶλώ), *to spend, to consume*, Impf. ἀνῶλσκον (ἀνᾶλσκον without Aug.); Fut. ἀνᾶλώσω; Aor. ἀνῶλωσα and ἀνᾶ-

λωσα, κατηνάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. ἀνᾶλώθην, ἀνηλώθην; Fut. Pass. ἀναλωθήσομαι. Thu. and the Tragedians preferred the unaugmented forms; Plato and the orators, the augmented.

5. ἀρέσκω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα [§ 130 (d)]; (Perf. ἐρήρεκα in Sext. Emp.); Mid. with Accusative, *to appease, to satisfy*, Fut. ἀρέσομαι, Aesch. Suppl. 654; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην, Soph. Ant. 500. Verbal Adj. ἀρεστός.

6. βιβρώσκω, *to eat* (Fut. Att. ἔδομαι from ἐσθίω, second Aor. ἔφαγον), Perf. βέβρωκα; Part. βεβρώς (§ 194); Perf. Mid. or Pass. βέβρωμαι (Aor. Pass. ἐβρώθην, and Fut. Pass. βρωθήσομαι non-Attic; instead, the forms of ἐσθίω are used).

7. γηγνώσκω (mostly Poet.), *to call, to make known*, Fut. γηγνώσω; Aor. ἐγγνόησα; Perf. γέγνωα, with a Present signification;—further, γηγινέτω, Xen., γηγινεύ, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.

8. γηράσκω (or γηράω), *senesco, to grow old*, Fut. γηράσομαι (seldom γηράσω Plato); Aor. ἐγήρᾱσα (in Aesch. Suppl. 901., Trans. *to cause to grow old*), Inf. γηράσαι (instead of it γηρᾶναι, from an old second Aor. ἐγήρᾱν, was preferred by the Attics, μί, § 192, 1); Perf. γεγήρακα, *I am old*.

9. γινώσκω (γινῶσκω), *cognosco, to know* (ΓΝΟ-), Fut. γνώσομαι; second Aor. ἔγνω (μί, § 191); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 131); Aor. Pass. ἐγνώσθην; Fut. Pass. γνωσθήσομαι. Verbal Adj. γνωστός (old form γνωτός), γνωστός.

10. διδράσκω, *to run away* (only in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μί, § 192, 1).

11. εὑρίσκω, *to find*, second Aor. εἶρον; Imp. εὔρε [§ 118, 3 (a)]; (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην [§ 130 (d)]; Fut. Pass. εὔρηθήσομαι; Mid. *to obtain*, Aor. εὔρόμην (Aug. § 121, Rem.). Verbal Adj. εὔρετός, εὔρητέος.

12. ἡβάσκω, *pubesco, to become marriageable*, Fut. ἡβήσω; Aor. ἡβησα; Perf. ἡβηκα (ἡβάω, *to be young*, but ἀνηβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, § 156, 2), (ΘΑΝ-) Aor. ἀπέθανον (Poet. θανον; θανών, ol θανόντες, *the*

dead, also in prose); Fut. ἀποθανούμαι (Poet. θανούμαι); Perf. τέθνηκα (not ἀποτέθνηκα) both in prose and poetry, τέθναμι (§ 194), etc., Inf. τεθνάναι; Fut. Perf. τεθνήξω (§ 154, 6), and among later writers τεθνήξομαι, *I shall be dead*. Verbal Adj. θνητός, *mortal*.

14. θρώσκω (§ 156, 2), *to spring, to leap*, Aor. ἔθορον; Fut. θορούμαι; Perf. τέθορα.

15. ἰάσκομαι, *to propitiate*, Fut. ἰάσομαι; Aor. I. ἰᾶσάμην; Aor. Pass. ἰάσθην.

16. μεθύσκω, *to intoxicate*, Fut. μεθύσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated* (only Pres. and Impf.), borrows its tenses from the Passive, e. g. ἐμεθύσθην (§ 131):

17. μμνήσκω, *to remind* (MNA-), Fut. μνήσω; Aor. ἐμνησα; Mid. *to remind one's self, to remember*, also *to mention*; Perf. μέμνημαι, *memini, I remember, I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνώμαι, -ῆ, -ῆται (§ 154, 8), Imp. μέμνησο; Plup. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῶο, -ῶτο (§ 154, 8); Fut. Perf. μεμνήσομαι, *I shall be mindful* (among the Tragedians also, *I will mention*); Aor. ἐμνήσθην, *I remembered* (ἐμνησάμην Poet.); Fut. μνησθήσομαι, *I shall remember* (ἀπομνήσομαι, Th. 1, 137).

18. πάσχω (formed from πάσσω, by transferring the aspiration of θ to κ), *to experience a sensation, to suffer*, Aor. ἐπάθον; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθήτος.

19. πιπίσκω, *to give to drink*, Fut. πίσω; Aor. ἐπίσα.

20. πιπράσκω, *to sell*, rare in Pres. Act. (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπέδωμην); Perf. πέπρᾱκα (§ 156, Rem.); Perf. Mid. or Pass. πέπρᾱμαι (Inf. πεπρᾱσθαι, often instead of the Aor.); Aor. ἐπράδην; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πρᾱδήσομαι, which is rare and not Attic. Verbal Adj. πρᾱτός, πρᾱτέος.

21. στερίσκω (seldom στερέω, ἀποστερούντας, Isoc. 12, 243, according to the Ms. Urb.), *to deprive of*, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στερούμαι, *priver*; but στέρομαι, *I am deprived*, Fut. στερήσομαι, rarer στερήθήσομαι (ἀποστερείσθε, Andoc. Myst. 149); Perf. ἐστέρημαι; Aor. ἐστέρήθην. The simple occurs most frequently in the middle form; in the Act., the compound ἀποστερίσκω is more frequent.

22. *τιρώσκω*, to wound, Fut. *τιρώσω*; Aor. *έτιρωσα*; Perf. Mid. or Pass. *τέτριωμαι*, Inf. *τετριώσθαι*, Part. *τετριωμένος*; Aor. *έτριώσθην*; Fut. *τριωθήσομαι* and *τριώσομαι*. Verbal Adj. *τριωτός*.

23. *φάσκω*, to say, to think (Ind. and Imp. very rare), Impf. *έφασκον*; Fut. *φήσω*; Aor. *έφησα*. — (Pass. *έφάσκετο*, S. Ph. 114).

24. *χάσκω*, to gape (XAN-, among the later writers *χαίνω*), Aor. *έχᾶνον*; Fut. *χᾶνούμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-eo*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *έδίδαξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαγμαι*; Aor. Pass. *έδιδάχθην*. Verb. Adj. *διδασκός*, -*τής*. The same usage is found in the Epic and poetic verbs, *έλδήσκω*, *έλλέσκω*, *λάσκω*. See § 230.

§ 162. V. Verbs which have a Secondary Form in -θω.

Several verbs, particularly in poetry, have secondary forms in -θω, e. g. *φλεγέδω*, poetic (instead of *φλέγειν*), to burn; *ήγερέθονται* and *ήερέθονται*, Epic, instead of *άγείρονται* and *άείρονται*. Here belong also the endings -*αθον* and -*αθουμ* of the Impf. and -*αθειν* of the Pres. Inf., which are used even in Attic prose, e. g. *άλέθω*, to ward off, tragic Inf. *άλκείθω* (stem 'ΑΛΚ); *άμύνθω*, to ward off, *άμυνάθειν*, Impf. *ήμύναθον*; — *διώκω*, to pursue, *διωκέθω*, Impf. *έδιώκαθον*, also prose; — *είκω*, to yield, Impf. *είκαθον*, *είκάζουμ*; — *είργω*, to stir up, Impf. and Aor. *είργαθον*; — *έχω*, to have, *ορχέθω* (in Homer *ορχάθειν* as Aor.).

§ 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing a Reduplication.

The reduplication consists in repeating the first consonant of the root with the vowel *ι*. In the Epic and poetic dialects, there are also verbs, which take the Attic reduplication, i. e. they repeat the first two letters of the root; see *άκαχίζω*, *άπαφίσκω*, *άραρίσκω*, § 230.

1. *βιβάζω*, to make go, to convey, Fut. Att. *βιβῶ*, -*ᾶς*, -*ᾷ* (still also *βιβάζω*; X. An. 4, 8, 5. 2, 10). Verbal Adj. *βιβαστός*.

2. *γίγνομαι* (*γίνομαι*) instead of *γγίνομαι* (§ 155, 2), to become, to be, (IEN-) Aor. *έγενόμην* (late Attic *έγενήθην*); Fut. *γενήσομαι* (Pl. Parm. 141, e. *γενήσεται*, *fiet*, and moreover *γενεθήσεται*, *efficietur*); Perf. *γεγένημαι*, I have become, *factus sum*, *exstiti*, and *γέγονα* with a present signification, I am, implying I am by birth; *έγενόμην* and *γέγονα* are also used as preterites of *εἶμι*, to be.

3. *πίπτω* (instead of *πιπέτω*, § 155, 2), to fall, Imp. *πίπτε*; (IET-) Fut. *πεσοῦμαι* (§ 154, 3); Aor. *έπεσον* (very seldom first

Aor. ἔπεισα), § 154, Rem. 2; Perf. πέπρωκα with irregular *variable* vowel (Part. πεπτός, πεπτῶτος, Poet § 194, 5).

4. τυτράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τερπαίνω, Fut. τερπῶνῳ; Aor. ἐτέτρηνα (§ 149, Rem. 2); Perf. τέτρηκα, τέτρημαι. Verbal Adj. τρητός.

Several verbs of class IV (§ 161) belong here, as γηγέσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. Verbs, whose Pure Stem-vowel *a* is strengthened in the Pres. and Impf. by *ι*.

Here belong the dialectic verbs, mostly Epic and poetic: ἀγαλῶμαι, *to be indignant*; δαίω, *to divide and burn*; μαλῶμαι, *to rage*; ναιῶ, *to dwell*. See § 230.

§ 165. VIII. Verbs, whose Pure Stem assumes *ε* in the Pres. and Impf.

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γάμῳ; Aor. ἔγημα, γῆμαι (ἐγάμησα first in Menander, then in Lucian; γαμήσεας with the better reading γαμησεύεις in X. Cy. 8. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην; Perf. γεγάμημαι. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc. (§ 130 (d), 2).

2. γηδέω, Poet., usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω (δοκήσω poet.); Aor. ἔδοξα (ἐδόκησα Poet.); Aor. Pass. καταδοχθεῖς, Antiph. 2. 116, 2; Perf. Mid. or Pass. δέδογμαi (δεδόκημαι, Ionic and Eurip.), *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἐκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτίτησα (ib. 1606).

5. μαρτυρέω, *to bear witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυπέω, *to shear, to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ὠδέω, *to push*, Impf. ὠδῶν; Fut. ὦσω and ὠδήσω; Aor. ὤσα, ὤσαι; Perf. ὤκα late, Plut.; Fut. Mid. ὥσομαι; Aor. ἔωσαμην; Perf. Mid. or Pass. ὤσομαι; Aor. Pass. ἐώσθην; Fut. Pass. ὠσθήσομαι (Aug. § 122, 4). Verbal Adj. ὠστός, ῥέος.

‡ 166. *Verbs, whose Stem is Pure in the Pres. and Impf., but which assume an ε in forming the tenses.*

This change has taken place in the formation of verbs in -τω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ; partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ; and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflection. Exceptions: αἰδομαι, ἐχθομαι, and μάχομαι [‡ 130 (d)].

1. αἰδομαι, *to feel shame, to fear* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμεν without Aug.; Fut. αἰδέσομαι and -ήσομαι (ἐπαιδεσθήσομαι, Eur. Iph. A. 889); Perf. ᾗδεσμένος, Dem. Aristocr. 646, 1; Aor. ᾗδεσάμην (with Acc.), as a law-term in Attic prose, signifying *to pardon a suppliant*; but also in poetry, signifying *to be ashamed of, to fear*; but in this sense ᾗδεσθην is commonly used.

2. ἀλέξω, *to ward off*, Act. seldom in prose, X. Cy. 4. 3. 2, ἀλέξ-εω; Fut. ἀλεξήσω (Aor. ἠλέξῃσα, Hom.); Mid. *to ward off from one's self*, Fut. ἀλεξήσομαι (ἀλέξομαι as Fut. of ἄΑΕΚ- is rare, e. g. S. Or. 171. 539. X. An. 7. 7, 3); Aor. ἠλεξάμην (ἠλεξήσάμην, Hom. and X. An. 1. 3, 6. in all the best MSS.) (Inf. second Aor. ἀλκάδιεν, used by the Trag., ‡ 162.)

3. αὖξω, *to increase*; see αὖξάνω, ‡ 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἄχθέσομαι, and in prose usually ἀχθεσθήσομαι (both with the same signification); Aor. ἠχθέσθην (‡ 131).

5. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. intrans. *to feed, to eat*. Verbal Adj. βοτός, βοσκητός.

6. βούλομαι, *to wish* (second Pers. βούλει, ‡ 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἠβουλήθην (Aug., ‡ 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δέῃ, *it is wanting, it is necessary* (‡ 137, 2), Subj. δέη, Part. δέον, Inf. δέειν; Impf. ᾔδει, Opt δέοι; Fut. δέησει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην; Perf. δεδέημαι.

8. ἐθέλω and θέλω, *to will*, Impf. ᾔθελον and ἔθελον; Fut. ἐθελήσω and θέλήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέληκα.

9. εἴλω, εἴλλω, ὀλλω, also εἰλέω, *to press, to shut up*, Fut. εἰλήσω, Perf. Mid. or Pass. εἰλήμαι; Aor. Pass. εἰλήθην.

10. ἔλκω, *to draw*, Fut. ἔλξω (which is preferred to the other form ἐλκύσω from ἘΛΚΥΩ); Aor. ἐλκυσα (§ 122, 3), ἔλκυσαι (more common than ἐλξα); Perf. ἐλκύκα; Mid. *to draw to one's self*, ἐλκύσομαι, ἐλκυσάμην; Aor. Pass., Fut. Pass., and Perf. Mid. or Pass. only ἐλκυσθήν, ἐλκυσθήσομαι, ἐλκυσμαι.

11. εἰπوماί, Aor. ἠρόμην, *I inquired*, ἐρέσθαι, ἐρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν; but the Aor. ἠρώτησα is rejected.

12. ἔρβω, *to go forth*, Fut. ἐρβήσω; Aor. ἤρβησα; Perf. ἤρβηκα.

13. εὖδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω; Aor. rare and late; Perf. wanting (Aug., §§ 121, Rem. and 126, 3). Verb. Adj. καθευδῆτόν.

14. ἔχω, *to have, to hold*, Impf. εἶχον (§ 122, 3); Aor. ἔσχον (instead of ἔ-σεχον), Inf. σχεῖν, Imp. σχέε, παράσχες according to verbs in μι (in composition also σχέε, as κατάσχε, παράσχε), Subj. σχῶ, ᾗς, παράσχω, παράσχεις, etc., Opt. σχοίην (μι, § 192, Rem.), but in compounds παράσχοιμι, etc., Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. ἔξομαι and σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην (not used in good Attic). Verbal Adj. ἐκτός, and oftener poetic σχετός, -τέος.

15. ἔψω, *to cook*, Fut. ἐψήσω (Fut. Mid. ἐψήσομαι, Plat. Rp. 372, c.); Aor. ἤψησα; Aor. Pass. ἤψηθην; Perf. Mid. or Pass. ἤψημαι. Verbal Adj. ἐφθός, or ἐψητός, ἐψητέος.

16. ἕζω (Plat. Symp. 196, 6), commonly καθίζω, *to seat, to sit*, Impf. ἐκάδιζον, old Attic καθίζον; Fut. καθιώ (117, 2); Aor. ἐκάδισα, old Attic καθῖσα (§ 126, 3); (Perf. κεκάδικα;) Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαδισάμην, *I seated for myself, I caused to sit*. But καδέζομαι, *I seat myself, I sit*, Impf. ἐκαδεζόμην; Fut. καθεδοῦμαι.

17. κήδω, *to make anxious* (Act. only Epic), Fut. κηδήσω; Perf. κέκτηδα, *I am anxious*; Mid. κήδομαι, *to be anxious*, in prose only Pres. and Impf.; in Aesch. S. 138, is found Imp. Aor. Mid. κήδεσαι.

18. κλαίω, *to weep* (κλάω seldom, and without contraction),

Fut. κλαύσομαι (κλαυσοῦμαι, ‡ 154, 2, in Aristoph.), rarer (in Dem.) κλαίῃσω, or κλαῖῃσω; Aor. ἔκλαυσα; ἔκλαυσάμην, S. Trach. 153; Perf. κέκλαυμαι, and later κέκλαυσμαι (‡ 131, 3). Comp. ‡ 154, 2. Fut. Perf. κεκλαύσεται, Aristoph. Nub. 1440. Verbal Adj. κλαυστός and κλαυτός, κλαυστέος.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, ‡ 154, 5 (Epic and late prose μαχήσομαι); Aor. ἔμαχεσάμην; Perf. μεμάχημαι; Aor. Pass. ἔμαχεσθην late. Verbal Adj. μαχετός and μαχητός.

20. μέλλω, *to intend, to be about to do, hence to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off, delayed*. (Aug., ‡ 120, Rem. 1.) Verbal Adj. μελητέον.

21. μέλει μοι, *curae mihi est, it concerns me, I lay it to heart* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι, but Inf. probably ἐπιμελεσθαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Perf. ἐπιμεμέλημαι; Aor. ἐπιμελήθην. Verbal Adj. ἐπιμελητέον.

The compounds, e. g. μεταμέλει, *penitet*, are used as impersonals only; seldom μεταμέλομαι, *to repent* (Thuc.), Aor. μετεμέληθην (late); μεμηλός, *caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, i. e. *to emit an odor*, Fut. ὀξήσω; Aor. ὤξησα (Perf. ὤδωδα with the meaning of the Pres. in Homer and the later writers, ‡ 124, 2).

24. οἶσομαι and οἶμαι, *to think*, second Pers. οἶε (‡ 116, 11); Impf. ὤόμην and ὤομην; Fut. οἰήσομαι; Aor. ὤήθην, οἰήθηναι; Perf. wanting. (Aug., ‡ 122, 1.) Verbal Adj. οἰητέος.

The abbreviated forms, οἶμαι, ὤομην, are used in prose as a mere parenthetical expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶσομαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἶχομαι, *I am gone, have gone* (with sense of Perf.), *abii*, Impf. ὤχόμην (sense of Aor., also Plup.), *I went away, had gone*, Fut. οἰχήσομαι; Perf. ὤχημαι, commonly as a compound, e. g. παρόχημαι, X. An. 2. 4, 1. in the best MSS., Ion. and Att. Poet

οἶχα (so originate, οἶχα, οἶκ-αχα, οἶχ-ακα, comp. the Epic δαχα from ἔχω, § 230).

26. ὀφείλω, *to owe, debeo, I ought, must*, Fut. ὀφειλήσω; Aor. ὀφείλησα; Perf. ὀφείληκα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing a *wish*, *utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παιήσω in Aristoph.); Aor. ἔπαισα; Perf. πέπαυκα (the simple late); Aor. Mid. ἐπαισάμην; Pass. with σ (§ 131, 2); yet instead of πεπαύσμαι and ἐπαισάθην, ἐπλήγην and πέπληγμαι were commonly used Verbal Adj. πρυστός.

28. πέρω, usually πέρομαι, *emittere flatum*, Aor. ἔπαρδον; Fut. παρδήσομαι; Perf. πέπορδα (§ 140, 4).

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. commonly in prose and in the Comic writers, ἐπτόμην, πτέσθαι (rarer ἐπτάμην; ἔπτην, πτώ, πταίνν, πτήναι, πτάς, poet. and in the later writers (§ 192, 2); Perf. πεπότημαι (Aristoph.). — Syncope (§ 155, 1).

30. σκέλλω (or σκελέω), *to dry*, Aor. ἔσκλην (§ 192, 4), and Perf. ἔσκληκα, and Fut. σκλήσομαι, intrans. *to dry up, to wither*. — Metathesis, § 156, 2.

31. τύπτω, *to strike*, Fut. Attic τυπήσω (τύψω, Homer); (Aor. I ἐτύπησα late; ἔτυψα, Hom.; Aor. II ἔτυπον, Eur. Ion. 779; for the Aor. of this word, the Attics use ἐπάταξα, ἔπαισα;) (Perf. τετύπηκα, Pollux); Fut. Mid. τυπτήσομαι, Aristoph. Nub. 1382. Pass. *blows will be inflicted*; Perf. τέτυμμαι, Aesch. (τετύπημαι late); Aor. Pass. ἐτύπην (ἐτυπτήθην late). Verbal Adj. τυπητός.

32. χαίρω, *to rejoice*, Fut. χαρήσω (χαρήσομαι late); Aor. ἐχάρην (μ, § 192, 8); Perf. κεχάρηκα (Aristoph. and Herod.), *I have rejoiced*, and κεχάρημαι (poet.), *I am glad*. Verbal Adj. χαρτός.

REMARK 1. Of the preceding classes, there belong here verbs in -άνω (§ 160), and ὑπισχνέομαι, of those in § 159.

REM. 2. With these verbs several liquid verbs are classed (§ 149, 6); still, they form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμένηκα. Verbal Adj. μενετός, μενετέος.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἐνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην. — Mid. νέμμαι, Fut. νεμούμαι; Aor. ἐνειμάμην; Perf. Mid. Pass. νενέμημαι. Verbal Adj. νεμητέος.

‡ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἔΑ) εἶλον, εἰλεῖν; Aor. Pass. ἤρέθην; Fut. Pass. αἰρεθήσομαι [‡ 130 (d)]. — Mid. *to choose*, Aor. εἰλόμην; Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come* (only the Indic. of the Pres. in use in Attic, the remaining modes and the participials being borrowed from εἶμι [‡ 181]; thus, ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦεν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἦξω, *I shall come*); — (ἘΑΕΥΘ-) Perf. ἐλγλύθα [‡ 124, 2 (b)]; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, ‡ 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ [‡ 118, 3 (a)], ἔλθειν, ἔλθών. Verbal Adj. μετελευστέον.

*Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἤσθιον; (ἔδω, Ep.) Fut. ἔδομαι, (‡ 164, 4); Perf. ἐδήροκα; Aor. ἔφαγον, φάγειν; Perf. Mid. or Pass. ἐδήδεσμαι, (‡ 124), 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἰδεστός, ἰδεστέος.

4. ὁράω, *to see*, Impf. ἑώραν; Perf. ἑώρακα (Poet. also ἑοράκα, Aug., ‡ 122, 6); Aor. (from ἴΔ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, ‡ 118, 3 (a), ἰδεῖν, ἰδών. (On the second Perf. οἶδα, *I know*, see ‡ 195.) Fut. (from ὀΐ) ὀψομαι (2. Pers. ὀψει, ‡ 116, 11). — Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἑώραμαι, or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce*, ἰδοῦ), as a simple only Poet.; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀπατός and ὀπτός, ὀπτέος.

5. τρέχω, *to run*, (ΔΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηνκα; Perf. Mid. or Pass. ἐπιδεδράμηνμαι (X. O. 15. 1). Verb. Adj. δρεκτέον.

Δρέξομαι, ἔδρεξα, rare and poet. — Second Perf. only Epic δέδρομα (ΔΡΕΜΩ).

6. φέρω (only Pres. and Impf.), *to bear*, (ΟΙ-) Fut. οἴσω (Aor. Imp. οἴσε, οἴσέτω, *bring*, in Aristoph., see ‡ 230, under φέρω); —

(ΕΓΚΩ, or ΕΝΕΓΚΩ) Aor. II. ἤνεγκον (rarer Aor. I ἤνεγκα¹), -ες, -ε(ν), -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), (§ 124, Rem. 2), Opt. ἐνεγκοιμι, etc. (rarer -αμι, etc.), Inf. ἐνεγκεῖν, Part. ἐνεγκών (rarer ἐνέγκας), Imp. ἐνεγκε, -έτω, etc. (and -άτω, etc.); — (ΕΝΕΚ-) Perf. ἐνήνοχα (§ 124, 2); Mid. *to carry off, carry away, win*, Fut. οἴσομαι; Perf. Mid. or Pass. ἐνήνεγμαι (-γξαι, -γκται, or ἐνήνεκται); Aor. Mid. ἤνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Pass. (a) *to be borne, carried*, (b) *to bear one's self, to hasten*; Aor. Pass. ἤνεχθην; Fut. ἐνεχθήσομαι (rarer οἰσθήσομαι). Verb. Adj. οἰστός, οἰστέος (Poet. φερτός).

7. φημί (§ 178), *to say*, Impf. ἔφην with the meaning of the Aor. also φάναι and φάς (§ 178, Rem. 2); — (ΕΠ-) Aor. ἔειπον, εἶπω, εἶπομι, εἶπέ [§ 118, 3 (a)], (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἰπεῖν, εἰπών (first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἶπάτω, εἶπατον, εἶπάτων, and always εἶπατε; all other forms wanting in the Att.). From the Epic Pres. εἶρω, come Fut. ἐρώ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι (§ 123, 4); — (ΠΕ-) Aor. Pass. ἐπρήδην (ἐπρέδην appears not to be Attic), ῥηδήναι, ῥηθεῖς; Fut. Pass. ῥηθήσομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπεροῦμαι, and first Aor. ἀπείρασθαι, *to deny, to be wearied out, to give up*, like ἀπειπεῖν. Verbal Adj. ῥητός, ῥητέος.

Instead of the Pres. φημί, other words are sometimes used, particularly in composition. Compare ἀπαγορεύω, *I forbid*, ἀπείπον, *I forbade*; ἀντιλέγω, *I contradict*, ἀντεῖπον, *I contradicted*, the compounds of εἰπεῖν in the Aor. being more frequent than ἀπηγόρευσα and ἀντέλεξα. So, ἀγορεύω τινά κακῶς, *I speak ill of one*, but ἀντεῖπον κακῶς.

§ 168. Conjugation of Verbs in -ΜΙ.

1. Verbs in -ΜΙ, the number of which is small, differ from those in -Ω, principally in taking different personal-endings in the Pres. and Impf., several also in the second Aor. Act. and Mid.; and also in omitting the mode-vowel in the Ind. of the above tenses. The formation of the remaining

¹ The first Aor. is preferred to the second, in the first Pers. Sing. Indic., when the next word begins with a consonant; also in the persons of the Imp. which have α; hence ἐνεγκε, but ἐνεγκάτω.

tenses is like that of verbs in -ω, with a few exceptions. In omitting the mode-vowel, these verbs are analogous to those in -άω, -έω, and -όω.

2. In the Pres. and Impf., most verbs in -μ with a monosyllabic stem, take a reduplication (§ 163); this consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough breathing is prefixed to the stem. These verbs are the following:—

ΣΤΑ ἵστημι
ΧΡΑ κίχρημι
ΒΑ (βίβημι) βιβάς
ΠΤΑ ἵπταμαι
ΠΛΑ πίμπλημι

ΠΡΑ πίμπρημι
ΔΕ (δίδημι) δίδασσι(ν)
ΘΕ τίδημι
Ή ἵημι
ΔΟ διδωμι.

REMARK. Most verbs in -μ do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίδημι, to put; ἵστημι, to place; δίδωμι, to give, and ἵημι, to send, have this conjugation most full, though even these have forms in use borrowed from the conjugation in -ω, together with several forms of the inflection in -μ. See § 172, Rem. 8

§ 169. Division of Verbs in -μ.

Verbs in -μ are divided into two principal classes:—

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends:—

(a) in α, e. g. ἵστημι, to place,	Stem ΣΤΑ-
(b) " ε, " τίδημι, to put,	" ΘΕ-
(c) " ο, " δίδωμι, to give,	" ΔΟ-
(d) " ι, " εἶμι, to go,	" Ί-
(e) " σ, " εἰμί, instead of εἶμι, to be,	" ΉΞ-

2. Such as annex to their stems the syllable -ννῦ or -νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends:—

A. In one of the four vowels, α, ε, ι, ο, and assumes -ννῦ

(a) in α, e. g. σκεδδ-ννῦμι, to scatter,	Stem ΣΚΕΔΑ-
(b) " ε, " κοπέ-ννῦμι, to satisfy,	" ΚΟΠΕ-
(c) " ι, only τί-ννῦμι, to alone,	" ΤΙ-
(d) " ο, e. g. στρέφ-ννῦμι, to spread out,	" ΣΤΡΟ-

B. In a consonant, and assumes -νῦ.

- (a) in a mute, e. g. δείκ-νῦ-μι, to show, Stem ΔΕΙΚ-
 (b) " liquid, " ὅμ-νῦ-μι, to swear, " 'OM-.

REMARK 1. When a diphthong precedes the final consonant of the stem that consonant is omitted before the -νῦ, except it be a Kappa-mute, e. g.

- αἰ-νῦμαι Stem 'AIP (comp. αἶρ-ω, αἶρ-νῦμαι)
 δαῖ-νῦμι " ΔΑΙΤ (comp. δαῖς, δαῖτ-ός)
 καῖ-νῦμαι " ΚΑΙΑ from ΚΑΑ (comp. Perf. κέκαθ-μαι, κέκασμαι)
 κτεῖ-νῦμι " ΚΤΕΙΝ from ΚΤΕΝ (Fut. κτεν-ῶ); but
 δείκ-νῦμι, ἔργ-νῦμι, ζέγ-νῦμι, ὄγ-νῦμι.

REM. 2. Verbs of the second class, — those in -ῦμι, — form only the Pres. and Impf. like verbs in -μι, and even in these tenses, only a part of the forms are in -ῦμι, the others in -ῶ; in the Sing. Impf. the forms in -ῶ are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb σβέ-νῦ-μι, from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely, ἔσβην; several verbs in -ω, form their second Aor. according to the analogy of these verbs, e. g. δέω, ἔβυν.

§ 170. *Characteristic-vowel and Strengthening of the Stem of the Present.*

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf., and second Aor. Act.:—

ᾱ and ε into η, and ο into ω.

Still, in verbs in -ε and -ο this lengthening extends only to the Ind. Sing. of these three tenses; but in verbs in -α, to the Dual and Pl. Ind. also, and likewise to the entire Imp. and the second Aor. Inf. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, ε is lengthened into ει, and ο into ου, e. g. θεῖ-ναι, δοῦ-ναι. But in the same tenses of the Mid., the short characteristic-vowel remains throughout.

2. Verbs in -ῦμι, whose stems end in a vowel, and hence annex -νῦ, retain the short characteristic-vowel, except those whose stem ends in -ο, e. g. στρώ-νῦμι (ΣΤΡΟ-); but verbs whose stems end in a consonant, and hence annex -νῦ, are strengthened in the stem of the Pres. by lengthening the stem-vowel, namely,

- α becomes η, as in πᾶγ-νῦμι, second Aor. Pass. ἐπᾶγ-ην
 α " αι, " αἰ-νῦμαι instead of ἄρνῦμαι, stem 'AP, 'AIP
 ε " ει, " εἰκ-νῦμι, stem ΔΕΚ, hence Ion. ἔδεξα
 ο " ου, " ζέγ-νῦμι, second Aor. Pass. ἐζέγ-ην.

§ 171. *Mode-vowels.*

1. The Ind. Pres., Impf., and second Aor. do not take the mode-vowel (§ 168, 1), and hence the personal-endings are annexed immediately to the stem of the verb, e. g.

ἰ-στα-μεν	ἔ-τελέ-μεν	ἔ-δο-μεν
ἰ-στέ-μεθα	ἔ-τελέ-μεθα	ἔ-δο-μεθα.

2. The Subj. has the mode-vowels ω and η, as in verbs in -ω; but these vowels coalesce with the characteristic-vowel and form one syllable; this coalescence differs from the contraction of verbs in -ω, as follows:—

αη and εη coalesce into η and η̄ (not, as in contracts in -αω, into ᾱ and ᾱ̄), οη coalesces into φ̄ (not, as in contracts in -οω, into ω), e. g.

ἰ-στέ-ω = ἰ-στέω	ἰ-στέ-ης = ἰ-στέης	ἰ-στέ-η-ται = ἰ-στέῃ-ται
στέ-ω = στέω	στέ-ης = στέης	
τιδέ-ω = τιδέω	τιδέ-ης = τιδέης	τιδέ-ω-μαι = τιδέω-μαι
διδέ-ω = διδέω	διδέ-ης = διδέης	διδέ-η = διδέῃ.

REMARK 1. This form of the Subj. of ἵστημι and τίθημι is like the Subj. of the two Aorists Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῇ, etc., τυπῶ, -ῆς, -ῇ, from τίπτω, σταθῶ, -ῆς, -ῇ, from ἵστημι.

REM. 2. The Subj. of verbs in -ύμι is like that of verbs in -έω, e. g. δεικνύω, -έης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ε, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Impf. Opt. A. ἰ-στα-ι-ην = ἰ-σταί-ην	Aor. II. A. σταί-ην	Impf. M. ἰ-σταί-μην
τιδέ-ι-ην = τιδέί-ην	δεί-ην	τιδέί-μην
διδέ-ι-ην = διδέί-ην	δοί-ην	διδέί-μην.

REM. 3. The Opt. of verbs in -ε (τίθημι) is like the Aorists Opt. Pass. of all verbs, e. g. σταθεί-ην, τυφθεί-ην, τυπεί-ην.

REM. 4. The Impf. Opt. of verbs in -ύμι, like the Subj. Pres., follows the form in -ω, e. g. δεικνύω. The few exceptions will be considered below.

§ 172. *Personal-endings.*

1. The following are the personal endings for the Act.:—

(a) For the Indicative Present,

Sing. 1.	μι	ἵστημι
2.	-ς (properly -σι)	ἵστης
3.	-σι(ν) (properly -τι)	ἵστησι(ν)

Dual 2.	-τον	ἰ-σά-τον
3.	-τον	ἰ-σά-τον
Plur. 1.	-μεν (properly -μες)	ἰ-σά-μεν
2.	-τε	ἰ-σά-τε
3.	[-σι(ν)] (properly -ντι)	[ἰ-στα-ντι ἰ-στα-σι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus :—

from	ἰ-στα-νσι	is formed	ἰ-σά-νσι	(ἰ-σά-ᾶσι)
"	τί-δε-νσι	"	τι-δεῖ-νσι	Att. τι-δέ-ᾶσι
"	δι-δο-νσι	"	δι-δοῦ-νσι	" δι-δέ-ᾶσι
"	δεικ-νυ-νσι	"	δεικ-νύ-νσι	" δεικ-νύ-ᾶσι

REMARK 1. The uncontracted form in -έ-νσι, -ό-νσι, -ύ-νσι, is the only one used in Attic prose, though it also occurs in the Ionic dialect; the contracted form in -εί-νσι, -οῦ-νσι, -ῦ-νσι, is the usual form in the Ionic writers, very seldom in the Attic poets. But from ἵημι (stem 'E), to send, this Attic form ἱᾶσι (contracted from ἰ-έ-ᾶσι) always occurs.

(b) The personal-endings of the Subj. Pres. and second Aor. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind. :—

Sing. 1.	-ν	Impf. ἰ-στη-ν	ἰ-τί-θη-ν
2.	-ς	ἰ-στη-ς	ἰ-τί-θη-ς
3.	-	ἰ-στη	ἰ-τί-θη
Dual 2.	-τον	A. II. ἔ-στη-τον	ἔ-δε-τον
3.	-την	ἔ-στή-την	ἔ-δέ-την
Plur. 1.	-μεν (properly -μες)	ἔ-στη-μεν	ἔ-δε-μεν
2.	-τε	ἔ-στη-τε	ἔ-δε-τε
3.	-σαν	ἔ-στη-σαν	ἔ-δε-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔστην, e. g. ἐτύπ-ην, ἐστά-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor. (except the first Pers. Sing.) differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; comp. the endings of βουλεύομαι, βουλεύεσθαι, etc. with those of

σταί-ην, ἰ-σταί-ην δει-ην τι-δει-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η is commonly rejected in the Attic dialect, and the ending of the third Pers. Pl. -ησαν is almost always shortened into -εν, e. g.

τιδεί-ημεν = τιδεῖμεν
τιδεί-ησαν = τιδεῖν

ἰσταί-ητε = ἰσταῖτε
διδοί-ησαν = διδοῖεν.

The same holds of the Opt. Pass. Aorists of all verbs, e. g. *παυδευδείημεν* = *παυδεῦδ-εῖμεν* (wholly like *τιδέην*). — On the contrary, in the second Aor. Opt. Act. of *ἴσθημι*, *τίδωμι*, *δίδωμι*, the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms *διδόην* and *δόην* also occur.

(e) The endings of the Pres. and second Aor. Imp. are:—

Sing. 2.	-δι	(ἴ-στα-δι)	(τί-δε-δι)	(δί-δο-δι)
3.	-τω	ἰ-στά-τω	τι-δέ-τω	δι-δό-τω
Dual 2.	-τον	ἴ-στα-τον	τί-δε-τον	δί-δο-τον
3.	-των	ἰ-στά-των	τι-δέ-των	δι-δό-των
Plural 2.	-τε	ἴ-στα-τε	τί-δε-τε	δί-δο-τε
3.	-τωσαν	ἰ-στά-τωσαν or ἰ-στάτων	τι-δέ-τωσαν τι-δέωντων	δι-δό-τωσαν δι-δόωντων

REM. 5. The second Pers. Sing. Imp. Pres. rejects the ending -δι, and, as a compensation, lengthens the short characteristic-vowel, namely, *a* into *η*, *e* into *ει*, *o* into *ου*, *υ* into *υι*,

ἴ-σθ-δι becomes ἴ-στη

τί-δε-δι becomes τί-δει

δί-δο-δι “ δι-δου

δείκ-νύ-δι “ δείκνυι.

The ending -δι is retained in the Pres. only in a very few verbs, e. g. *φάδι* from *φημί*, *ἴσδι* from *εἰμί*, *ἔσδι* from *εἰμι*, and some others; it also occurs in certain Perfects of verbs in -ω, e. g. *τέδναδι*.

In the second Aor. of *τίδωμι*, *ἴημι*, and *δίδωμι*, the ending *δι* is softened into *s*; thus, *δέ-δι* becomes *δές*, *ἴ-δι* = *ἴς*, *δό-δι* = *δός*; but in the second Aor. of *ἴσθημι*, the ending -δι is retained; thus, *σθῆ-δι*; also in the two Aorists Pass. of all verbs, e. g. *τίπη-δι*, *παυδεῖν-δι* (instead of *παυδεῖν-δι*, § 21, Rem. 3). In compounds of *σθῆ-δι* and *βῆ-δι*, the ending -ῆ-δι is often abbreviated into *αι*, in the poet. dialect, e. g. *παρόσθαι*, *ἀπόσθαι*, *πρόβαι*, *κατάβαι*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι.

This is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel (*a* being lengthened into *η*, *e* into *ει*, *o* into *ου*, § 170, 1); thus,

Pres.	ἰ-σθ-ναι	τι-δέ-ναι	δι-δό-ναι	δεικ-νύ-ναι
Second Aor.	σθῆ-ναι	δεῖ-ναι	δοῦ-ναι.	

REM. 6. The Inf. Pass. Aorists of all verbs are like *σθῆναι*, e. g. *τυπῆ-ναι*, *βουλευδῆ-ναι*.

(g) The endings of the Pres. and second Aor. participle are -ντς, -ντσα, -ντ, which are joined to the characteristic-vowel according to the common rules; thus,

ἰ-σθ-ντς = ἰ-σθ-ντς, ἰ-σθ-ντσα, ἰ-σθ-ντ

σθ-ντς, σθ-ντσα, σθ-ντ

τι-δέ-ντς = τι-δέ-ντς, -εῖσα, -έν

δέ-ντς, δεῖσα, δέν

δι-δό-ντς = δι-δούς, -ούσα, -όν

δούς, -ούσα, -όν

δεικ-νύ-ντς = δεικ-νύς, -ύσα, -ύν.

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιδείς*, or *δείς*, e. g. *τυπ-είς*, *-εῖσα*, *-έν*, *βουλευθ-είς*.

2. The personal-endings of the Mid. are like those of verbs in *-ω*, except that uniformly, in the second Pers. Sing. Pres. and almost always in the Impf. Ind. and in the Imp., the personal-endings retain their full form, *-σαι* and *-σο*. Still, the following points are to be noted:—

(a) The second Pers. Pres. Ind. of verbs in *-α* (as *ἴστημι*, *δύναμαι*), is only *-ασαι* in Attic prose; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίστω* from *ἐπίσταμαι* in Aesch., *δύνη* (from the Ionic ending *-εαι*) instead of *δύνη*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf., *ἴστω* seems to be only poetic; but, *ἐπίστω*, *ἡπίστω*, *δύνω*, *ἡδύνω*, are the regular forms in good prose, and the uncontracted forms scarcely occur except in the poets and later writers.

(b) In verbs in *-ε*, the contract forms in the Imp. Pres. are poetic and rare, and in the Indic. Impf. not at all in use; thus, Impf. *ἐτίδεο*, Imp. *τίδεο* (*τίδου*); in the second Aor., both of verbs in *-ε* and *-ο*, the contract are the regular forms, e. g. Indic. *ἔδου*, Imp. *δοῦ*; *ἔδου*, *δοῦ*. In verbs in *-ο* also, the uncontracted forms seem to be the usual ones in the Impf. and Imp.: *ἐδίδου*, *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in *-ω*, the *σ* is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίδωμι*, is *ἐτίδην*, 2 Pers. *ἐτίδεις*, 3. *ἐτίδεις* (from *ΤΙΘΕΩ*), *ἐτίδεις* and *ἐτίδει* being more frequent than *ἐτίδης*, *ἐτίδη*; on *ἴημι*, see § 180; the Sing. Impf. Act. of *δίδωμι* is always *ἐδίδουν* (fr. *ΔΙΔΩΩ*), *ἐδίδους*, etc. (X. An. 5. 8, 4. is to be read *ἐδίδους* instead of *ἐδίδως*, according to the best MSS.) In verbs in *-ῖμι*, the forms in *-δω* are usual throughout the Pres. and Impf., especially in third Pers. Pl. Indic. Act., e. g. *δεικνύουσι(ν)*, and the only forms in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *δυνάω*, *συμμιγνύω*, together with *δείκνυμι*, *δυνυμι*, *συμμίγνυμι*.—In Attic poetry, there are also contracted forms of *τίδωμι* and *ἴημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιδέεις*, *λεῖς*, *τιδέι*, *λεῖ*.—But the Middle admits the formation in *-έω* only in the Subj. and Opt.

FORMATION OF THE TENSES.

§ 173. I. First Class of Verbs in *-μι*.

1. In forming the tenses of the Act., the short characteristic-vowel is lengthened, both in the Fut. and first Aor. Mid., namely, *α* into *ῃ*, *ε* into *ῆ*; also in the Perf. Act. of *τίδωμι* and *ἴημι*, *ε* is lengthened into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίδωμι* and *ἴημι*, where the *αι* of the Perf. Act. (*τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*) is retained.

2. The first Aor. Act. and Mid. of *τίδωμι*, *ἴημι*, and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*; thus,

τίθη-κα, *ἵη-κα*, *δίδω-κα*.

The forms of the first Aor. Act. ἔθηκα, ἤκα, and ἔδωκα, however, are usual only in the Ind., and generally only in the Sing.; in the other persons, the Attic writers commonly used the forms of the second Aor.; in the other modes and the participials, the forms of the second Aor. were always used.

Examples of the first Aor. in the Pl. Ind. are: ἔθήκαμεν, X. C. 4. 2, 15. ἔδωκαμεν, X. An. 3. 2, 5. O. 9, 9. 10. ἔδοκατε, Antiph. 138, 77. ἔδοκαν, X. Cy. 4. 6, 12. ἔθηκαν, H. 2. 3, 20. ἀφῆκαν, Cy. 4. 5, 14.

Also the forms of the second Aor. Mid. of τίθημι, ἵημι, and δίδωμι, are used by the Attic writers instead of the first Aor.; ἠκάμην from ἵημι occurs, though but seldom. On the contrary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι, and δίδωμι (ἔθην, ἦν, ἔδω), are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔστη-σ-α, ἔστη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. Some other verbs, however, have a second Aor. Mid., e. g. ἐπτάμην, ἐπριάμην.

REMARK 1. The second Aor. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἰστήξω and ἰστήξομαι, ‡ 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut., and first Aor. Act. have a Trans. meaning, to place; on the contrary, the second Aor., the Perf. and Plup., Act. and the Fut. Perf., have a reflexive or Intrans. meaning, to place one's self, to stand, namely, ἵστην, I placed myself, or I stood; ἵστηκα (with present signification), I have placed myself, I stand, sto; ἰστήκειν, stabam; ἰστήξω, ἰστήξομαι, stabo (ἀφιστήξω, I shall withdraw). The Mid. denotes either to place for one's self, to erect, to stand, to consistere, or to place one's self; Pass. to be placed. Ἔστηκα and ἰστήκειν usually take the place also of the forms ἵσταμαι and ἵσταμην, which occur but rarely.

‡ 174. II. Second Class of Verbs in -μι.

There is no difficulty in forming the tenses of verbs of the second class (‡ 169, 2). All the tenses are formed from the stem, after rejecting the ending -νν̄μ, or -ν̄μ. Verbs in -α, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses, e. g. σπρώ-νν̄μ, ζώ-νν̄μ, ῥώ-νν̄μ, Fut. σπρώ-σω, etc. But verbs, whose stem ends in a liquid, in forming some of the tenses, assume a Theme ending in a vowel, e. g. ὄμ-ν̄μ, Aor. ὤμ-ο-σα, from ὈΜΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύ-ν̄μ. See ‡ 182

§ 175. Paradigms of

ACTIVE.

Tenses.	Modes	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Present.	Indicative.	S. 1.	ἵσταν-μι	τί-θεν-μι	δί-δω-μι	δεικ-νύ-μι ¹	
		2.	ἵσταν-ς	τί-θεν-ς	δί-δω-ς	δεικ-νύ-ς	
		3.	ἵσταν-σι(ν)	τί-θεν-σι(ν)	δί-δω-σι(ν)	δεικ-νύ-σι(ν)	
		D. 1.					
		2.	ἵσταν-τον	τί-θεν-τον	δί-δο-τον	δεικ-νύ-τον	
		3.	ἵσταν-των	τί-θεν-των	δί-δο-των	δεικ-νύ-των	
		P. 1.	ἵσταν-μεν	τί-θεν-μεν	δί-δο-μεν	δεικ-νύ-μεν	
		2.	ἵσταν-τε	τί-θεν-τε	δί-δο-τε	δεικ-νύ-τε	
		3.	ἵσταν-σι(ν) (from ἵσταν-αι)	τί-θεν-σι(ν) and τι-θεν-σι(ν)	δί-δο-σι(ν) and δι-δοῦσι(ν)	δεικ-νύ-σι(ν) and δεικ-νύ-σι(ν)	
	Subjunctive.	S. 1.	ἵσταν	τι-θεν	δί-δο	δεικ-νύ-ω	
		2.	ἵσταν-ς	τι-θεν-ς	δί-δο-ς	δεικ-νύ-ης	
		3.	ἵσταν	τι-θεν	δί-δο	etc.	
		D. 1.					
		2.	ἵσταν-τον	τι-θεν-τον	δί-δο-τον		
		3.	ἵσταν-των	τι-θεν-των	δί-δο-των		
		P. 1.	ἵσταν-μεν	τι-θεν-μεν	δί-δο-μεν		
		2.	ἵσταν-τε	τι-θεν-τε	δί-δο-τε		
		3.	ἵσταν-σι(ν)	τι-θεν-σι(ν)	δί-δο-σι(ν)		
	Imperative.	S. 2.	ἵσταν ² (from ἵσταν-αι)	τι-θεν ² (from τί-θεν-αι)	δί-δο ² (from δι-δο-αι)	δεικ-νύ ² (from δεικ-νύ-αι)	
		3.	ἵσταν-τω	τι-θεν-τω	δί-δο-τω	δεικ-νύ-τω	
		D. 2.	ἵσταν-των	τι-θεν-των	δί-δο-των	δεικ-νύ-των	
		P. 2.	ἵσταν-τε	τι-θεν-τε	δί-δο-τε	δεικ-νύ-τε	
		3.	ἵσταν-τωσαν and ἵσταν-των	τι-θεν-τωσαν and τι-θέν-των	δί-δο-τωσαν and δι-δόν-των	δεικ-νύ-τωσαν and δεικ-νύ-των	
		Infin.		ἵσταν-ναι	τι-θεν-ναι	δί-δο-ναι	δεικ-νύ-ναι
		Part.		ἵσταν-ς, ἄσα, ἄν. G. ἄντος	τι-θεῖς, εἶσα, ἐν G. ἐντος	δι-δούς, οὔσα, ὄν G. ὄντος	δεικ-νύς, ὄσα, ὄν G. ὄντος
Imperfect.	Indicative.	S. 1.	ἵσταν-ν	ἐ-τί-θεν	ἐ-δί-δουν ³	ἐ-δεικ-νύν	
		2.	ἵσταν-ς	ἐ-τί-θεῖς ³	ἐ-δί-δους ³	ἐ-δεικ-νύς	
		3.	ἵσταν	ἐ-τί-θει ³	ἐ-δί-δου ³	ἐ-δεικ-νύ	
		D. 1.					
		2.	ἵσταν-τον	ἐ-τί-θεν-τον	ἐ-δί-δο-τον	ἐ-δεικ-νύ-τον	
		3.	ἵσταν-την	ἐ-τι-θεί-την	ἐ-δί-δο-την	ἐ-δεικ-νύ-την	
		P. 1.	ἵσταν-μεν	ἐ-τί-θεν-μεν	ἐ-δί-δο-μεν	ἐ-δεικ-νύ-μεν	
		2.	ἵσταν-τε	ἐ-τί-θεν-τε	ἐ-δί-δο-τε	ἐ-δεικ-νύ-τε	
		3.	ἵσταν-σαν	ἐ-τί-θεν-σαν	ἐ-δί-δο-σαν	ἐ-δεικ-νύ-σαν	
	Optative.	S. 1.	ἵσταί-ην	τι-θεί-ην	δι-δοί-ην	δεικ-νύ-οιμι	
		2.	ἵσταί-ης	τι-θεί-ης	δι-δοί-ης	δεικ-νύ-οις	
		3.	ἵσταί-η	τι-θεί-η	δι-δοί-η	etc.	
		D. 1.					
		2.	ἵσταί-τον ⁴	τι-θεί-τον ⁴	δι-δοί-τον ⁴		
		3.	ἵσταί-την	τι-θεί-την	δι-δοί-την		
		P. 1.	ἵσταί-μεν	τι-θεί-μεν	δι-δοί-μεν		
		2.	ἵσταί-τε	τι-θεί-τε	δι-δοί-τε		
		3.	ἵσταί-εν	τι-θεί-εν	δι-δοί-εν		

¹ And δεικνύω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἐδείκνυν, -τες, -τε(ν), and the Part. usually δεικνύων, -ούσα, -ον (§ 172, Rem. 8). ² § 172, Rem.

Verbs in -μι.

MIDDLE.

ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-στέ-μαι ἵ-στέ-σαι ἵ-στέ-ται ἵ-στέ-μενον ἵ-στα-σθον ἵ-στα-σθον ἵ-στέ-μεθα ἵ-στα-σθε ἵ-στα-νται	τί-θε-μαι τί-θε-σαι τί-θε-ται τι-θέ-μενον τί-θε-σθον τί-θε-σθον τι-θέ-μεθα τί-θε-σθε τί-θε-νται	δί-δο-μαι δί-δο-σαι δί-δο-ται δι-δό-μενον δί-δο-σθον δί-δο-σθον δι-δό-μεθα δί-δο-σθε δί-δο-νται	δείκ-νύ-μαι δείκ-νύ-σαι δείκ-νύ-ται δεικ-νύ-μενον δείκ-νυ-σθον δείκ-νυ-σθον δεικ-νύ-μεθα δείκ-νυ-σθε δείκ-νυ-νται
ἰ-στέ-μαι ⁵ ἰ-στέ-ῃ ἰ-στέ-ται ἰ-στέ-μενον ἰ-στέ-σθον ἰ-στέ-σθον ἰ-στέ-μεθα ἰ-στέ-σθε ἰ-στέ-νται	τι-θῶ-μαι τι-θῆ-ῃ τι-θῆ-ται τι-θῶ-μενον τι-θῆ-σθον τι-θῆ-σθον τι-θῶ-μεθα τι-θῆ-σθε τι-θῶ-νται	δι-δῶ-μαι δι-δῶ-ῃ δι-δῶ-ται δι-δῶ-μενον δι-δῶ-σθον δι-δῶ-σθον δι-δῶ-μεθα δι-δῶ-σθε δι-δῶ-νται	δεικ-νύ-ωμαι δεικ-νύ-ῃ etc.
ἵ-στέ-σο and ἵ-στω ἰ-στέ-σθω ἵ-στα-σθον ἰ-στέ-σθων ἵ-στα-σθε ἰ-στέ-σθωσαν and ἰ-στέ-σθων	τί-θε-σο and τί-θου τι-θέ-σθω τί-θε-σθον τι-θέ-σθων τί-θε-σθε τι-θέ-σθωσαν and τι-θέ-σθων	δί-δο-σο and δι-δου δι-δό-σθω δί-δο-σθον δι-δό-σθων δί-δο-σθε δι-δό-σθωσαν and δι-δό-σθων	δείκ-νύ-σο δεικ-νύ-σθω δείκ-νυ-σθον δεικ-νύ-σθων δείκ-νυ-σθε δεικ-νύ-σθωσαν and δεικ-νύ-σθων
ἵ-στα-σθαι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
ἰ-στέ-μενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δεικ-νύ-μενος, η, ον
ἰ-στέ-μην ἵ-στέ-σο and ἵ-στω ἵ-στέ-το ἰ-στέ-μενον ἵ-στα-σθον ἰ-στέ-σθην ἰ-στέ-μεθα ἵ-στα-σθε ἵ-στα-ντο	ἐ-τι-θέ-μην ἐ-τί-θε-σο ἐ-τί-θε-το ἐ-τι-θέ-μενον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην ἐ-δί-δο-σο ἐ-δί-δο-το ἐ-δι-δό-μενον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἐ-δεικ-νύ-μην ἐ-δείκ-νύ-σο ἐ-δείκ-νύ-το ἐ-δεικ-νύ-μενον ἐ-δείκ-νυ-σθον ἐ-δεικ-νύ-σθην ἐ-δεικ-νύ-μεθα ἐ-δείκ-νυ-σθε ἐ-δείκ-νυ-ντο
ἰ-σταί-μην ⁶ ἰ-σταί-ο ἰ-σταί-το ἰ-σταί-μενον ἰ-σταί-σθον ἰ-σταί-σθην ἰ-σταί-μεθα ἰ-σταί-σθε ἰ-σταί-ντο	τι-θοί-μην ⁷ τι-θοί-ο τι-θοί-το τι-θοί-μενον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην ⁷ δι-δοί-ο δι-δοί-το δι-δοί-μενον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δεικ-νύ-οιμην δεικ-νύ-οιο, etc.

5. ⁵ § 172, Rem. 8. ⁶ § 172, Rem. 3. ⁷ On the irreg. accent of ἐπιστάμαι, etc., see § 176, 1. ⁸ On the accent in ἐπιστάω, etc. see § 176, 1. ⁹ § 176, 2

ACTIVE.

Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Aorist	Indicative.	S. 1.	ἔ-στη-ν, I stood,	(ἔ-θη-ν) } A. I.	(ἔ-δω-ν) } A. I.		
		2.	ἔ-στη-ς	(ἔ-θη-ς) } used	(ἔ-δω-ς) } used		
		3.	ἔ-στη	(ἔ-θη) } for it	(ἔ-δω) } for it		
		D. 1.					
		2.	ἔ-στη-τον	ἔ-θε-τον	ἔ-δο-τον	wanting.	
		3.	ἔ-στη-την	ἔ-θε-την	ἔ-δο-την		
		P. 1.	ἔ-στη-μεν	ἔ-θε-μεν	ἔ-δο-μεν		
		2.	ἔ-στη-τε	ἔ-θε-τε	ἔ-δο-τε		
		3.	ἔ-στη-σαν	ἔ-θε-σαν	ἔ-δο-σαν		
	Subjunctive.	S. 1.	στῶ ¹	δῶ ¹	δῶ ¹		
		2.	στῆς	δῆς	δῶς		
		3.	στῇ	δῇ	δῶ		
		D. 1.					
		2.	στῇ-τον	δῇ-τον	δῶ-τον		
		3.	στῇ-την	δῇ-την	δῶ-την		
		P. 1.	στῶ-μεν	δῶ-μεν	δῶ-μεν		
		2.	στῇ-τε	δῇ-τε	δῶ-τε		
		3.	στῶ-σι(ν)	δῶ-σι(ν)	δῶ-σι(ν)		
	Optative.	S. 1.	σταί-ην	δεί-ην	δοί-ην		
		2.	σταί-ης	δεί-ης	δοί-ης		
		3.	σταί-η	δεί-η	δοί-η		
		D. 1.					
		2.	σταί-ητον ²	δεί-ητον ²	δοί-ητον ²		
		3.	σταί-ήτην	δεί-ήτην	δοί-ήτην		
		P. 1.	σταί-ημεν	δεί-ημεν	δοί-ημεν		
		2.	σταί-ητε	δεί-ητε	δοί-ητε		
		3.	σταί-εν	δεί-εν	δοί-εν		
	Imperative.	S. 2.	στή-δι ³	δές (δέδι) ⁴	δός (δόδι) ⁴		
		3.	στή-τω	δέ-τω	δό-τω		
		D. 2.	στή-τον	δέ-τον	δό-τον		
		3.	στή-των	δέ-των	δό-των		
		P. 2.	στή-τε	δέ-τε	δό-τε		
		3.	στή-τωσαν and στήντων	δέ-τωσαν and δέντων	δό-τωσαν and δόντων		
		Inf.	στή-ναι	δεί-ναι	δοῦ-ναι		
		Part.	στάς, ὄσα, ὄν Gen. στήντος	δείς, εἶσα, ἐν Gen. δέντος	δούς, οὔσα, ὄν Gen. δόντος		
Future.							
Aorist I.			στή-σω	δή-σω	δέ-σω-κα	δείξω	
			ἔ-στησα, I [placed,	ἔ-θη-κα	ἔ-δω-κα	ἔ-δειξα	
			Instead of these forms, the 2d Aor. is used in the Dual, Pl. Ind. and in the other Modes and Participles, § 178, 2.				
Perfect.			ἔ-στη-κα, ⁵ sto,	τέ-δε-ι-κα	δέ-δω-κα	δέ-δειχα	
Pluperfect.			ἔ-στή-κειν and εἰ-στή-κειν	ἔ-τε-δε-ι-κειν	ἔ-δε-δω-κειν	ἔ-δε-δειχεν	
Fut. Perf.			ἔ-στήξω old Att.	wanting.	wanting.	wanting.	

PAS

Aor. I. | ἔ-στά-θην | ἔ-τέ-θην⁶ | ἔ-δέ-θην | ἔ-δείχ-θην

¹ The compounds, e. g. ἀποστῶ, ἐκδῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκδῶτον, διαδῶμεν. ² See § 172, Rem. 3. ³ In composition, παρόσθηδι, παρόστα⁴ ἀπόσθηδι, ἀπόστα⁴, § 172, Rem. 5. ⁴ In composition, περιδес, ἐνδес; ἀρόδος, ἐκδος; περιδере, ἐκдore, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτέθην and τεθήσομαι instead of ἐτέθην and τεθήσομαι.

MIDDLE.

ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
(ἐ-στᾶ-μην does not occur, but ἐ-πτά-μην ἐ-πριά-μην)	ἐ-δί-μην ἐ-διού (from ἐδεο) ἐ-δε-το ἐ-δί-μεδιον ἐ-δε-σδιον ἐ-δί-σδιην ἐ-δί-μεδιᾱ ἐ-δε-σδιε ἐ-δε-ντο	ἐ-δό-μην ἐ-δοῦ (from ἐδοσο) ἐ-δο-το ἐ-δό-μεδιον ἐ-δο-σδιον ἐ-δό-σδιην ἐ-δό-μεδιᾱ ἐ-δο-σδιε ἐ-δο-ντο	wanting.
(στᾶ-μαι does not occur, but πλά-μαι, ῥ-, ῥται, etc.)	διῶ-μαι ⁷ διῆ διῆ-ται διῶ-μεδιον διῆ-σδιον διῆ-σδιην διῶ-μεδιᾱ διῆ-σδιε διῶ-νται	δῶ-μαι ⁷ δῶ δῶ-ται δῶ-μεδιον δῶ-σδιον δῶ-σδιην δῶ-μεδιᾱ δῶ-σδιε δῶ-νται	
(σταί-μην does not occur, but πλαι-μην, -αιε -αιτο, etc.)	δοί-μην ⁸ δοί-ο δοί-το δοί-μεδιον δοί-σδιον δοί-σδιην δοί-μεδιᾱ δοί-σδιε δοί-ντο	δοί-μην ⁸ δοί-ο δοί-το δοί-μεδιον δοί-σδιον δοί-σδιην δοί-μεδιᾱ δοί-σδιε δοί-ντο	
(σταῖ-σο, or στᾶ does not occur, but πλά-σο, or ποίω)	δοῦ (from διέσο) ⁹ δί-σδιω δί-σδιον δί-σδιων δί-σδιε δί-σδιωσαν and δί-σδιων	δόῦ (from δόσο) ⁹ δό-σδιω δό-σδιον δό-σδιων δό-σδιε δό-σδιωσαν and δό-σδιων	
(σταῖ-σδαι) πλάσ.	δί-σδιαι	δό-σδιαι	
(σταῖ-μενος) πλά-μενος	δί-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	δί-σομαι	δό-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-δί-η-κᾶ-μην) Instead of these forms, the second Aor. Mid. is used by the Attic writers, ‡ 173, 2.	(ἐ-δό-η-κᾶ-μην)	ἐ-δείξάμην
ἐ-στά-μαι, ‡ 173, R. 2.	τέ-θει-μαι	δέ-δο-υαι	δέ-δειγ-υαι
ἐ-στά-μην, ‡ 173, Rem. 2.	τέ-θε-ει-μην	δέ-δε-μην	δέ-δε-ειγ-μην
ἐ-στήξομαι, ¹⁰	wanting.	wanting.	wanting.

SIVE.

| Fut. I. | σταθήσομαι | τεθήσομαι⁶ | δοθήσομαι | δειχθήσομαι
 ‡ 21, 2. ⁷ Also in composition, ἐνδιῶμαι, -ῆ, -ῆται, etc., ἀποδιῶμαι, -ῆ, -ῆται, etc., ἐκδιῶμαι, -ῆ, -ῆται, etc., ἀποδιῶμαι, -ῆ, -ῆται, etc. ⁸ See ‡ 176, 2. ⁹ In composition, κατὰδιον, ἀπὸδιον; περιδιον, ἀπὸδιον; κατὰδεσδιε, περιδεσδιε; ἐνδεσδιε, ἀπὸδεσδιε; but ἐνδιον, εἰςδιον; προδιον, ἐνδιον, ‡ 118, Rem. 1. ¹⁰ ‡ 154, 6, and ‡ 173, Rem. 2.

§ 176. *Remarks on the Paradigms.*

1. The verbs δύναμαι, *to be able*; ἐπίσταμαι, *to know*, and χρέμαμαι, *to hang*, have a different accentuation from ἵσταμαι, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπίστωμαι, ῥ-, ῥται, ῥσδον, ῥσδε, -ωνται; Opt. δυνάμην, ἐπιστάμην, -αιω, -αιτο, -αισδον, -αισδε, -αιτο; so also δυνάμην, -αιω, -αιτο (§ 177, 4), and ἐπιδάμην (§ 179, 6).

2. The forms of the Opt. Mid. Impf. and second Aor. in -αι, viz. τιδοίμην, δοίμην, were preferred to those in -ει, viz. τιδείμην, -είω, -είτο, etc., δείμην, -είω, -είτο, etc. In compounds, the accent remains as in simples; thus, ἐνδοίμην (ἐνδείμην), ἐνδοῖω (ἐνδείω), etc.; so also in compounds of δοίμην, e. g. διαδοίμην, διαδοῖω, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔστα-τον, ἔστα-μεν, ἔστα-τε, ἔστα-σι(ν), see § 193.

4. Verbs in -ύμι, as has been seen, form the Subj. and Opt. like verbs in -έω. Still, there are some examples where these modes follow the analogy of verbs in -μι: ὅπως μὴ διασκεδάννυται (instead of -ήνται), Pl. Phaedon. 77, b. ψέχασθαι καὶ πεγνῦτο (from -ύτο, instead of -όιτο), Ibid. 118, a.

5. In the later writers, e. g. Polybius, a Perf. and Plup. are found with the Trans. meaning, *I have placed*, namely, ἔστακα, ἔστακειν.

SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings immediately to the Stem-vowel.

§ 177. (a) *Verbs in -α (ἵ-στη-μι; ΣΤΑ-):*

1. κί-χρη-μι, *to lend, to bestow* (XPA-), Inf. κίχρᾶναι, Fut. χρήσω, Aor. ἔχρησα. Mid. *to borrow*, Fut. χρήσομαι. (Aor. ἐχρησάμην in this sense is avoided by the Attic writers.) To the same stem belong:—

2. χρή, *it is necessary, oportet* (stem XPA- and XPE-), Subj. χρή, Inf. χρήναι, Part. (τῷ) χρεών (usually only Nom. and Acc.); Impf. ἐχρήν, or χρήν (with irregular accent), Opt. χρεῖη (from XPE-); Fut. χρήσται in Soph. (but not χρήσει).

Inf. χρήν, ἀποχρήν, in Eurip., by contraction from χρεῖν.

3. ἀπέχρη, *it suffices, sufficit*; the following also are formed regularly from XPAΩ: ἀποχρώσι(ν), Inf. ἀποχρήν; Part. ἀποχρῶς, -ῶσα, -ῶν; Impf. ἀπέχρη; Fut. ἀποχρήσει; Aor. ἀπέχρησε(ν), etc. Mid. ἀποχρῶμαι, *to abuse, abutor, or consume*, Inf. ἀποχρησθαι, is inflected like χράομαι, § 129, Rem. 2.

4. δύνήμι (with Attic reduplication instead of δόνήμι), *to benefit*, ('ONA-) Inf. δυνᾶναι; Impf. Act. wanting, ὠφέλουν being used for it; Fut. δνήσω; Aor. ὤνησα, Inf. ὀνήσαι (for it ὀνήναι, like στήναι, in Pl. Rp. 600, d.). Mid. δύνιμαι, *to get benefit, be benefitted*, Fut. δνήσομαι; Aor. ὠνήμην (ὠνάμην later, but also in Eur. ὠνασθε), -ησο, -ητο, etc., Imp. δνησο, Part. δνήμενος (Hom.), Opt. δνάιμην, -αιω, -αιτο (§ 176, 1), Inf. ὀνασθαι; Aor. Pass. ὠνήθην rarer

instead of *ὠνήμην*. The remaining forms are supplied by *ὠφελῶν*.

5. *πί-μ-πλη-μι*, *to fill*, (ΠΑΑ-) Inf. *πιμπλάναι*; Impf. *ἐπιμπλην*; Fut. *πλήσω*; Perf. *πέπληκα*; Aor. *ἔπλησα*; Mid. *to fill for one's self*, *πίμπλαμαι*, Inf. *πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Aor. *ἐπλησάμην*; Fut. *πλήσομαι*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθην* (§ 131); Fut. Pass. *πλησθήσομαι* (§ 131); second Aor. *ἐπλήμην*, Poet. Verb. Adj. *πληστέος*.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when *μ* precedes the reduplication, e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*. Contrary to this rule, however, forms with and without *μ* are both used by the poets, according to the necessities of the verse.

6. *πίμπρημι*, *to burn*, Trans., in all respects like *πίμπλημι*: *πρήσω*, *ἔπρησα*, *πέπρηκα*, *πέπρησμαι*, *ἐπρήσθην*, *πρησθήσομαι*, *πεπρήσσομαι*.

7. ΤΑΗ-ΜΙ, *to endure*, Pres. and Impf. wanting (instead of them *ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτην*, (τλδ,) *τλαίην*, *τλήθι*, *τλάς* (*τλάσα*); Fut. *τλήσομαι*; Perf. *τέτληκα*. Verbal Adj. *τλητός*. (In Attic prose this verb is rare.)

8. *φη-μί*, *to say* (stem ΦΑ-), has the following formation:—

§ 178.

Present.		ACTIVE.		Imperfect.	
Indicative	S. 1.	φημί ¹	Indicative	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, usually ἔφησθα
	3.	φησί(ν)		3.	ἔφη [(§ 116, 2).]
	D. 2.	φάτον		D. 2.	ἔφάτον
	3.	φάτον		3.	ἔφάτην
	P. 1.	φάμεν		P. 1.	ἔφάμεν
	2.	φάτε		2.	ἔφάτε
	3.	φάσιν(ν)		3.	ἔφασαν
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φάιην, φάιης, φάιη, φάιητον and φάιτον, φάιητην and φάιτην, φάιημεν and φάιμεν, φάιητε and φάιτε, φάιεν	
Imp.	φάδι, or φάδι (σύμφάδι), φάτω, φάτον, φάτων, φάτε, φάτωσαν and φάτων		Fut. Aor.	φήσω ἔφησα.	
Inf.	φάειναι				
Part.	(φάς, φάσα, φάν G. φάντος, φάσης)				
MIDDLE.					
Perf. Imp. π-λάσθω (Pl. Tim. 72, d.), <i>let it be said</i> . Impf. Ind. ἔφρωτο, Lys. Fragn. 3. [X. Cy. 6. 1, 21, is a false reading]; Inf. φάσθαι, Aesch. Pers. 687, in chorus. Part. φάμενος (rare), <i>affirming</i> .					
Verbal adjective, φάτός, φάτέος.					

¹ In composition: *ἀντίφημι*, *σύμφημι*, *ἀντίφησι(ν)*, *σύμφησι(ν)*, etc., but *ἀντιφῆς* (accent on ultimate), *συμφῆς*, and Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

REMARK 1. In the second person *φῆς*, both the accentuation and the Iota subscript are contrary to all analogy. On the inclination of this verb in the Pres. Ind. (except *φῆς*), see § 33, a.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (aio) *to assert, to assure*, etc. The Fut. *φήσω*, and Aor. *έφησα*, have only the last signification. The Part. *φάς* is not used in Attic prose; still, *ψ* Pl. Alc. 2. 139, c. *φάπτες*.

REM. 3. With *φημί* the verb *ήμι*, *inquam*, may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect *ήν, ή* is used in the phrases *ήν δ' έγω, said I, ή δ' ός, said he*, to describe a conversation.

§ 179. *The following Deponents also belong here.*

1. *άγμαι, to wonder*, Impf. *ήγάμην*; Aor. *ήγάσθην* (*ήγασάμην*, Epic and Dem. 18, 204); Fut. *άγασομαι*. Verbal Adj. *άγαστός*.

2. *δύναμαι, to be able*, second Pers. *δύνασαι* [*δύνη* from the Ion. *δύνει*, tragic and later, § 172, 2, (a)], Subj. *δύνωμαι* (§ 176, 1), Imp. *δύνασο*, Inf. *δύνασθαι*, Part. *δυνάμενος*; Impf. *έδυνάμην* and *ήδυνάμην*, second Pers. *έδύνω* (not *έδύνασο*, § 172, 2), Opt. *δυναίμην, δύναιο* (§ 176, 1); Fut. *δυνήσομαι*; Aor. *έδυνήθην, ήδυνήθην* and *έδυνάσθην* (not *ήδυνάσθην*), the last Ion. and in Xen. (Aug., § 120, Rem. 1); Perf. *δεδύνημαι*. Verbal Adj. *δυνάτός, able and possible*.

3. *έπίσταμαι* (like *ισταμαι*), *to know*, (properly, *to stand upon something*, to be distinguished from *εφίσταμαι*), second Pers. *έπίστασαι* (*έπίστα* seldom and only Poet.), Subj. *έπίστωμαι* (§ 176, 1), Imp. *έπίστω* [seldom and only in the poets and later writers, *έπίστασο*, § 172, 2 (b)]; Impf. *ήπιστάμην, ήπίστω* [seldom and only in the poets and later writers, *ήπίστασο*, § 172, 2 (b)], Opt. *έπισταίμην, έπίσταιο* (§ 176, 1); Fut. *έπιστήσομαι*; Aor. *ήπιστήθην*. (Aug., § 126, 3.) Verbal Adj. *έπιστητός*.

4. *έρμαι, to love* (in the Pres. and Impf. only poetic, in prose *έρώ* is used instead of it); Aor. *ήράσθην, I loved*; Fut. *έρασθήσομαι, I shall love*. [Pass. *έρωμαι* (from *έρώ*), *I shall be loved*.] Verbal Adj. *εραστός*.

5. *κρέμαμαι, to hang, be suspended, pendeo*, Subj. *κρέμωμαι* (§ 176, 1), Part. *κρεμάμενος*; Impf. *έκρεμάμην*, Opt. *κρεμαίμην, -αιο, -αιτο* (§ 176, 1), (Arist. Vesp. 298, *κρέμοιθε*, comp. *μάρναμαι*, § 230, and *μεμνούμην*, § 154, 8); Aor. *έκρεμάσθην*; Fut. Pass

κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, *pendebo I shall hang*.

6. πρίσθαι, *to buy*, ἐπρίάμην, second Pers. ἐπρίω (an Aor. Mid., and found only in this tense, which the Attic writers employ instead of the Aor. of ὠνόμααι, viz. ὠνησάμην, which is not used by them, ‡ 122, 4), Subj. πρίωμαι (‡ 176, 1); Opt. πριαίμην, -αιω, -αιτο (‡ 176, 1); Imp. πρίω; Part. πριάμενος.

‡ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*

ἵ-η-μι (stem ἑ-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἵης, ἵησι(ν); ἵετον; ἵεμεν, ἵετε, ἰᾶσι(ν) [ἰεῖσι(ν)]; Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰᾶσι(ν); ἀφίῶ, ἀφίῆς, ἀφίῆ, etc. Imp. ἵε, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰείσα, ἰέν.
Impf.	Ind. ἰουν (from ἱεῶ), ἀφίουν (rarer ἡφίουν, rare ἱεῖν, προῖεν, ἡφίεω), ἱεῖς, ἱεῖ, ἀφίεῖ (rarer ἡφίεῖ); ἵετον, ἰέτην; ἵεμεν, ἵετε, ἱέσαν, ἀφίεσαν (rarer ἡφίεσαν). Opt. ἰέην (second Pers. Pl. ἀφίετε, Plat.; third Pers. Pl. ἀφίειν, X. H. 6. 4, 3).
Perf. Aor. II.	εἶκα. — Plup. εἶκαιν. — Fut. ἵσω. — Aor. I. ἤκα (‡ 173, 2). Ind. Sing. is supplied by Aor. I. (‡ 173, 2); Dual εἶτον, ἀφείτον, εἶτην; Plur. εἶμεν, καθεῖμεν, εἶτε, ἀνεῖτε, ἕσαν, commonly εἶσαν, ἀφείσαν. Subj. εἶ, ἥς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, ἀφείτον, εἶτην; εἶμεν, ἀφείμεν, εἶτε, ἀφείτε, εἶεν, ἀφείεν. Imp. εἶς, ἀφες, ἔτω; ἔτον, ἀφeton, ἔταν; ἔτε, ἀφετε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφείναι. — P. εἶς, εἶσα, ἀφείσα, εἶν, ἀφέν, Gen. ἔντος, εἶστος, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see ‡ 126, 3.

REM. 2. The form of the Impf. ἵην is very doubtful, and the forms ἵης, ἵη are very rare. The form ἱεῖν has the ending of the Plup, like the Impf. of εἶμι, *to go*; it is Att. and Ion., a secondary form of ἵων.

MIDDLE.			
Pres.	Ind. ἵεμαι, ἵεσαι, ἵεται, etc. — Subj. ἰῶμαι, ἀφῶμαι, ἰῆ, ἀφῆ, etc. Imp. ἵεσο, or ἰου. — Inf. ἱεσθαι. — Part. ἱέμενος, -η, -ον.		
Impf.	ἰέμην, ἵεσο, etc. — Opt. ἱέμην, Att. ἰόμην, ἰοῖο, ἀφιοῖο, etc.		
Aor. II.	Ind. εἵμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc.	Subj. ὤμαι, ἀφῶμαι, ῆ, ἀφῆ, ῆται, ἀφῆται	
		Opt. προσίμην, -οῖο, -οῖτο, -οἶμεθα, -οῖσθε, -οῖντο (προεῖτο, προεῖσθε, προεῖντο are rarer forms)	
		Imp. οὖ (ἀφού, προού), second Pers. Pl. ἔσθε (ἀφείσθε, πρόσεισθε), ἔσθω, etc.).	
		Inf. ἔσθαι. — Part. ἕμερος, -η, -ον.	
Perf. εἵμαι, μεδείμαι; Inf. εἰσθαι, μεδείσθαι. — Plup. εἵμην, εἶσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἡκμην (rare, § 173, 2).			
PASSIVE.			
A. I. εἶδην, P. ἐδῆναι, etc. — Fut. ἐδῆσομαι. — Verb. Adj. ἐτός, ἐτέος (ἀφετός).			

REM. 3. Besides the two verbs τιδῆμι and ἵημι, only the following dialectic verbs belong here, viz., ἈΗ-ΜΙ, ΔΙ-ΔΗ-ΜΙ (ΔΕ), (though διδεῖσι(ν) from the last is found in X.); θί(ζ)μαι and ΔΙΗ-ΜΙ.

§ 181. (c) *Verbs in -ι, only εἶμι ('I), to go.*

PRELIMINARY REMARK. The verbs εἶμι, to go, and εἶμι, to be, are presented together (though the last, on account of its stem 'ΕΞ, does not belong here), in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.							
Ind. S.	1.	εἶμι, to be	Subj. δ ῆς ῆ ῆτον ῆτον ῆμεν ῆτε ῶσι(ν)	Ind. I.	1.	εἶμι, to go	Subj. ἴω ῆς ῆ ῆτον ῆτον ῆμεν ῆτε ῶσι(ν)
	2.	εἶ			2.	εἶ	
	3.	εἶσι(ν)			3.	εἶσι(ν)	
	D. 2.	εἶσθον			D. 2.	ἴτον	
	3.	εἶσθον			3.	ἴτον	
	P. 1.	εἶμεν			P. 1.	ἴμεν	
Imp. S.	2.	εἶτε	Impf. εἶναι	D. 2.	2.	ἴτε	Part. ἰών, ἰού- σα, ἰόν
	3.	εἶσι(ν)			3.	ἴσι(ν)	
D. 2.	3.	εἶσθον	Part. ὄν, οὔσα, ὄν	P. 2.	3.	ἴσθον	Gen. ἰόντος, ἰούσης
	3.	εἶσθον			3.	ἴσθον	
	P. 2.	εἶτε			3.	ἴσθον	
	3.	εἶσθον			3.	ἴσθον	
P. 2.	3.	εἶσθον	G. ὄντος, οὔσης (παρόν, παρού- σα, παρόν, G. παρόντος)	Aesch. E. 32.)	3.	ἴσθον	(παρίων, παρι- ούσα, παρίον, G. παρίοντος).
	3.	εἶσθον				ἴσθον	

IMPERFECT.

Ind.		Opt.	Ind.		Opt.
S. 1.	ἦν, <i>I was</i>	εἶην	S. 1.	ῥῆν or ῥᾶ, <i>I went</i>	ῥοιμ or ῥοίην
2.	ἦσθα (§ 116, 2)	εἶης	2.	ῥῆις and ῥῆσθα	ῥοις
3.	ἦν (from ἦε-ν)	εἶη	3.	ῥῆι	ῥοι
D. 2.	ἦσαν (ἦσαν)	εἶησαν	D. 2.	ῥῆιταν, us'ly ῥῆσαν	ῥοιταν
3.	ἦσιν (ἦσιν)	εἶησιν	3.	ῥῆιτην, " ῥῆτην	ῥοιτην
P. 1.	ἦμεν	εἶημεν (seldom εἶμεν)	P. 1.	ῥῆμεν, " ῥῆμεν	ῥοιμεν
2.	ἦτε (ἦτε)	εἶητε (seld. poet. εἶτε)	2.	ῥῆετε, " ῥῆτε	ῥοιτε
3.	ἦσαν	εἶησαν and εἶεν	3.	ῥῆσαν (ῥῆσαν poet.)	ῥοιεν

Fut. ἔσομαι, *I shall be*, ἔσῃ, or ἔσει, ἔσται, etc. — Opt. ἔσσοιμην. — Inf. ἔσεσθαι. — Part. ἐσόμενος. — Verbal Adj. ἐστέον, συνεστέον.

MIDDLE FORM: Pres. ἵεμαι, ἵεσαι or ἵη, ἵεται, etc., Imp. ἵεσο, Inf. ἵεσθαι, Part. ἵόμενος; the Impf. ἵμην, ἵεσο, etc., signifying to *hasten*, ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἵημι. — Verbal Adj. ἱέος, ἱέον, rarer ἱητέον.

REMARK 1. On the inclination of the Ind. of *εἶμι*, to be (except the second Pers. εἶ), see § 33 (a). In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. παρῑμι, παρῑ, παρῑσσι(ν), etc. Imp. παρῑσθι, ἐξῑσθι; but παρῑν on account of the temporal augment, παρῑσσαι on account of the omission of ε (παρῑσσαι), παρῑναι like infinitives with the ending -ναι, παρῑ, ῑς, ῑ, etc., παρῑτε, παρῑεν, on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρῑόν, παρῑούσα, παρῑόν, Gen. παρῑόντος (so also παρῑόν, Gen. παρῑόντος).

REM. 2. The compounds of *εἶμι*, to go, follow the same rules as those of *εἶμι*, to be; hence several forms of these two verbs are the same in compounds, e. g. παρῑμι, παρῑ, and παρῑσι(ν) (the last being third Pers. Sing. of *εἶμι* and third Pers. Pl. of *εἶμι*); but Inf. παρῑναι, Part. παρῑόν.

REM. 3. The form εἶεν, *esto, be it so! good!* shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶεν instead of εἶσαν of the third Pers. Pl. Opt. Impf. — A secondary form, yet critically to be rejected, of the third Pers. Imp. ἦτω instead of ἔστω, is found once in Pl. Rp. 361, c., with the varying reading ἔστω. — The form of the first Pers. Impf. is often ῥῆ, among the Attic poets, and sometimes also in Plate; the form ῥῆην is rare (Lys. 7, 34, X. Cy. 6. 1, 9). — The form of the second Pers. Impf. ῥῆς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. — The Dual forms with σ are preferred to those without σ; on the contrary, ῥῆτε is preferred to ῥῆτε (Aristoph.).

REM. 4. The form of the third Pers. Sing. Impf. ῥῆν instead of ῥῆι, from *εἶμι*, sometimes occurs, even before consonants, Ar. Plut. 696. προσῥῆν (in *Senarius*); Pl. Crit. p. 114, d. (in the best MSS.); ῥῆν, Pl. Crit. 117, e. (in the best MSS.); προσῥῆν, Pl. Tim. 43, 6; ἀνῥῆν, ib. 60, c; ἀνῥῆν, ib. 76, b.

REM. 5. The Ind. Pres. of *εἶμι*, to go, has regularly in the Attic prose-writers the meaning of the Fut. *I shall or will go or come*; hence the Pres. is supplied by ἔρχομαι (§ 167, 2); the Inf. and Part. have likewise a Pres. and Fut. meaning.

II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

§ 182. *Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.*

A. Verbs whose Stem ends with α, ε, or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-ννῦ-μι ¹	κορέ-ννῦ-μι ¹	στρά-ννῦ-μι ¹
	Impf.	ἔ-σκεδά-ννῦ-ν ¹	ἔ-κορέ-ννῦ-ν ¹	ἔ-στρά-ννῦ-ν ¹
	Perf.	ἔ-σκεδά-κα	κε-κόρε-κα	ἔ-στρα-κα
	Plup.	ἔ-σκεδά-κειν	ἔ-κε-κορέ-κειν	ἔ-στρά-κειν
	Fut.	σκεδά-σω	κορέ-σω,	στρά-σω
	Aor.	Att. σκεδῶ, -ῆς, -ῆ ἔ-σκεδά-σα	Att. κορῶ, -εῖς, -εῖ ἔ-κόρε-σα	ἔ-στρω-σα
Mid.	Pres.	σκεδά-ννῦ-μαι	κορέ-ννῦ-μαι	στρά-ννῦ-μαι
	Impf.	ἔ-σκεδα-ννῦ-μην	ἔ-κορε-ννῦ-μην	ἔ-στρω-ννῦ-μην
	Perf.	ἔ-σκεδά-σ-μαι	κε-κόρε-σ-μαι	ἔ-στρω-μαι
	Plup.	ἔ-σκεδά-σ-μην	ἔ-κε-κορέ-σ-μην	ἔ-στρά-μην
	Fut.		κορέ-σ-ομαι	
	Aor. F. Pf.		ἔ-κορε-σ-άμην κε-κορέ-σ-ομαι	
Pass.	Aor.	ἔ-σκεδά-σ-θην	ἔ-κορέ-σ-θην	ἔ-στρά-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός σκεδα-σ-τέος	κορε-σ-τός κορε-σ-τέος	στρω-τός στρω-τέος.

¹ And σκεδα-ννῶ, ἔσκεδά-ννου — κορε-ννῶ, ἔκορέ-ννου — στρω-ννῶ, ἔ-στρά-ννου (ν always short).

B. Verbs whose Stem ends with a Consonant.

Pres.	δα-λύ-μι, ¹ perdo,	δα-λύ-μαι, perdo,	δυ-νῦ-μι ¹	δυ-νῦ-μαι
Impf.	ἔλ-λυ-ν ¹	ἔλ-λυ-μην	ἔμ-νῦ-ν ¹	ἔμ-νῦ-μην
Perf. I.	δα-λό-κα ('ΟΛΕΩ), perdidī,		δυ-όμο-κα ('ΟΜΟΩ) § 124, 2.	δυ-όμο-μαι
Perf. II.	δα-ωλ-α, perii,			
Plup. I.	δα-ωλέ-κειν, perdideram,		δυ-ομό-κειν	δυ-ομό-μην
Plup. II.	δα-ώλ-ειν, perieram,			
Fut.	δα-ώ, -εῖς, -εῖ	δα-οῦμαι, -εῖ	δυ-οῦμαι, -εῖ	δυ-οῦ-σάμην
Aor. I.	ἔλε-σα	A. II. ἔλ-όμην	δυ-οῦ-σα	δυ-οῦ-σάμην
			A. I. P. ὤμω-σ-θην (et ὤμωθην)	
			F. I. P. ὤμο-σ-θήσομαι.	

¹ And δαλύ-ω, ἔλλυ-ον — δυνῶ-ω, ἔμνυν-ον (always ῥ).

REMARK. "Ολλῶμι comes by assimilation from δα-λύμι (§ 18, Rem.). For an example of a stem-ending with a mute, see δείκνυμι above, under the paradigm (§ 175). The Part. Perf. Mid. or Pass. of δυνῶμι is δωμοσμένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. δώμοσται, δώμοστο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῦ.

§ 183. (a) Verbs whose Stem ends in α.

1. κερά-ννῦ-μ (poetic secondary form κερνάω, κέρνημι; Epic and poet. κερᾶω), to mix, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέκρᾶκα; Mid. to mix for one's self, Aor. ἐκερασάμην; Perf. Mid. or Pass. κέκρᾶμαι (κεκέρασμαι, Anacr. 29, 13; Inf. κεκεράσθαι, Luc. Dial. Meretr. 4, 4); Aor. Pass. ἐκράσθην, Att. also ἐκεράσθην (Metathesis, § 156, Rem.).

2. κρεμά-ννῦ-μ, to hang, Fut. κρεμάσω, Att. κρεμῶ; Aor. ἐκρέμασα; Mid. or Pass. κρεμάννυμαι, to hang one's self, or be hung (but κρέμαμαι, to hang, § 179, 5); (Perf. Mid. or Pass. κεκρέμαμαι in later writers;) Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, I was hung, or I hung.

3. πετά-ννῦ-μ, to spread out, to open, Fut. πετάσω, Att. πετώ; Aor. ἐπέτασα (Perf. Act. πεπέτακα, Diod.); Perf. Mid. or Pass. πέπετᾶμαι (§ 155, 2) (πεπέτασμαι, non-Attic and Luc.); Aor. Pass. ἐπετάσθην.

4. σκεδά-ννῦ-μ, to scatter, Fut. σκεδάσω, Att. σκεδῶ; Aor. ἐσκέδασα; Perf. Mid. or Pass. ἐσκέδασμαι; Aor. Pass. ἐσκεδάσθην.

§ 184. (b) Verbs whose Stem ends in ε.

PRELIMINARY REMARK. The verbs ἐννῦμι, σβέννῦμι, and also ζέννῦμι (§ 186), do not properly belong here, since their stem originally ended in σ, ἘΞ- (comp. vest-ire), ΣΒΕΞ- (comp. ἐσβεσ-ros), ΖΩΞ- (comp. ζωσ-τήρ, ζωσ-τρον, ζωσ-της, ζωσ-τός); but by the omission of the σ, they become analogous to verbs in ε and ο.

1. ἔ-ννῦ-μ, to clothe, in prose ἀμφιέννῦμι, Impf. ἀμφιέννυν without Aug.; Fut. ἀμφίεσω, Att. ἀμφῶ; Aor. ἡμφίεσα; Perf. Act. wanting; Perf. Mid. or Pass. ἡμφιέσμαι, ἡμφιέσαι, ἡμφιέσται, etc., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι. (Aug. §§ 126, 3. and 230.) The vowel of the Prep. is not elided in the Common language, hence also ἐπέεασθαι, X. Cy. 6. 4, 6.

2. ζέ-ννῦ-μ, to boil, Trans., Fut. ζέσω; Aor. ζέσα; Perf. Mid. or Pass. ζέσμαι; Aor. Pass. ἐζέσθην. — (ζέω, on the contrary, is usually intransitive).

3. κορέ-νῦ-μι, *to satiate*, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Aor. Mid. ἐκορασάμην; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. ἐκορέσθην.

4. σβέ-νῦ-μι, *to extinguish*, Fut. σβέσω; first Aor. ἐσβεσα, *I extinguished*; second Aor. ἔσβην, *I ceased to burn*; Perf. ἔσβηκα, *I have ceased to burn*. — Mid. σβέννυμαι, *to cease to burn*, intrans. Fut. σβήσομαι; Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην; Fut. Pass. σβεσθήσομαι. No other verb in -νυμι has a second Aor. Act. (§ 191, 2).

5. σπορέ-νῦ-μι, *to spread out* (shortened form σπόρνυμι, Poet. and X. Cy. 8. 8, 16), Fut. σπορέσω, Att. σπορῶ; Aor. ἐστόρεσα; Mid. *to spread out for one's self*. The other tenses are formed from στρώννυμι; ἑστρωσάμην; ἑστρωμαι, ἑστρώδην, στρωτός (non-Att. ἐστόρεσμαι, ἐστορέσθην, and ἐστορήδην). See § 182.

§ 185. (c) Verbs whose Stem ends in *ι*.

τί-νῦ-μι (TI-), *to pay, to expiate*, Mid. τί-νῦ-μαι, *to get pay, to punish, to avenge*, secondary Epic form of τίρω and τίρωμαι. — In Attic poetry. the Mid. is often found, and with one ν, τίνυμαι.

§ 186. (d) Verbs in *ο*, with the *ο* lengthened into *ω*.

1. ζώ-νῦ-μι, *to gird*, Fut. ζώσω; Perf. ἔζωκα, Paus.; Aor. ἔζωσα; Mid. *to gird one's self*, Aor. Mid. ἔζωσάμην; Perf. Mid. or Pass. ἔζωσμαι (§ 131).

2. ρώ-νῦ-μι, *to strengthen*, Fut. ρώσω; Aor. ἔρρωσα; Perf. Mid. or Pass. ἔρρωμαι, Imp. ἔρρωσο, *vale, farewell*, Inf. ἔρρῶσθαι; Aor. Pass. ἔρρῶσθην (§ 131); Fut. Pass. ρωσθήσομαι.

3. στρώ-νῦ-μι (§ 182), *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See σπορένῦ-μι (§ 184, 5).

4. χρώ-νῦ-μι, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωσμαι; Aor. Pass. ἐχρώσθην.

B. Verbs whose Stem ends in a Consonant and assumes -νῦ.

§ 187. (a) In a Mute.

1. ᾄγ-νῦ-μι, *to break*, Fut. ᾄξω; Aor. ἔαξα, Inf. ᾄξαι (Part. Lys. 100, 5. κατεάξαντες with the Aug.); second Perf. ἔαγα, *I am broken*; Mid. *to break for one's self*, Aor. ἐαξάμην; Aor. Pass. ἐάγην (Aug., § 122, 4).

2. δείκ-νῦ-μ, see § 175.

3. εἶργ-νῦ-μ (or εἶργω), *to shut in*, Fut. εἶρξω; Aor. εἶρξα, Inf. εἶρξαι, Part. εἶρξας (Pl. Polit. 285, b.), περιεῖρξαντες (Th. 5, 11), ξυνεῖρξαντος (Pl. Rp. 5. 461, b), Subj. καθεῖρξῃς (with the variation καθεῖρξῃς), Pl. Gorg. 461, d; Aor. Pass. εἶρχθην; Perf. εἶργμαι. (But εἶργω, εἶρξω, εἶρξα, εἶρχθην, *to shut out*, etc.)

4. ζεύ-νῦ-μ, *to join together*, Fut. ζεύξω; Aor. ζεύξα; Mid. *to join to or for one's self*, Fut. ζεύξομαι; Aor. ζεύξάμην; Perf. Mid. or Pass. ζέμγμαι; Aor. Pass. ζεύχθην, and more frequently ζεύγην.

5. μέγ-νῦ-μ, *to mix* (μίσγω, secondary form), Fut. μίξω; Aor. ἐμίξα, μῖξαι; Perf. μέμιχα (Polyb.); Perf. Mid. or Pass. μέμγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην, and ἐμίγην; Fut. Pass. μιχθήσομαι; Fut. Perf. μεμίξομαι.

6. οἶγ-νῦ-μ, usually as a compound: (The Attic use of the form οἶγνῦμι is not certain) ἀνοῖγνῦμι, διοῖγνῦμι (but instead, ἀνοίγω, διοίγω, are more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοῖξαι (in X. Hell. ἡνοργον, ἡνοῖξα, signifying *to put to sea, to weigh anchor*); first Perf. ἀνέωχα, *I have opened*; second Perf. ἀνέωγα, *I stand open*, instead of which Att. ἀνέωγμαι; Impf. Mid. ἀνεωρόμην; Aor. Pass. ἀνεώχθην, ἀνοιχθῆναι. (Aug. § 122, 6.) Verb. Adj. ἀνοικτός.

7. ὀμόργ-νῦ-μ, *to wipe off*, Fut. ὀμόρξω; Aor. ὤμορξα; Mid. *to wipe off from one's self*; Fut. ὀμόρξομαι; Aor. ὤμορξάμην; Aor. Pass. ὤμόρχθην.

8. πήγ-νῦ-μ, *to fix, fasten, freeze*, Fut. πήξω; Aor. ἐπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast, am frozen*; Mid. πήγνῦμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγην (more seldom ἐπήχθην); second Fut. Pass. παγήσομαι. Verbal Adj. πηκτός.

9. ῥήγ-νῦ-μ, *to rend*, Fut. ῥήξω; Aor. ῥήρξα; second Perf. ῥήρωγα, *I am rent* (§ 140, Rem. 3); Aor. Mid. ῥήρξάμην; Aor. Pass. ῥήρᾶγην (ῥήρῃχθην rare); second Fut. ῥάγισσομαι.

10. φράγ-νῦ-μ (commonly φράσσω, φράττω, § 143, 1), *to break* Impf. ἐφράγγνιν (Thuc. 7, 74. S. Ant. 241); Fut. φράξω; Aor. ἐφραξα; Perf. Mid. or Pass. πέφραγμαι; Aor. Pass. ἐφράχθην (ἐφράγγην first used among the later writers).

§ 188. (b) *Verbs whose Stem ends in a Liquid.*

1. *ἄρ-νῦ-μαι* (Epic and also in Plato), *to take, obtain*, secondary form of *ἀρ-μαι*, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. *ἤρνεμην*. The remaining forms come from *αἶρομαι*.

2. *κτεί-νῦ-μι*, commonly written *κτίννῦμι* in the MSS., *to put to death*, Att. prose secondary form of *κτείνω*, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The *ν* of the stem is omitted on account of the diphthong (§ 169, Rem. 1).

3. *ᾔλ-νῦ-μι* (instead of *ᾔλ-νῦ-μι*), *to destroy*. See § 182, B. In prose, only in compounds.

4. *ᾔμ-νῦ-μι*, *to swear*. See § 182, B.

5. *ὄρ-νῦ-μι* (poet.), *to rouse* (§ 230).

6. *στόρ-νῦ-μι*, *to spread out*. See *στορέννῦμι*, § 184, 5.

§ 189. *Inflection of the two forms of the Perf. κείμαι and ἤμαι.*

PRELIMINARY REMARK. The two forms of the Perf. *κείμαι* and *ἤμαι*, are so essentially different, in their formation, from the other verbs in *-μι*, that they require to be treated by themselves.

a. *Κείμαι, to lie.*

Κείμαι, properly, *I have laid myself down*, hence *I lie down*; then Pass. *I have been laid down, I am lying down* (e. g. *ἀνάκειμαι, I am laid up*, i. e. *consecrated, σύγκειται, it has been agreed upon*, *compositum est, constat*, but *συντέθειται ὑπό τινος, it has been agreed by some one*); this verb is a Perf. without reduplication, from the stem KEI- (contracted from KEE-).

Perf.	Ind. <i>κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται</i> ;
	Subj. <i>κέωμαι, κέη, κήται, etc.</i>
	Imp. <i>κείσο, κείσθω, etc.</i> ; — Inf. <i>κείσθαι</i> ; — Part. <i>κείμενος</i> .
Impf.	Ind. <i>έκειμην, έκεισο, έκειτο, third Pers. Pl. έκειντο</i> .
	Opt. <i>κεόμην, κείοιο, κείοιτο, etc.</i>
Fut.	<i>κείσομαι</i> .
Compounds <i>ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc.</i> ; — Inf. <i>κατακείσθαι</i> ; — Imp. <i>κατάκεισο, έγκεισο</i> .	

‡ 190. b. ἤμαι, *to sit*.

1. ἤμαι, properly, *I have seated myself, I have been seated, hence, I sit* (Ion. and poetic, also used of inanimate objects, instead of ἰδρῦμαι, *I have been fixed, established*); this verb is a Perf. of the poet. Aor. Act. εἶσα, *to set, to establish*. The stem is ἤδ- (comp. ἤσ-ται instead of ἤδ-ται, according to ‡ 17, 5, and the Lat. *sed-eo*).

REMARK 1. The active Aorist-forms of εἶσα are dialectic (§ 230) and poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, εἰσάμην; Part. εἰσάμενος (Th. 3, 58, εἰσάμενος); Imp. ἔσαι, ἔσσαι (ἐφίσσαι); Fut. poetic ἔσομαι, ἔσσομαι (ἐφέσσομαι). The defective forms of this verb are supplied by ἰδρῦω.

Perf.	Ind. ἤμαι, ἤσαι, ἤσται, ἤμεδα, ἤσδε, ἤνται; Imp. ἔσο, ἔσδε, etc.; — Inf. ἔσθαι; — Part. ἤμενος.
Plup.	ἤμην, ἤσο, ἤστο, ἤμεδα, ἤσδε, ἤντο.

2. In prose, the compound κάθημαι is commonly used instead of the simple. The inflection of the compound differs from the simple in never taking σ in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:—

Perf.	Ind. κάθημαι, κάθησαι, κάθησται, etc.; — Subj. καθέμηναι, καθῆναι, καθήσθαι, etc.; — Imp. κάθησο, etc.; — Inf. καθήσθαι; — Part. καθήμενος.
Plup.	ἐκάθημην and καθήμην, ἐκάθησο and καθήσο, ἐκάθητο and καθήστο, etc.; — Opt. καθοίμην, καθοίσο, καθοίτο, etc.

REM. 2. The Opt. forms: καθήμην, ᾗς, ᾗτο, etc. are doubtful. — The defective forms of ἤμαι are supplied by ἰζεσθαι, or ἰζεσθαι (prose καθέζεσθαι, καθέζεσθαι).

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μι, IN FORMING THE SECOND AOR. ACT. AND MID., THE PRES. AND PERF. ACT.

‡ 191. I. *Second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and (though rarely) a second Aor. Mid., according to the analogy of verbs in -μι, — this tense being without the mode-vowel, and appending the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials is like that of the second Aor. Act. of

verbs in -μ. The characteristic-vowel, with some exceptions, is lengthened, as in ἔστην, viz. ᾱ and ε into η, ο into ω, ι and ῑ into ῖ and ῡ. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp., and Inf. The third Pers. Pl. in -ησαν (Char. α) and -ῶσαν shortens the vowel, when the poets use the abridged form in -ν, instead of -σαν, e. g. ἔβαν, ἔδυν. The Subj., Opt., and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μ, e. g. βαίην (σταίην), σβείην (θείην), γνῶην (δοίην), γνούς (δούς). The Imp., like στήθι, in the second Pers. Sing., takes the ending -θι, and the stem vowel remains long through all the persons; in compounds of βαίω, βήθι is also shortened into βᾶ, e. g. κατάβᾶ, πρόβᾶ, εἰςβᾶ, ἔμβᾶ, ἐπίβᾶ instead of κατάβηθι, etc.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε XBE-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓNO-Ω, γινώσκω, to know.	d. Character. ὀ δᾶ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went,	ἔσβην, I ceased to	ἔγνων, I knew,	ἔδυν, I went in
2.	ἔ-βη-ς	ἔσβης [burn,	ἔγnows	ἔδus [or under,
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδῡ
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδῡτον
3.	ἔ-βή-την	ἔσβήτην	ἔγνώτην	ἔδύτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδῡμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδύτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδῡσαν (Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, ῆς, ῆ ¹	γνῶ, γνῶς, γνῶ ¹	δῶ, ῆς, ῆ ¹
D.	βῆτον	σβῆτον	γνῶτον	δῆτον
P.	βῶμεν, ῆτε, ῶσι(ν)	σβῶμεν, ῆτε, ῶσι(ν)	γνῶμεν, ῶτε, ῶσι(ν)	δῶμεν, ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνολίην ²	
2.	βαίης	σβείης	γνολίης	
3.	βαίη	σβείη	γνολίη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνολίητον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνολίητην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβείημεν et εἶμεν	γνολίημεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνολίητε et οἶτε	
3.	βαίεν (seldom βαίησαν)	σβείεν	γνολίεν (rarely γνολίησαν)	
Imp. S.	βῆθι, ἦτω ³	σβῆθι, ἦτω ³	γνῶθι, ὦτω ³	δῶθι, ὦτω ³
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνῶτον, ὦτων	δῶτον, ὦτων
P. 2.	βῆτε	σβῆτε	γνῶτε	δῶτε
3.	βήτωσαν and βῶτων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, ῶσα, ἄν G. βᾶντος	σβέλς, εἶσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γνόντος	δύς, ὄσα, ὄν G. δύντος.

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

² Aeschyl. Suppl. 230 (215) συγγνώμη; but in the Mid. form συγγνωῖτο.

³ Compounds, e. g. ἀνδβῆθι, ἀνδβήτη; ἀπόσβῆθι; διαγνῶθι; ἀνδδύθι.

REMARK. The Opt. form *δοῖην* (instead of *δοίην*) is not found in the Attic dialect, but in the Epic (§ 227).

§ 192. *Summary of Verbs with a second Aor. like Verbs in -μι.*

Besides the verbs mentioned above, some others have this form:—

1. *διδράσκω*, to run away (§ 161, 10), Aor. (ΔΡΑ-) *ἔδραν*, -ās, -ā, -āμεν, -άτε, -άσαν (*ἔδραν* Poet.), Subj. *δρῶ*, *δρῆς*, *δρῆ*, *δρᾶτον*, *δρῶμεν*, *δρᾶτε*, *δρῶσι(ν)*, Opt. *δράην*, Imp. *δρᾶθι*, -άτω, Inf. *δρᾶναι*, Part. *δράς*, -άσα, -άν, Gen. *δράντος*.

2. *πέτομαι*, to fly (§ 166, 29), Aor. (ΠΤΑ-) *ἔπτην*, Inf. *πτῆναι*, Part. *πτάς*; Aor. Mid. *ἐπτάμην*, *πτάσθαι*.

3. *πρίασθαι*, see § 179, 6.

4. *σκέλλω* or *σκελέω*, to dry, second Aor. (ΣΚΛΑ-) *ἔσκλην*, to wither, Intrans., Inf. *σκληῖναι*, Opt. *σκληῖην*.

5. *φθά-ναι*, to come before, to anticipate (§ 158, 7), Aor. *ἔφθην*, *φθῆναι*, *φθάς*, *φθᾶ*, *φθαίην*.

6. *καίω*, to burn, Trans. (§ 154, 2), Aor. (ΚΑΕ-) *έκάην*, *I burned*, Intrans.; but first Aor. *έκαυσα*, Trans.

7. *ῥέω*, to flow (§ 154, 2), Aor. (ΡΤΕ-) *ἔρῥθην*, *I flowed*.

8. *χαίρω*, to rejoice (§ 166, 32), Aor. (ΧΑΡΕ-) *έχάρην*.

9. *ἀλίσκομαι*, to be taken, Aor. (ΑΛΟ-) *ἔλκων* and *έλκων* (§ 16', 1), *άλκωναι*, *άλκῶ*, -ῆς, -ῆ, etc., *άλοίην*, *άλοῦς* (always *ά*, except in the Ind.).

10. *βίω*, to live, Aor. *έβίων*, Subj. *βιῶ*, -ῆς, -ῆ, etc., Opt. *βιφῆν* (not *βιοίην*, as *γνοίην*, to distinguish it from the Opt. Impf. *βιοίην*), Inf. *βιῶναι*, Part. *βιούς* [*οὔσα*, *οὖν*]; but the cases of *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus: *ἀνέβιων*, *I returned to life*, from *ἀναβιώσκειμαι* (§ 161, 3). The Pres. and Impf. of *βίω* are but little used by the Attic writers; for these tenses, they employ *ζῶ*; besides these tenses, only the Fut. *ζήσκειν* was in good use among Attic writers; the remaining tenses were borrowed from *βίω*; thus, Pres. *ζῶ*; Impf. *ἔζων* (§ 137, 3); Fut. *βιώσομαι*, more rarely *ζήσω*; Aor. *έβλω* (X. O. 4, 18, has also *έβλωσεν*); Perf. *βεβίωκα*; Perf. Mid. or Pass. *βεβλώται*, Part. *βεβιωμένος*.

11. *φύω* (*ὑ* or *ϑ*), to produce, second Aor. *έφύν*, Intrans., to be produced, be born, be naturally, *φύναι*, *φύς*, Subj. *φύω* (Opt. wanting in the Attic dialect); but the first Aor. *έφύσα*, Trans. *I produced*; Fut. *φύσω*, Trans. *I will produce*. The Perf. *πέφυκα*, *I am produced*, also has an intransitive sense, so also the Pres. Mid. *φύομαι*; Fut. *φύσομαι*.

REMARK. Here also belong the forms *σχίς* and *σχοίην* of the second Aor. *έσχον* from *έχω*, to have (§ 166, 14), and *πίδι* of the second Aor. *έπιον* from *πίνω*, to drink (§ 158, 5).

§ 193. II. *Perfect and Pluperfect.*

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. ΔΙ-Ω, to

fear, *δέ-δι-α*, then rejecting the mode-vowel, in the Dual and Pl. Ind. Perf. and Plup., and to some extent in the Inf., e. g. *δέ-δι-μεν* instead of *δε-δί-α-μεν*. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. *ἵ-στα-μεν*. The stem-vowel remains short, e. g. *δέδιμεν*, *τέτλαμεν*, *τετλᾶναι*; but in the third Pers. Pl. Perf., the mode-vowel *α* is not rejected, e. g. *δε-δί-ασι*; with verbs in -άω, however, *α* is contracted with the stem-vowel, e. g. *τε-τλά-ῳσι* = *τε-τλᾶ-σι*.

REMARK 1. Except the forms of ΔΙΩ and ἵστημι, all the Perfects of this kind belong almost exclusively to poetry, particularly to the Epic. The Sing. *δέδια* is not Attic.

REM. 2. The Imp. of these Perfects is also in use, and, since it not only wants the mode-vowel, but takes the ending -σι in the second Pers. Sing., it is wholly analogous to the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; *δεδιέναι* is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is *α*, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the termination, and the Opt. Plup. ends in -αῖν, e. g. *ἑστώ-ω*, *ἑστώ-ῃς*, etc., *τετλαῖν*. The Part. of verbs in -άω contracts the stem-vowel *α* with the ending -ός and -ές, e. g. *ἑσταώς* = *ἑστά-ός*, *ἑστα-ές* = *ἑστός* and *ἑστός*, and also have a peculiar feminine form in -ῶσα, e. g. *ἑστώσα*; all the Cases retain the *ω*, e. g. *ἑστώτες*, *ἑστώσης*, etc.

REM. 3. The form resolved by *ε* is retained in some participles, in the Ionic dialect, e. g. *ἑστέως*, *standing firm*; so from *τέδινηκα*, *τεδνέως* (never *τεδνός*) together with *τεδνηκός*, is retained in the Attic dialect also. In these forms, *ω* remains in all the Cases, e. g.

ἑστέως, *ἑστέωσα*, *ἑστέως*, Gen. *ἑστέωτος*, -ώσης.
τεδνέως, *τεδνέωσα*, *τεδνέως*, Gen. *τεδνέωτος*, -ώσης.

Βέβηκα and *τέτληκα* never have this form of the participle.

	Perfect.	Pluperfect.	Perfect.	Pluperfect.
Ind. S. 1.	<i>δέ-δι-α</i>	<i>ἔδεδτειν</i>	Ε-ΣΤΑ-Α	
2.	<i>δέ-δι-ας</i>	<i>ἔδεδτεῖς</i>		
3.	<i>δέ-δι-ε(ν)</i>	<i>ἔδεδτε</i>		
D. 2.	<i>δέ-δι-τον</i>	<i>ἔδεδτιον</i>	<i>ἑ-στά-τον</i>	<i>ἑστάτον</i>
3.	<i>δέ-δι-τον</i>	<i>ἔδεδτιην</i>	<i>ἑ-στά-τον</i>	<i>ἑστάτην</i>
P. 1.	<i>δέ-δι-μεν</i>	<i>ἔδεδιμεν</i>	<i>ἑ-στά-μεν</i>	<i>ἑστάμεν</i>
2.	<i>δέ-δι-τε</i>	<i>ἔδεδιτε</i>	<i>ἑ-στά-τε</i>	<i>ἑστάτε</i>
3.	<i>δε-δί-ασι(ν)</i>	<i>ἔδεδισαν (ἔδεδισαν)</i>	<i>ἑ-στά-σι(ν)</i>	<i>ἑστάσαν</i>
Imp.	<i>δέ-δι-σι, δεδῖτω, etc.</i>		<i>ἑ-στά-σι, etc.,</i>	3 Pers. Pl. <i>ἑστάτων</i>
Subj.	<i>δε-δί-ω, -ῃς, etc.</i>		<i>ἑ-στά-ων</i>	<i>ἑστάων</i> and <i>-άντων</i>
Inf.	<i>δε-δί-έναι</i>		<i>ἑ-στά-ναι</i>	
Part.	<i>δε-δί-ώς, -ῶσα, -ός, Gen. -ότος</i>		<i>ἑ-στός, -ῶσα, -ός (-ός?)</i>	Gen. <i>-ώτος, -ώσης</i>
Subj. Pf.	<i>ἑστώ, ῃς, ῃ, etc.</i>			
Opt. Plup.	<i>ἑσταῖν, Dual ἑσταῖντον and -αῖτον, Pl. ἑσταῖμεν and -αῖμεν, etc., third Pers. Pl. ἑσταῖεν.</i>			

REM. 4. The Opt. Plup. third Pers. Sing. *δεδιδίη*, Pl. Phaedr. 251, a. is restored according to traces in the MSS. The Plup. of *ίστημι*, in this form never takes the strengthened augment *ει*.—The Imp. Perf. *ἱστᾶδι*, etc., and the Opt. Plup. *ἱσταίην*, etc., are poetic only. But the Inf. *ἱστάναι* is in constant use; yet *ἱστηκέναι* is very seldom; also the Part. *ἱστάς*, *-ῶσα*, is far more frequent than *ἱστηκός*, *-υῖα*; the neuter *ἱστηκός*, on the contrary, is more frequent than *ἱστός*. Instead of the Ind. Sing. Perf., Plup., and Part. of *δέδια*, the forms of *δίδουκα* are more frequent; besides the Indic. Perf. and Plup., particularly in the Sing., the Inf. and Part. were used.

§ 194. Summary of Verbs with a Perfect like Verbs in -μι.

Besides the two verbs above, the following have this form of the Perfect:—

1. *γίνομαι*, to become, ΓΕΓΑΑ (stem ΓΑ): Perf. (Sing. *γέγονα*, -as, -ε), *γεγάσεν*, *γέγατε*, *γέγάσιν(ν)*, Inf. *γεγάμεν* (Epic), Part. *γεγώς*, *γεγῶσα*, *γεγώς*, Gen. *γεγῶτος*.

2. *βαίνω*, to go, Perf. *βέβηκα*, BEBAA: Pl. *βέβāμεν*, -āτε, -āσι(ν), third Pers. Pl. Subj. *έμβεβῶσι(ν)* (Pl. Phaedr. 225, e), Inf. *βεβάναι*, Part. *βεβός* (X. Hell. 7. 2, 3), *βεβυῖα* (*βεβῶσα*, Pl. Phaedr. 254, b), *βεβός*, Gen. *βεβῶτος*; Plup. *έββāμεν*, -āτε, -āσαν. These abridged forms are almost wholly poetic and dialectic (§ 230).

3. *δύησκω*, to die, *τέδνηκα*, ΤΕΘΝΑΑ: Pl. *τέδνāμεν*, *τέδνāτε*, *τέδνāσι(ν)*, Imp. *τέδνāδι*, Part. *τεδνηκός*, *τεδνηκυῖα*, *τεδνηκός*, or *τεδνεός*, *τεδνεῶσα* (Lys. and Dem.), *τεδνεός*, Inf. *τέδνāναι* (Aesch. *τεδνāναι* from *τεδναίναι*); Plup. *έτέδνāσαν*, Opt. *τεδναίην*.

4. *τάλλω*, to beat, Perf. *τέτληκα*, ΤΕΤΛΑΑ: Dual *τέτλāτον*, Pl. *τέτλāμεν*, *τέτλāτε*, *τετλāσι(ν)*, Imp. *τέτλāδι*, -āτω, etc., Subj. wanting, Inf. *τετλāναι*, but Part. *τετληκός*; Plup. *έτέτλāμεν*, *έτέτλāτε*, *έτέτλāσαν*, Dual *έτέτλāτον*, *έτετλāτην*, Opt. *τετλαίην*.

5. Here belong the two participles of,

βιβρώσκω (§ 161, 6), to eat, Perf. *βέβρωκα*, poetic *βεβρώς*, Gen. -ῶτος.

πίπτω (§ 163, 3), to fall, *πέπτωκα*, Att. Poet. *πεπτός* (comp. § 230).

REMARK. There are also found, in imitation of Homer, *κέκραγμεν* and the Imp. *κέκραχδι*, from the Perf. *κέκράγα* (from *κράζω*, to cry out); also the Imp. *πέπεισδι*, from *πέπειδα*, to trust (from *πειθω*, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects *οἶδα* and *ἔοικα* require a distinct consideration.

§ 195. Οἶδα and ἔοικα.

1. Οἶδα, Perf. from ἔϊδω (second Aor. *εἶδον*, I saw, Inf. *ιδεῖν*, videre) properly I have seen, hence I know; for the syllable *οἰ*, see § 140, 4; for the change of *δ* into *σ* in *ίστον*, etc., see § 17, 5; for the change of *δ* into *σ* in *ἵμεν*, see § 19, 1. Its inflection is as follows:—

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα ¹	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῆ	ἴστω	εἰδέναι
D. 2. 3.	ἴστων, ἴστων	εἰδῆτων, -ῆτων	ἴστων, ἴστων	
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδῆτε	ἴστε	εἰδός, -ύια, -ός
3.	ἴσασι(ν)	εἰδῶσι(ν)	ἴτωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν ²	Dual	Pl. ᾔδειμεν (Poet. ᾔσμεν)	
2.	ᾔδεις and -οἶσθα ¹	ᾔδειτον, Poet. ᾔστον	ᾔδειτε (" ᾔστε)	
3.	ᾔδει(ν)	ᾔδειτην, " ᾔστην	ᾔδεσαν (" ᾔσαν)	
Opt. Sing.	εἰδείην, -ης, -ῆ; Dual εἰδείητον, -ῆτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείην (seldom εἰδείησαν).			
Fut.	εἰσοῦμαι (Ion. εἰδήσω, though Isocr. συνειδήσεις), I shall know or experience; sometimes also εἰδέναι, εἰδῶ, εἰδείην, have the same meaning. — Verbal Adj. ἰστέον.			
<p>ᾔνοιδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.</p> <p>¹ § 116, 2, οἶσθας scarcely occurs in Attic.</p> <p>² First person ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδειν, ᾔδειςσθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδαμεν, οἶδατε, οἶδασι(ν), instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1047. X. O. 20, 14. οἶσθας occurs in X. C. 4. 6, 6. The shortening of the ει into ε in the Dual and Pl. of the Opt. ᾔδειμεν, is poetic and rare. S. O. T. 1232.</p>				

REMARK. The Perfect, *I have known*, is expressed by ἔγνωνκα, and the Aorist, *I knew*, by ἔγνων.

2. Ἔοικα, *I am like, I seem*, Perf. of ἜΙΚΩ (of this the Impf. εἶκε, is used in Homer), poetic εἶκα instead of ἔοικα, εἰκέναι instead of ἐοικέναι, and (instead of ἐοικασί) the anomalous Att. third Pers. Pl. εἴλασι, even in prose (Plat.), Part. εἰκόας, in the Attic writers only in the sense of *like*; Att. εἰκός and εἰκέναι (instead of ἐοικός, ἐοικέναι) commonly in the dramatists, only in the sense of *probable, likely, right*; hence especially in the neuter εἰκός, as ὥς εἰκός, *as is natural*; Plup. ἐφείκεν (§ 122, 5), Fut. εἴξω (Ar.).

Here belongs the abridged form ἔοιγμεν, among the Tragedians, instead of ἐοίκαμεν; comp. ἴσμεν. The poetic Mid. forms ἔϊξαι (Eur. Alc. 1065), second Pers. Sing. Perf., and ἔϊκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. Present and Imperfect.

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνός, τανός, ἐρύω, σένω, ἔδω, φέρω. οἴμαι (§ 166, 24), of the Common language, belongs here.

† 197. *Summary of the Dependent Passives*
(† 102, 2, 3).

ἄγμαι, to wonder,	δύναμαι, to be able,	κρέμαμαι, to hang,
αἰδέομαι, to reverence,	ὑσαρπαστέομαι, to be dissat-	λοιδορόομαι, to revile,
ἄλδομαι, to wander,	ιστῆναι, to be	μαίνομαι, to be mad,
ἀμυλλάομαι, to contend,	ἐναντιόομαι, to resist,	μεταμέλομαι, to regret,
ἀντιόομαι (Poet.) adversor,	ἐνδυμέομαι, to lay to heart,	μυσάττομαι, to loathe,
ἐκτονόομαι, to be distracted,	ἐννοέομαι, to consider,	νεμεσάομαι. (Poet.), to be
ἐκπρόομαι, to be perplexed,	ἐπιμέλομαι and -έομαι, to	justly indignant,
ἐριστοκρατέομαι, to have an	take care,	οἶομαι, to suppose,
aristocracy,	ἐπινοέομαι, to reflect upon,	ὀλιγαρχέομαι, to have an
ἀρτέομαι, to refuse	ἐπίσταμαι, to know,	oligarchy,
ἐχθρομαι, to be displeased,	ἐραμαι (Poet.), to love,	πειράομαι, to try,
βούλομαι, to wish,	εὐδυμέομαι, to be happy,	προθυμέομαι, to desire,
βρυχάομαι, to roar,	εὐλαβέομαι, to be cautious,	προνοέομαι, to foresee,
δέομαι, to want,	εὐνοέομαι, bonis legibus	σέβομαι, to reverence (Aor.
δέσπομαι (Poet.), to see,	υἱόρ,	ἐσφάδην, Pl. Phacdr.
δημοκρατέομαι, to have a	εὐπορέομαι, to be opulent,	254, b).
democracy,	ἡδομαι, to rejoice,	φιλοτιμέομαι, to be ambi-
διαλέγομαι, to converse,	δέρομαι (Poet.), to become	tious,
διαποτέομαι, to think,	hot,	ὀπιοπέομαι, to conjecture.

REMARK 1. The Aor. of several verbs have a Mid. as well as a Pass. form, e. g. ἀλίσσομαι, to lodge; λοιδορόομαι, to revile; δρέγομαι, to strive after; πραγματεύομαι, to carry on business (Pass. rarer); φιλοφρονέομαι, to treat kindly. Also several of the above verbs belong here, yet they more seldom have a middle Aorist, e. g. ἔγαμαι, Aor. Mid. in Dem. αἰδέομαι, see § 166, 1, ἀμυλλάομαι, Aor. Mid. in later writers, ἀρτέομαι in Herod. Aesch. and in later writers, διαλέγομαι in non-Attic writers, ἐπινοέομαι in later writers, λοιδορόομαι, Aor. Mid. in Isoc. 6, 59, πειράομαι often in Thu., προνοέομαι, Eur. Hipp. 683. Pans. 4. 20, 1. φιλοτιμέομαι in Isoc. and Aristid. — Several of the above list of verbs have a middle as well as a Passive form in the Fut.: αἰδέομαι, § 166, 1, ἐχθρομαι, § 166, 4. διαλέγομαι, to converse with, διαλέξομαι and rarer διαλεχθήσομαι, διανοέομαι, to think, ἐπιμέλομαι, § 166, 21. προθυμέομαι, to desire, προθυμήσομαι and rarer προθυμηθήσομαι. Both ἡδομαι, to rejoice, and the poetic ἐραμαι, to love, have a passive form for their Fut.: ἡσθήσομαι, ἐρασθήσομαι, § 179, 4.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf.

REM. 3. Among the Dependent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, to terrify; φοβήσασθαι and φοβήσεσθαι, timere, to fear. Here belong all verbs in -αίνεω and -ύνεω, derived from substantives and adjectives, almost all in -οῦν, and most in -ίσειν, e. g. εὐφραίνεω, to gladden, εὐφρανθήναι, εὐφρανεῖσθαι, and εὐφρανθήσεσθαι, to be joyful, to be happy; πεπαίνειν, to make ripe, πεπανθήναι, πεπανήσεσθαι, to mature, to ripen; αἰσχύνεω, to shame, αἰσχυνθήναι, αἰσχυνεῖσθαι, πεπαινεῖσθαι, mature, to ripen; αἰσχυνθήναι, αἰσχυνθήσεσθαι, to feel shame; ἑλαττοῦν, to make less, ἑλαττωθήναι, ἑλαττώσεσθαι, to be inferior, to be conquered; χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry; μαλακίζειν, to make effeminate, μαλακισθήναι (rarer μαλακίσασθαι), μαλακισθήναι, to make one's self effeminate, to

be effeminate; ὀργίσειν, to make angry, ὀργισθῆναι, ὀργιεῖσθαι, and ὀργισθήσεσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:—

ἄγειν (from ἀνάγειν, come, ἀναχθῆναι and ἀναγαγεῖσθαι, signifying to be carried to sea, in mare provehi, but Fut. ἀνάξεσθαι), ἀγείρειν, ἀγνύναι, ἀδροίσειν, αἰσχύειν, ἀνιᾶν, αἰρεῖν, ἀλλάττειν (ἀλλαγήσομαι, often also ἀλλάξεσθαι), ἀρμόζειν, ἀσχαλῖν, αὐξάνειν, ἀφανίζειν;—βάλλειν;—δαπανᾶν, διατᾶν;—ἐδίξεν, ἐπέλγειν (ἡείχθη), ἐστιᾶν, εὐωχεῖν;—ἥτταν (F. ἥττηθήσομαι and rarer ἥττησομαι);—ἰβρεῖν;—κινεῖν, κλίνειν, κοιμᾶν, κομίζειν (κομοσθῆναι, to travel, but κομίσασθαι, sibi recuperare, to recover for one's self), κρίνειν, κυλινδεῖν;—λέγειν, λείπειν, λίσσιν, λυπεῖν;—μεθύσκειν, μυγνύναι, μυμῆσκειν;—ὀρέγειν (ὀρεχθῆναι, and rarer ὀρέξασθαι), ὀρμᾶν, ὀχεῖν;—πέθειν (Fut. πείσομαι, I will obey, but πεισθήσομαι, I will be persuaded), πηγνύναι, πλανᾶν, πλέκειν, πλῆττειν, πολιτεύειν (also πολιτεύσασθαι), πογεῖν;—ρηγνύναι, ρωννύναι;—σεῖειν, σήπειν (σαπῆναι, σαπῆσεσθαι), σκεδανύναι, σπᾶν, σπειρᾶν, σπείρειν, στέλλειν (σταλῆναι, σταλθήσεσθαι), στρέφειν (στραφῆναι, στραφῆσεσθαι), σφάλλειν (σφαλῆναι, σφαλῆσεσθαι, seldom σφαλίωσθαι), σώζειν (σωθῆναι, to save one's self, but σώσασθαι, to save for one's self, sibi servare);—ταράττειν, τέρπειν, τρέπειν (τραπήναι, to turn one's self, to turn, τρέψασθαι, to put to flight), τρέφειν;—φαίνειν (φανῆναι, φανῆσεσθαι and φανεῖσθαι, to appear, but φανθῆναι, to be shown), φαντάζειν (φαντασθῆσεσθαι), φέρειν (ἐνεχθῆναι, οἰσεσθαι and ἐνεχθήσεσθαι, rarer οἰσθήσομαι), φείρειν (φεισθῆναι, φεισθήσεσθαι [φειρεῖσθαι, Ion. and poet.], φοβεῖν (φοβῆσεσθαι and φοβηθήσεσθαι);—ψεύδειν (ψευσθῆναι, ψευσθήσομαι, to deceive one's self, be deceived, but ψεύσεσθαι, ψεύσασθαι, to lie);—χεῖν.

§ 198. Summary of the Active Verbs most in use with
a Middle Future, § 154, 1.

ἄιδω (ᾄδω), to sing,
ἀκούω, to hear,
ἀλαλάζω, to shout,
ἀμαρτάνω, to miss,
ἀπαντάω, to meet,
ἀπολαύω, to enjoy,
ἀρπάζω, to seize,
βαδίζω, to go,
βαίνω, to go,
βιόω, to live,
βλέπω, to see,
βοάω, to cry out,
γελάω, to laugh,
γηράσκω, to grow old,
γιννώσκω, to know
δάκνω, to bite,
δαρδάνω, to sleep,
δεῖσθαι, to fear,
διαίττω, to live,
διδράσκω, to run away,
διώκω, to pursue,
ἐγκωμιάζω, to praise,

εἰμί, to be,
ἐπαινέω, to praise,
ἐσθίω, to eat,
θαυμάζω, to wonder,
δέω, to run,
δηράω, δηρεύω, to hunt,
διγγάνω, to touch,
δνήσκω, to die,
δρώσκω, to leap,
ἐκμύω, to labor,
ἐκλαίω, to weep,
ἐκλέπτω, to steal,
ἐκωμιάζω, to revel,
ἐλαγχάνω, to obtain,
ἐλαμβάνω, to take,
ἐλκιδάω, to lick,
ἐμανθάνω, to learn,
ἐνέω, to swim,
ἐνέω, to nod,
ἐπίστω, to know,
ἐπιμύω, to lament,
ἐπιδράω, to hunt,

ἐμνυμι, to swear,
ὄραω, to see,
ὀρέω, utinam redere,
παίζω, to sport,
πάσχω, to suffer
πηδάω, to leap,
πίνω, to drink,
πίπτω, to fall,
πλέω, to sail,
πνέω, to blow (but σπνέω),
πνίγω, to strangle,
ποθέω, to desire,
προσκυνέω, to reverence,
ρέω, to flow,
ροφάω, to gulp down,
σιγῶ, to be silent,
σιωπάω, to be silent,
σκόπτω, to mock,
σπουδάζω, to be zealous,
συρίττω, to whistle, etc.,
τίκτω, to produce,

<i>τρέχω, to run,</i>	<i>ταδάζω, to rail at,</i>	<i>χάσκω, to gape,</i>
<i>τρώω, to gnaw,</i>	<i>φεύγω, to flee,</i>	<i>χέζω, to ease one's self,</i>
<i>τυγχάνω, to obtain,</i>	<i>φθάνω, to come before,</i>	<i>χωρέω, to contain.</i>

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ἄδω (ᾄσω non-Attic), ἀπράζω, βίβω, γηρά-
(σκ)ω, βλέπω, δικάω, ἐγκωμιάζω, ἐπαυνέω, δαυμάζω, κλέπτω, ροφέω, σκάπτω,
τίκτω, χωρέω. — Θηράω, θηρεύω, κολάζω are also used with the middle form.
The following compounds of χωρέω have an Active and Middle form in the
Fut.: ἀπο-, συγ- προσχωρέω, but ἀνα- and προχωρέω have only the Active form.

CHAPTER VII.

‡ 199. *Prepositions and Conjunctions.*

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb, and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.

PECULIARITIES OF THE DIALECTS.

PARTICULARLY OF THE EPIC DIALECT.

A. ORTHOGRAPHY.

† 200. *Digamma, or Labial Breathing F.*

1. The Greek language had originally, in addition to the Spiritus Asper (') and the Lingual Breathing σ , a Labial Breathing,¹ the sound of which corresponds nearly to the Eng. *f*, or the Latin *v*. In accordance with its form (*F*), which is like one Gamma standing upon another, it is named Digamma (double Gamma); and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the alphabet, namely, between ϵ and ζ , and is named Βαυ. Comp. §§ 2b, 1 and 25, 2.

2. This character disappeared very early; but its sound was in some cases changed, in some of the dialects, into the smooth Labial β , e. g. $\beta\lambda\alpha$, *vis*, *F*ls (later *fs*); in other instances, it was softened into the vowel *v*, and, after other vowels, coalesced with these, and formed the diphthongs *av*, *ev*, *nv*, *ov*, *uv*, e. g. $\nu\alpha\upsilon\varsigma$ ($\nu\alpha F\varsigma$), *navis*, $\chi\epsilon\upsilon\omega$ ($\chi\epsilon F\omega$) Æol., $\beta\omicron\upsilon\varsigma$ ($\beta\omicron F\varsigma$), *bōvs*, *bōs*, Gen. *bōvis*; in others still, it was changed into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before ρ is not indicated, e. g. *F*ls, *vis*, *fs*; $\delta F\iota\varsigma$, *ovis*, *fs*; $\epsilon\iota\lambda\epsilon\omega$, *volvo*; $F\rho\delta\delta\omicron\rho$, *phōdor*, etc.; it was also changed, in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. $\xi\sigma\tau\epsilon\rho\omicron\varsigma$, *vesperus*; $\xi\nu\nu\mu\iota$, *vestio*.

3. In the Homeric poems, no character denoting the breathing *F* any longer exists; but it is very clear that, in the time of Homer, many words were sounded with the Digamma, e. g. $\xi\nu\nu\mu\iota$, $\acute{\alpha}\nu\alpha\zeta$, $\acute{\alpha}\nu\delta\alpha\sigma\omega$, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\epsilon\alpha\rho$, *ver*, the

¹ "The Van, or Digamma, an important agent in early Greek orthography, less, however, a principal than a subsidiary letter, retained much of its previous character of vowel-consonant, or, in the technical language of the Oriental schools, of quiescible letter. It was chiefly used as a liquid guttural, or aspirate, somewhat akin to our English *wh*, to impart emphasis to the initial vowel of words, and possessed the power, with certain limitations, of creating metrical position. But these vague and indefinite properties, were not such as to entitle it to a regular or habitual place in the written texts of the popular Epic poems. It was retained by the Boeotian states in monumental inscriptions till the 145 Olympiad."—*Mure's Hist. of the Language and Literature of Greece*, vol. i, p. 85; vol. iii, p. 513.

forms of ἑΙΔΩ, *video*; ἑκοα, *είκοσι*, *viginti*; εἶμα, *vestis*; εἰπεῖν (comp. *vocare*), ἑκηνος, *έννυμ*, *vestis*; ἐός and δε, *suus*; οὔ, *sui*; οἶ, *sibi*; ἑσπερος, *vesperus*; οἶκος, *vicius*; οἶνος, *vinum*, etc.; this is obvious from the following facts: (a) words that have the Digamma cause no Hiatus, e. g. πρὸ ἔδεν (= πρὸ *Fῑδεν*);—(b) hence also a vowel capable of Elision, when placed before a digammated word, cannot be elided, e. g. λίπεν δέ ἐ (= δέ *Fῑ*), ἀπὸ ζο (= ἀπὸ *Fῑο*);—(c) the paragogic ν (§ 15) is wanting before words which have the Digamma, e. g. δαῖτ οἶ (= δαῖτ *Fοι*);—(d) οὐ instead of οὐκ or οὐχ, is found before the Digamma, e. g. ἐπεὶ οὐ ἔδεν ἐστὶ χερσίων (= οὐ *Fῑδεν*);—(e) in compounds, neither Elision nor Crasis occurs, e. g. διαειπέμεν (= δια*Fῑ*πέμεν), ἀγάης (= ἀ*Fῑ*γάης);—(f) a digammated word with a preceding consonant, makes a vowel long by position, e. g. γάρ ἔδεν (where the ρ and the Digamma belonging to ἔδεν make α long by position);—(g) long vowels are not shortened before words that have the Digamma, e. g. κάλλετε στίλβον καὶ εἶμασι (= καὶ *Fῑ*εἶμασι), Il. γ, 392.

§ 201. Interchange of Vowels.

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, ε, ο, ᾶ, called (§ 140, 2 and 4) *variable vowels* (τρέφω, τέτροφα, ἐτρέφην) undergo various changes in the dialects:—

- α is used instead of ε (Ion.), e. g. τρέπω, τάμνω, μέγαδος instead of τρέπω, τέμνω, μέγεδος; so also Doric τρέφα, σκιαρός, Ἄρταμς instead of τρέφω, σκιαρός, Ἄρτεμς; and in several particles, e. g. δεκα, τόκα, πόκα instead of δε, τότε, πότε.
- ε instead of α in the Ionic dialect, when followed by a Liquid, e. g. τέσσαρες, ἔρσην, θελος, βέρεδρον (Ion.) instead of τέσσαρες, four, ἔρσην, α male, θελος, glass, βέραδρον, gulf; also in many verbs in -άω, e. g. φοιτέω, δρέω (Ion.) instead of φοιτάω, δρέα.
- ε instead of ο (Doric), e. g. ἑβδεμήκοντα instead of ἑβδομήκοντα.
- α instead of ο (Ion.), in ἑβρωδεῖν instead of ἑβρωδεῖν.

2. The following cases are to be noted in addition:—

The long α is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm* (i. e. the broad pronunciation) of the Dorians, e. g. ἡμέρα, κᾶπος, ἄδός, Δαμάρη. The older and the later Ionic have softened this grave ᾶ into η. The Attic uses both the Doric α and the softened η, (§ 16, 7). Comp. Dor. ἡμέρα, Ion. ἡμέρα, Att. ἡμέρα (with the Ion. η and Doric α); Ion. σοφίη, Dor. and Att. σοφία; Ion. δάρηξ, Dor. and Att. δάραξ.—So, also, in the diphthong αυ, among the Ionic writers α is changed into η: νηῦς, γρηῦς, instead of ναῦς, γραῦς; likewise in the diphthong αι in the Dat. Pl. of the first Dec., ης and ησι (Ion.) instead of ας and ασι.—Still, in certain words, the Dorians retain the η, as the Ionians do the ᾶ.

η instead of ε (Æolic and Doric), e. g. σαμῆον, τήνος, ὀξῆα, so the Infinitive, e. g. λαβῆν, καλῆν, instead of σημεῖον, κείνος, ὀξεία, λαβεῖν, καλεῖν.

αι instead of εἰ (Doric), e. g. φδαῖρω instead of φδεῖρω.

ν often instead of *β* (Æolic), e. g. *σνφός*, *δνυμα* instead of *σφός*, *δνομα*, so in Homer *ἐγνυς* instead of *ἐγορά*; and in the Common language, *εὐώνυμος*, *πατήγυρις*, etc.

ω instead of *ου* before a Liquid and *σ*, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—*οι* instead of *ου* before the breathing *σ* in the third Pers. Pl. *οισι(ν)* instead of *ουσι(ν)*, and in the participle ending *-οισα* instead of *-ουσα*, and in *Μοῖσα* and *Ἀράδουσα* instead of *Μοῦσα*, and *Ἀράδουσα*; the above use of *ω* instead of *ου* is Dor., yet not in Pindar; the use of *οι* instead of *ου* is Æolic and Pindaric, e. g.

Τῶ ἐφάβω instead of *τοῦ ἐφήβου*, *δν* (also Ion. and Pindar.) instead of *οδν*, *δῶλος* instead of *δοῦλος*, *ὠρανός* instead of *οὔρανός*, *βῶς* instead of *βοῦς*;—*τύπτοισι(ν)* instead of *τύπτοουσι(ν)*, *τύπτοισα* instead of *τύπτοουσα*, *φιλέοισι(ν)* instead of *φιλοῦσιν*, *ἔχουσα* instead of *ἐχουσα*.

Some other instances will be considered below, in treating of the Declensions and Conjugations.

§ 202. Interchange of Consonants.

The change of consonants in the different dialects is according to the two following laws:—

- Coördinate consonants (§ 5, Rem. 4) interchange with each other; and cognate consonants (§ 5, Rem. 1) interchange with each other.

§ 203. I. Interchange of coördinate Consonants.

A. THE MUTES: (a) The smooth Mutes *τ* and *κ*. The interrogative and indefinite pronouns, *πῶς*, *πότε*, *ποῖος*, *ὅποιος*, etc., are in Ion. *κῶς*, *κότε*, etc.

κ instead of *τ*: *πότε*, *ποτέ*, *ἤτε*, *τότε*, *ὅποτε*, *ἄλλοτε*, are in Dor. *πόκα*, *ποκά*, *δκα*, *τόκα*, *ὀπόκα* (Poet. *ὀπόκκα*), *ἄλλοκα*; so *δκα* (shortened from *δκακα*) instead of *δταν*. On the contrary, *τ* instead of *κ*: *τῆνος* Dor. instead of *κείνος*, *ἐκείνος*. *τ* instead of *τ* (Æol. and Dor.), e. g. *πέμπε* instead of *πέττε*.

(b) The Medials *β* and *γ*, e. g. *βλήχων* (Att.), *penny-royal*, is in Ion. *γλήχων*, *βλέφαρον*, *eye-lash*, is *γλέφαρον*.

δ instead of *γ* (Dor.), e. g. *δα* instead of *γῆ*; hence *Δημήτηρ* instead of *Γημήτηρ*.

δ instead of *β* (Dor.), *δδεός* instead of *ὀβεός*.

(c) The Aspirates *θ* and *φ*, e. g. *θήρ*, *beast*, *θαῦν*, *θλίβειν*, *οὔδαρ*, *udder*, are in Dor. *φήρ*, *φλᾶν*, *φλίβειν*, *οὔφαρ* (uber); *θήρ* and *φλίβειν* also in Homer.

χ instead of *θ*: *ἔσμα* is in Dor. *ἔχμα*, and *ὄρνιθος*, etc. (from *ὄρνις*) is *ὄρνιχος*, etc.

B. THE LIQUIDS: (a) The Liquids interchange with one another: *ν* instead of *λ* before *δ* and *τ*, often in the Dor. dialect, e. g. *ἦνδον*, *βέντιστος* (Dor.) instead of *ἦλδον*, *βέλτιστος*; also (Ion. and Att.) *πλεῦμων*, *pulmo*, instead of *πνέμων*, *λίτρον* instead of *νίτρον*.

ρ is rarely used instead of *λ*, e. g. *κρίβανος*, *oven*, Att., instead of *κλίβανος*.

(b) The Liquid ρ and the breathing σ in the later and often in the middle Attic: $\rho\rho$ instead of the Ion. and old Attic $\rho\sigma$, e. g. $\rho\rho\eta\eta$ and $\rho\rho\eta\eta$, a male; $\kappa\rho\sigma\eta$ and $\kappa\rho\rho\eta$, back; but $\rho\rho$ remains where the augment is used, and in composition.

§ 204. II. Interchange of cognate Consonants.

(a) The Palatals γ and κ , e. g. $\kappa\upsilon\alpha\phi\epsilon\upsilon\varsigma$, fuller, is preferred by the Att. writers to the other form, $\gamma\alpha\phi\epsilon\upsilon\varsigma$.

κ and χ in $\delta\epsilon\kappa\omicron\mu\alpha\iota$ (Ion.) instead of $\delta\epsilon\chi\omicron\mu\alpha\iota$.

(b) The Linguals δ and τ , e. g. $\alpha\upsilon\tau\iota\varsigma$ (Ion. and Epic) instead of $\alpha\iota\delta\iota\varsigma$, again.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. $\kappa\iota\delta\omega\eta$ (Ion.) instead of $\chi\iota\tau\omega\eta$, $\epsilon\eta\delta\alpha\iota\tau\alpha$, hic, $\epsilon\eta\delta\epsilon\upsilon\tau\epsilon\eta$, hinc, (Ion.), instead of $\epsilon\eta\tau\alpha\upsilon\delta\alpha$, $\epsilon\eta\tau\epsilon\upsilon\delta\epsilon\eta$; $\kappa\upsilon\delta\eta$ (Ion.) instead of $\chi\upsilon\tau\eta$, pot.

σ and τ , e. g. $\Pi\omicron\tau\epsilon\iota\delta\alpha\eta$, $\epsilon\pi\epsilon\tau\omicron\eta$, $\epsilon\iota\kappa\alpha\tau\iota$, $\tau\acute{\upsilon}$, $\tau\acute{\epsilon}$ (Dor.) instead of $\Pi\omicron\sigma\epsilon\iota\delta\alpha\eta$, $\epsilon\pi\epsilon\sigma\omicron\eta$, $\epsilon\iota\kappa\omicron\sigma\iota$, $\sigma\acute{\upsilon}$, $\sigma\acute{\epsilon}$. The Attic forms $\tau\epsilon\upsilon\tau\lambda\omicron\eta$, *deel*; $\tau\eta\lambda\iota\alpha$, *sieve* (from $\sigma\acute{\eta}\delta\omega$), $\tau\acute{\upsilon}\rho\beta\eta$ (from $\sigma\acute{\upsilon}\rho\omega$), *turba*; $\tau\acute{\eta}\mu\epsilon\rho\omicron\eta$, *to-day*, and $\tau\acute{\eta}\tau\epsilon\varsigma$, *this year* (the two last only in the comedians, but in tragedians and in other Attic writers $\sigma\acute{\eta}\mu\epsilon\rho\omicron\eta$, $\sigma\acute{\eta}\tau\epsilon\varsigma$), are in the Ion. and Common language $\sigma\epsilon\upsilon\tau\lambda\omicron\eta$, $\sigma\eta\lambda\iota\alpha$, $\sigma\acute{\upsilon}\rho\beta\eta$.

$\sigma\sigma$ and $\tau\tau$. Instead of $\sigma\sigma$, employed in the older and the later Ionic, in old Attic and in most other dialects,—the new and often also the middle Attic in most words uses $\tau\tau$, e. g. $\tau\acute{\alpha}\sigma\sigma\omega$, $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$; but Att. $\tau\acute{\alpha}\tau\tau\omega$, $\gamma\lambda\acute{\omega}\tau\tau\alpha$. (But when $\sigma\sigma$ results from composition, it remains unchanged.) Yet the Ionic forms prevail, not only in the older Attic writers, but are also found in other authors, some words always having $\sigma\sigma$, e. g. $\pi\acute{\alpha}\sigma\sigma\omega$, *to scatter*; $\pi\acute{\eta}\sigma\sigma\omega$, *to crouch*; $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$, *a-deep*; $\pi\acute{\iota}\sigma\sigma\omega$, *to hush*; $\pi\acute{\tau}\sigma\sigma\omega$, *to fold*; $\beta\rho\acute{\alpha}\sigma\sigma\omega$, *to shake*; $\pi\acute{\iota}\delta\sigma\sigma\omega$, *to couer*; $\epsilon\rho\acute{\iota}\sigma\sigma\omega$ ($\epsilon\rho\acute{\epsilon}\tau\tau\omega$ is rejected), etc.

σ and ν in the Dor. verb-ending $-\mu\epsilon\varsigma$, e. g. $\tau\acute{\upsilon}\nu\tau\omicron\mu\epsilon\varsigma$ (instead of the common form $\tau\acute{\upsilon}\nu\tau\omicron\mu\epsilon\eta$, see § 220, 6); also $\alpha\iota\acute{\epsilon}\varsigma$ Dor. instead of $\alpha\iota\acute{\epsilon}\eta$.

$\sigma\delta$ instead of ζ (\mathcal{A} ol., so also in Theoc.) but only in the middle of words, e. g. $\mu\epsilon\lambda\iota\sigma\delta\epsilon\tau\alpha\iota$, $\mu\epsilon\sigma\delta\omega\eta$ instead of $\mu\epsilon\lambda\iota\zeta\epsilon\tau\alpha\iota$, $\mu\epsilon\zeta\omega\eta$ or $\mu\epsilon\acute{\iota}\zeta\omega\eta$, not at the beginning of words, nor if δ precedes, or σ follows, e. g. $\mu\omicron\chi\delta\acute{\iota}\zeta\omicron\eta\tau\iota$, $\epsilon\pi\iota\phi\delta\acute{\iota}\zeta\omicron\eta\sigma\alpha$.

ζ and $\tau\tau$, $\sigma\upsilon\rho\acute{\iota}\tau\tau\epsilon\upsilon$, $\epsilon\rho\acute{\omicron}\tau\tau\epsilon\upsilon$ (Att.) instead of $\sigma\upsilon\rho\acute{\iota}\zeta\epsilon\upsilon$, $\epsilon\rho\acute{\omicron}\zeta\epsilon\upsilon$.

Here belong:—

ξ and σ and $\sigma\sigma$, e. g. $\xi\acute{\upsilon}\eta$ (Epic and old Attic) instead of $\sigma\acute{\upsilon}\eta$; $\delta\iota\zeta\acute{\omicron}\varsigma$ and $\tau\rho\acute{\iota}\zeta\acute{\omicron}\varsigma$ (Ion.) instead of $\delta\iota\sigma\sigma\acute{\omicron}\varsigma$, $\tau\rho\iota\sigma\sigma\acute{\omicron}\varsigma$; $\kappa\lambda\acute{\alpha}\xi$ Dor. instead of $\kappa\lambda\alpha\acute{\iota}\varsigma$ ($\kappa\lambda\epsilon\acute{\iota}\varsigma$); even in the Fut. and Aorists, the Dorians, and also Homer, in several verbs use ξ instead of σ , see § 223, 5.

(c) The Labials ϕ and π ,—the first Att., the last Ion.,—e. g. $\alpha\sigma\phi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$ Att., $\delta\sigma\phi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$ Ion. So \mathcal{A} ol. and Dor. π , instead of ϕ , e. g. $\delta\mu\pi\acute{\iota}$ (\mathcal{A} ol.) instead of $\delta\mu\phi\acute{\iota}$; hence in the Common language, $\delta\mu\pi\acute{\epsilon}\chi\epsilon\upsilon$, etc.

μ and π , e. g. $\pi\epsilon\delta\acute{\alpha}$ (\mathcal{A} ol. and Dor.) instead of $\mu\epsilon\tau\acute{\alpha}$.

(d) The double consonants ξ and ψ , and the two single consonants of which they are formed, though transposed, in the \mathcal{A} ol. dialect, e. g. $\sigma\acute{\kappa}\epsilon\eta\omicron\varsigma$, $\sigma\acute{\nu}\alpha\lambda\iota\varsigma$ instead of $\xi\acute{\epsilon}\eta\omicron\varsigma$, $\psi\alpha\lambda\iota\varsigma$, yet only at the beginning of a word. So $\sigma\phi$ and ψ , e. g. $\psi\acute{\epsilon}$ Dor. instead of $\sigma\phi\acute{\epsilon}$.

CHANGE OF THE VOWELS.

† 205. *Contraction. — Diaeresis.*

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted: *eo* and *εου*, sometimes also *oo* and *oe* are contracted into *eu* in Dor. and Ion. — not, as commonly, into *ou*; so *ao*, *αου*, and *οου* (Ion.) are contracted into *eu* — not, as usual, into *ω* and *ου*, e. g. *φιλεῖν* from *φιλέου* = *φιλοῦ*; *πλεῖνες* from *πλέονες*; *πληρεῦντες* from *πληρόντες* = *πληροῦντες*; *ἐδικαλεῖν* from *ἐδικαλεο* = *ἐδικαλοῦ*; *εἰρώτεον* from *εἰρώταον* = *εἰρώτων*; *γελεῖσα* from *γελάονσα* = *γελῶσα*; *δικαιεῖσι* from *δικαιοῦσι* = *δικαιοῦσι*. But commonly the Dorians contracted *oe* into *ω* (instead of *ου*), e. g. *τυρέοντα* = *τυρῶντα* instead of *τυροῦντα*, *βηγῶν* instead of *βηγούν*.

2. *Ao*, *αου*, and *αω* are contracted in the Doric dialect into *ā* (instead of *ω*), namely, in verbs in *-ān*, in genitives in *-ao* and *-āwn*, in substantives in *-āwn*, Gen. *-ānos*, and in proper names in *-laos*, e. g. *φυσάντες*, *χαλᾶσι*, *γελᾶν* from *φυσάοντες*, *χαλᾶουσι*, *γελᾶων*; — *τᾶν κορᾶν* from *τάων κοράων* = *τῶν κορῶν*; — *Ποσειδᾶν*, *-ānos*, Att. *Ποσειδῶν*, *-ōnos*; — *Μενέλᾶς*, *Ἀρκεσιλᾶς*, Gen. *-a*, Dat. *-q*.

3. *Ae* and *aei* are contracted in the Dor. (but not in Pindar) into *η* and *η* instead of *ā* and *q*, in verbs, e. g. *ἐφοίτη*, *φοιτῆς* instead of *ἐφοίτα*, *φοιτᾶς*. See § 222, III. (1).

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic; since, while the other dialects often avoid contraction, and the later Ionic commonly, the Attic almost always admits it. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. *φιλέει* instead of *φιλεῖ*, which had been contracted from *φιλέειν*. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. *δέκων* and *ἄκων*.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits them, where the Attic dialect does not, e. g. *ἱρός* (*i*), *ἱρεῦς*, *ἱρεύσασθαι* Ion., instead of *ἱερός*, etc., and especially the contraction of *ση* into *ω*, particularly in the verbs *βοῶν* and *ροεῖν*, e. g. *ἔβωσα*, *ἔρωσα* (*ἀγνώσασκεν* Hom. from *ἀγνώσειω*), *ἐννένωκα* instead of *ἐνόησα*, *ἐνόησα*, *ἐννενόηκα*; so *ὀγδώκοντα* in Homer, instead of *ὀγδοήκοντα*.

6. The opposite of contraction is Diaeresis (*διαίρεσις*), the separation of a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare; most frequently, in such words as separate the two vowels by means of the Digamma, namely, *αἶ* in *παῖς*; *αῦ* in *ἀνιμή*, *breath* (from *ἄφημι*); *ἄσσταλέος*, *dirty*; *εἶ* in *ἔισκω*, *to make like*, *ἔικτο*, *ἔικτον*, *ἔικτην*; *εῦ* very often in the adverb *ἐθ* (= *εῦ*, *well*), e. g. *ἐθ κρίνας*, *ἐκτίμενος*; when *μ*, *ν*, *ρ*, or *σ* follows *εῦ* in compounds then they are doubled, e. g. *ἑυμμελῆς*, *ἑυνηγτος*, *ἐυβροος*, *ἐυσελεμος*; *οἶ* in *οἶς* (*δῖς* (*δῖς*, *ovis*), *δομαι* (comp. *ορίσθαι*), *οἶστος*, *ῶξα*, *ῶξαν* (from *οἶγγυμι*).

§ 206. *Crasis, Synizesis, Elision, N Paragoge, Hiatus.*

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *ο* of the Article coalesces with *α* and forms *ω*, and with *αι* and forms *ω*, e. g. τὸ ἄγαλμα = τῶγαλμα; so τῶληθές, τῶντή, ἄνῆρ, ἄνδρες, ἄνδρωποι, ἄπῶλοι, from τὸ ἄλθές, τὸ αὐτό, ὁ ἄνῆρ, οἱ ἄνδρες, οἱ ἄνδρωποι, οἱ αἰπῶλοι. In Herodot. occur, ἔριστοι, αὐτός, ἄλλοι, with the smooth instead of the rough breathing (from ὁ ἔριστος, ὁ αὐτός, οἱ ἄλλοι); Homer uses Crasis seldom, namely, only in ἔριστος, αὐτός, τᾶλλα, οἰμός (instead of ὁ ἑμός), τοῦνεκα, οὐνεκα (instead of οὐ ἔνεκα); καὶγώ is doubtful.

2. Instances of Crasis in Doric are: τῶλγεος, τῶντῳ instead of τοῦ ἄλγεος, τῳ ἄντῳ; so *ο* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. ὁ ἔλαφος = ὦλαφος, ὁ ἐξ = ὦξ, καὶ ἐκ = κῆκ, καὶ εἶπε = κῆπε, καὶ ἔδν or ἦν = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ου*, in the Masc. and Neut. of the Art. and in ἕτερος, e. g. οὔτερος, τοὔτερον.

4. The use of Synizesis (§ 12) is very frequent in the Homeric poems:—

(a) In the middle of words, it is oftenest found in the following combination of vowels (the vowels over which the line is placed being pronounced as one syllable, whether consisting of two or more vowels): *εα*, *εφ*, *εαι*, *εας*; *εε*, *εοι*, *εου*; *εω*, *εφ*; e. g. στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεώτε; much rarer in *αε*, *ια*, *ιαι*, *ιη*, *ιη*, *ιω*, e. g. ἀεθλεύων, πόλιας, πόλιος; *οο* only in ἔγδοον; *οι* only in δακρύοις; *ηι* in θηίοιο, θηίων, θηίοισι, ἦμα;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η φ*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is either *ἦ*, *ῆ*, *δή*, *μή*, and *ἐπεὶ*, or a word with the inflection-endings, *η*, *φ*, e. g. *ῆ*, *οὐ*, *δὴ ἀφροσύνατος*, *μή ἄλλοι*, *εἰλαπίνῃ ἡδὲ γάμος*, *ἀσβέστω οὐδ' οὐδὲν*.

5. Elision (§§ 13 and 14) is found very often in Homer, particularly as follows:—

(a) The *α* is elided in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλειψ' ἐμέ Od. μ. 200; commonly in the particle ἄρα;

(b) The *ε* in ἐμέ, μέ, σέ, etc.; in the Voc. of the second Dec., in the Dual of the third Dec., in endings of the verb, and in particles, e. g. δέ, τέ, τότε, etc. (but never in ἰδέ).

(c) The *ι* in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc., e. g. χαῖρε δὲ τῷ θρηνῶν Ὀδυσσεύς, Il. κ. 277; in ἄμμι, ἔμμι, and σφι; in adverbs of place in -σι, except those derived from substantives; in εἰκοσι; finally, in all endings of the verb;

(d) The *ο* in ἀπό, ὑπό (but never in πρό), in δύο, in the Neut. of pronouns (except τό), and in all endings of the verb;

(e) The *αι* in endings of the verb *μαι, ται, σθαι* (*σαι* only in *ἦσ' ἀλεγεινέας*, II. ε, 245, and *αι* in the Nom. of the first Dec. in *ὄξεϊ' ὀδόναι*, II. λ, 272);

(f) The *οι* in *μοι, το me*, and in the particle, *τοι*.

6. The *ν* paragogic (§ 15) is commonly rejected in Ion. prose, e. g. *πᾶσ ἐλεξα*.

7. The Hiatus (§ 8) is admitted by Homer in the following cases:—

(a) In long vowels or diphthongs either in the Arsis of the verse, e. g. *ἀντιδιδ|φ' Ὀδῦ|σῆι*; or in the Thesis, in which case the long vowel or diphthong is considered short, e. g. *οἴκωι|ξ|σαν*;

(b) When the vowel does not admit Elision, or but rarely, e. g. *παῖδι|ἐμυνην*;

(c) When two words are separated by a punctuation-mark, e. g. *ἀλλ' ἄνα, εἰ μέμονας γε*;

(d) In the Fem. Caesura (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot;—as this caesura here divides the line into two parts, it is opposed to the close connection which would arise from eliding the final vowel, e. g.

κεινῇ|δὲ|τρυφᾷ|λεία||ἔμ'|ἵσπετο|χειρ|πα|χείη, II. γ, 376.

τῶν οἱ|ἔξ|ἐγεί|νοτο||δ'|νῆ|μεγὰ|ροισι|γε|νέσθη, II. ε, 270;

(e) In the metrical Diaeresis,¹ after the first and fourth foot of the verse, e. g. *ἐγγχεῖ|Ἰδομενῆος|ἀγανού|Δευκαλίδας*, II. μ, 117.

πέμψαι|ἐπ'|Ἀτρεΐδῃ|Ἀγαμέμνονι|ὄλλον|Ὀνειρον, II. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. *δένδρε' ἔδαλλον*;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus (§ 203, 3), e. g.

οὐ|δὲ|οὐς|παῖδας|ξ|ασκεν (= *οὐδὲ Φόβος*).

§ 207. Lengthening and Shortening of Vowels.

1. The following vowels are lengthened:—

Α in Homer is sometimes lengthened into *αι*; this occurs in *αἰετός, αἰεῖ, ἀγαλ-ομαι*, instead of *αετός*, etc.; so also *παρά* (also *καταβατά*), in the tragedians *διαί*, and analogous to these, *ὕπαί*, instead of *παρά, διαί, ὑπό*.

ᾶ into *ῆ* in Homer, in *ἡερέδονται, ἡγερέδονται, ἡνεμόεις* in the Arsis, consequently on account of the metre.

ᾱ into *αι* before *σ* (Æol.) in the Acc. Pl. of the first Dec.; also in *μέλαις* and *τῆλαις* instead of *μέλᾱς, τῆλᾱς, ταῖς* instead of *τάς, καλάῖς* instead of *καλᾱς*; in Pindar, in the first Aor. Act. Part., e. g. *τύψαις, -αισα* instead of *-ᾱς, -αισα*; but always *ῆας*.

Αυ into *ᾠ* (Ion.) in *τραῦμα, δαῦμα* and its derivatives: *τρώμα, ἰώμα, δαῶμα*; and in pronouns compounded with *αὐτός* into *ᾠ*, e. g. *ἐαυτοῦ, σεν-τοῦ, ἐμειντόν* instead of *ἐαυτοῦ*, etc.; so also *ταῦτό* instead of *ταυτό*.

Ε into *ει* in the Ion. writers before a Liq. in a number of words, e. g. *εἵνεκα* (also in Attic prose), *κεινός, ζῆνος, στεινός, εἰρωτάω*. Homer lengthens *ε* into

¹ Metrical Diaeresis, is where a word and a foot end together.

ε according to the necessities of the verse, in other words, also, which in *Ionian* prose have *ε*, e. g. *εἶν, ὑπεῖρ, πείρας, ἐνδ, φρελάτα* (from *φρέαρ, a well*); also before vowels in adjectives in *-εος*, e. g. *χρύσειος*; in substantives and pronouns, e. g. *σπείος, ἐμείοι*; in verbs in *-έω*, e. g. *τελείω, πνέω*, also in *εἶω* instead of *ἔως, until*; sometimes also in the Augment and Reduplication, e. g. *εἰλήλουθα, εἰοκύναι, δειδία, δειδέχεται*.

E into *η* (Hom. and Dor.), in the Dec. of substantives in *-εύς*, e. g. *βασιλεύς*, Gen. *-ῆος*, etc.; further (also Ion.), in adjectives in *-ειος*, e. g. *βασιλέϊος, ρογαῖ*; likewise in single words, e. g. *κληῖς, κληῖδος* (Ion.), etc., instead of *κλείς*, and in very many substantives in *α* of Dec. I., e. g. *ἀληδηῖα* instead of *ἀλῆθεια*.

H sometimes into *αι* (Æol.), e. g. *δναίσκω* instead of *δνήσκω*.

O into *οι* (Ion. and Hom.) before a vowel in several words, e. g. *ποῖη, ποτῆεις, χροῖή, ροῖή*, etc.; in the Gen. of the second Dec. in Homer, e. g. *δεοῖο* instead of *δεοῦ*, and in *φοίνιος, χοροῖνπιτή, ὁδοιπόριον, ἀγκοῖνησι(ν)*, and *ἡγροῖησε(ν)*.

O is changed into *ου* (Ion. and Hom.) before a Liq. or Sigma, still only in a certain number of words; and, in the Dor., before a Liq. into *ω*, e. g.

<i>κῶρος</i>	Ion. <i>κοῦρος</i>	Dor. <i>κῶρος</i>	<i>μόνος</i>	Ion. <i>μοῦνος</i>
<i>ὄνομα</i>	" <i>οὔνομα</i>	" <i>ὠνομα</i>	" <i>Ὀλυμπος</i>	" <i>Ὀβλυμπος</i> ;

also in the oblique cases of *δῶρυ* and *γόνυ*. — But substantives, which have the variable vowel *ο*, cannot be thus lengthened, e. g. *πόνος* from *πένομαι*, *δόμος* from *δέμω*.

O into *ω* in Homer, on account of the verse, in *Διώνυσος, κητώεις, τρωχῶς, ποτῶμαι* (and also *τροχῶς, ποτῶμαι*).

T into *ου* often (Dor.), e. g. *δουγάτηρ* instead of *δυγάτηρ*. In Homer, in *εἰλήλουθα*.

2. The Epic dialect can resolve contracted syllables, when necessary, namely, *ā* into *aa*, *ē* into *ae*; *η* into *eh, eih, eh*; *ω* into *ow, eo, ow*; particularly in the inflection of verbs, e. g. *ὄρας* instead of *ὄρῃς, κρήνον* instead of *κρήνῃς, ὀρώ* instead of *ὀρῶ, γελῶντες* instead of *γελῶντες, ἡβῶσα* instead of *ἡβῶσαι* also *φῶς* instead of *φῶς, light* (from *φῶς*), and proper names in *-φῶν*, e. g. *Δημοφῶν*.

3. Another mode of lengthening a vowel in the Epic dialect is by resolving an original Digamma or a Spiritus Asper into a vowel, e. g. *ἐβηλος* and *ἔβηλος* (*Ἔβηλος*), *οἶρος* instead of *δρος, bound*; *οἶλος* instead of *δλος, ἡέλιος* instead of *ἥλιος*; *ἔϊσος* instead of *ἔσος*; *εἰλίσσω* instead of *ἐλίσσω* (comp. *volno*), *ἡῶς* instead of *ἔως*. In the Ionic, and sometimes in the Epic dialect, the *ω* contracted from *ao* and *aw*, is resolved by *ε*, e. g. (*ικέτω*) *ικέτεω* instead of *ικέταν, τυλέω* instead of *τυλῶν*.

4. The following vowels are shortened: —

Αι into *ᾶ* before a vowel, often in the Æol. dialect, e. g. *ἀρχᾶος, Ἀλκᾶος* instead of *ἀρχαῖος, Ἀλκαῖος*; in Homer, in *ἐτᾶρος, ἐτᾶρη, ἐτᾶρί(τ)εσθαι*.

Ει into *ε* before liquids (Ion. and in Hom.), in the forms *χερός, χερί*, from *χείρ, hand*, so also Att. *χεροῖν, χερσί*; also (Ion. and Dor.) before a vowel, in Proparoxytones in *-ειος*, and in Properispomena in *-εῖα*; in Homer, only in a few Fem. adjectives in *-υς*, e. g.

ἐπιτεθεός, -έη, -εον Ion. instead of -εως ὠκέα instead of ὠκεῖα from ὠκός
 τέλεος, -έη, -εον " " -εως βαδέη " βαδεῖα " βαδύς
 εὐρέη from εὐρύς " " -εῖα δασέη " δασεῖα " δασύς;

so also in Hom. Ἑρμέα instead of Ἑρμεῖα; also εἰ in Ion. is shortened into ε, when two consonants follow which make the vowel long by position, e. g. ἀπὸδεῖς instead of ἀποδείεις, μέζων instead of μεῖζων, κρέσσων instead of κρείσσων; finally (Doric) in forms of the verb, e. g. αἶδες instead of αἰδεῖς.

REMARK 1. In the Æol. dialect, εἰ before a liquid is very often shortened into ε, and the Liq. is doubled, e. g. κτέννω, σπέρβρω, ὠτελλά, instead of κτεῖνω, σπεῖρω, ὠτειλά.

Η is changed into ε in Hom. in ἀργέτι, ἀργέτα, from ἀργής, -ήτος, shining, and in the Subj. ending -ετε instead of -ητε; also -ομεν instead of -ωμεν, e. g. εἶδετε, δωρήσομεν.

Οι into ο often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

Ου into ο in Hom. in the compounds of πούς, e. g. ἀελλόπος, ἀρίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τὼς λύκος instead of τοὺς λύκους; also Æol. βόλλα instead of βουλή; so too in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic interchange of the vowels, see § 16, 5.

6. The use of Syncope (§ 16, 8) is frequent in Homer, particularly in forms of the verb, as will be seen below; he also has τίπτε instead of τίποτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope (ἀποκοπή) is the rejection of a short final vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs with the prepositions, e. g. ἀνά, κατά, παρά, rarely with ἀπό and ὑπό, and with the (Epic) conjunction ἔρα. The accent is then thrown back; ἔν before β, π, φ, μ, is changed into ἔμ (§ 19, 3), e. g. ἔμ βομοῖσι, ἔμβαλινω, ἔμ πέλαιος, ἔμ φόνον, ἔμμένω; the τ in κάτ is always assimilated to the following consonant, except that the corresponding smooth mute stands before a rough mute (§ 17, 4), e. g. κάθ δύναμιν, κάτ φάλαρα, κάκ κεφαλῆς, κάθ γόνυ; examples of ἀπό and ὑπό are, ἀππέμψει, ὑββάλλειν (Hom.); examples from Attic prose; ἀμβάτης, ἀμβολάς, X. Cy. 4, 5, 46. 7. 5, 12, ἔμπωσις.

REM. 2. In the concurrence of three consonants, assimilation is omitted, and the final consonant of the preposition is rejected, e. g. κάκτανε, κάσχεδε, ἀμνάσει, instead of κάκκτανε, κάσσχεδε, ἀμνάσει.

8. Prothesis (§ 16, 10) occurs in Homer, in ἀστεροπή (στεροπή), ἐδέλω (δέλω), ἐκείνος (κείνος), ἐρύομαι (ρύομαι); Homer also often resolves the F into the vowel ε, namely, ἐέρση, ἐέδνα, ἐέκοσι, ἐῖσος, ἐειπον, ἐέλδομαι, ἐεμένος.

9. Sometimes, for the sake of the metre, Homer inserts ε, e. g. ἀδελφεός, κενεός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an η in place of the short vowel, e. g. τανηλεγέος, ἐπήβολος, ἐπηγεανός, δλιγηπελέω, ἐλαφηβόλος, instead of τανυλ-, ἐπίβ-, ἐπιετ-, δλιγησ-, ἐλαφοβόλος.

An *ι* is inserted in Homer after *α* in *ὁμοίως* instead of *δμοιος*, and in the Dual *-οιιν* instead of *-οιν*.

10. The later Ionic, also, sometimes inserts *ε* before a long vowel: (a) in some genitives of substantives and Fem. pronouns before *ω*, and in *οἶτος*, *ταυοῖτος*, and *αὐτός* before long inflection-endings, e. g. *ἀνδρέων*, *χηνέων*, *ἐκυνέων*, *τουτέων*, *αὐτέων*, *αὐτέψ*; (b) in some forms of the verb before a long vowel, e. g. *ἰστέασι*, *δυνέωμαι*, *δυνέωνται*; (c) some verbs in *-ω* have forms as if from *-έω*, e. g. *βάλλω* *συμβαλλόμενος*, *ὑπερβαλλέειν*; *πιέζω* *πιεζόμενος* (also in Hom. *πίδεν* instead of *ἐπιέειν*); also *ἔψεε*, *ἐνείχεε*, *ἔφλεε*, from *ἔψω*, *ἐνέχω*, *ἔφλω*; finally, the three following forms of the Perf. in *-εε* instead of *-ε*: *οἰχάπεε*, *δπάπεε*, *ἑώδεε*.

§ 208. *Change of Consonants.*

1. In the Ion. dialect, the rough breathing has no effect on the preceding smooth mute, e. g. *ἀπ' οὔ*, *ἐπήμερος*, *οὐκ ὁσίως*, etc.

2. In the Hom., Ion., and Dor. dialects, a *δ* or *θ* remains before *μ* in certain words and phrases (contrary to § 19, 1), e. g. *ὀδμή* instead of *ὀσμή*, *ἴθμεν*, *ὄρχηδμὸς*, *ἐπέπιδμεν*, *κεκορσυμένος*; also in the Hom. dialect, the *ν* remains before *σ* (contrary to § 20, 2) in *ἀνοσds*, *ἀνοχεδέω*, *πανσυνή* instead of *πασσυνή*; finally *χ* before *μ* (§ 19, Rem. 1) in *ἀκαχμέρος*, *ασιέε*.

3. The Metathesis (§ 22) of *ρ* often occurs in Hom. and in other poets, e. g. *κρᾶδίη* instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *strong*, *κάρτιστος*, *βάρδιστος* (from *βραδύς*, *slow*); also in the second Aorists *ἔκρᾶδον*, *ἔδρᾶδον*, *ἔδρακον* (from *πέρδω*, *to destroy*, *δαρδάνω*, *to sleep*, *δέρκομαι*, *to see*); here belongs also *ἡμβροτος* instead of *ἡμαρτον* (= *ἡμαρτον*, according to § 24, 2).

4. Homer doubles a consonant (comp. § 23, Rem.) after a short vowel, according to the necessities of the verse in the following cases:—

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. *ἔλλαβον*, *ἔμμαδον*, *ἔννεον*, *ἔσσενα*;
- (b) In compounds also, the liquids and Sigma are doubled, e. g. *νεέλλαστος* (from *νέος* and *λόυω*); *ἄμμορος*, *φιλομμείδης*; *ἀννέφελος*, *ἐνννηγτος*; *βαδδύρροος*; *ἐθσσελμος*;
- (c) In the inflection of the Dat. in *-σι*, and of the Fut. and Aor., e. g. *νέκυσσι*, *δῶμασσι*; *κάλεσσα*, *ὀμβόσσαι*, *φράσσομαι*, *ἐξείνισσα*;
- (d) In the middle of several words, e. g. *δασσόν*, *τόσσον*, *ὀπίσσω*, *πρόσσω*, *μέσσος*, *νεμέσσα*, *νεμεσσηδέις*, *δυσσανόεις*.

Homer doubles the mute *π* in Interrogative pronouns which begin with *δπ*, e. g. *δππως*, etc.;—*κ* in *πέλεκκον*, *πελεκκῶν*;—*τ* in *δττι*, *δττεο*, *δττεν*;—*δ* in *ἐδδεισε*, *περιδδείσασα*, *ἄδδεές*, *ἄδδην*.

REMARK. The doubling of *ρ*, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. *ἔρεσον* from *ρέζω*, *χρυσόρυτος*. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though

rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος.

5. Homer often places a consonant before a short syllable, to make it long by position, namely, a ν in νόστυμος, ἀπάλαμνος, ἰδρύνδῃ, ἀμύνδῃ, ὑπεμνήμυκε; a τ after π in πτόλεμος, πτόλις, πτολίεθρον; a δ after χ in χιδάματος, διχδά, τριχδά, τετραχδά, and after λ or ρ in μάλδακος, ἐργηρόδασι; or he places a γ before δ in ἐρίγδουπος, ἐγδούπησε, and a σ before μ and κ in σμικρός (also Att. ‡ 24, 4), σκεδάννυμι (comp. κίδνημι), σμογερός (comp. μογερός), σμερδάλεος. Here belongs also the Epic prefix of μ (= ν, according to ‡ 24, 3), before βροτός in composition, so as to strengthen the long syllable and give fulness to the word, e. g. ἄμβροτος, τερψίμβροτος, and in ἀμφασίῃ instead of ἀφασίῃ.

‡ 209. Quantity.

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned from rules previously given, or by observation.

1. A syllable which has the vowels ε or ο, followed by another vowel or a single consonant, is short by nature, e. g. τέκος, διός, βόή.

2. A syllable which has the vowel η or ω, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature, e. g. ἥρως, οὐρανός, ἄκων (instead of ἀέκων), ἐτίμᾱ (from ἐτίμαε), πᾱς, σίτος, ψύχος, νῦν.

3. A syllable which has a doubtful vowel (α, ι, υ), followed by another vowel or a single consonant, or at the end of a word, is short by position, e. g. ἀείδορτες, δαιμονίῃ, φύῃ, μάχῃ, φίλος, ἀργύρεος.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἰκέσθαι, ἐκατόμβῃ, δέξασθαι, ἔχδιστος, φύλλον.

Exceptions to No. 3.

- (a) α of nouns of the first Dec., which have the Gen. in -ας, is long in all the Cases in which it occurs, e. g. ἡμέρᾱ, φίλᾱ, -ᾱς, -ῃ, -ᾱν, etc. (Comp. ‡ 45.)
- (b) α in the Dual of all nouns of the first Dec., is long, e. g. Nom. Sing. λεῖπᾱ, Dual λεῖπᾱ.
- (c) α is long in the Gen. Sing. in -αο and Gen. Pl. in -άων, e. g. Ἀτρεΐδᾱο, ἀγοράων.
- (d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl., e. g. Nom. ταμῖας, Gen. σκίας, Acc. Pl. δόξας.
- (e) α of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν have been dropped, e. g. ἀκούσᾱς (ἀκουσαντς), ἀκούσᾱσα, ἰωτάς, βάς; γίγᾱς (γιγαντς), μέλᾱς (μελανς).
- (f) α in the third Pers. Pl. Perf. Ind. Act., e. g. τετύφᾱσι.
- (g) υ is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -νυμι, also in the masculine and feminine Sing. of the participle; e. g. δεικνύμι, ἰδεῖκνῦν, δεικνός, δεικνύσα. — Other exceptions may be learned by observation.

5 In Epic poetry, a mute and a liquid (§ 27, Rem. 2) commonly make a syllable long by position; the vowel is shortened, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσὶ πλῆτα*.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάδ' | σὸν Τρωῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἄδμή | την, ἦν | οὔπω ὅ | πὲ ζυγὸν | ἤγαγεν | ἄνθρω, Π. κ, 293*. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τὰ πρόφε | ρε χρυ | σέης Ἄφρο | δίτης, Π. γ, 64*; on the contrary, in the Thesis, *αὐτὰρ ὅ | πλησίον | ἐσθ' | κει, Π. δ, 329*; but *ἔνδρα | θνητὸν εἰ | όντα, πᾶ | λαι πῆ | πρῶμένον | αἶσρ, Π. π, 441*.

REM. 2. In the names *Σκάμανδρος*, *Ζάκυνθος*, *Ζέλεια*, even *σκ* and *ζ* do not make a syllable long by position in Homer; so also *ετ* | *εἰτὰ σκέ | παρρον*, Od ε, 237, occurs.

7. A long vowel or a diphthong at the end of a word, in Homer, commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμένῃ | ἐν βέν | θεσσιν, Π. α, 358*. *ύες, ὅ | μὲν Κτεδ | τοῦ, ὅ δ' ἔρ' | Εὐρύτου | Ἀκτορί | ωτος, Π. β, 621*. *αὐτὰρ ὅ | ἔργῳ | ῥῖσιν εἰ | νι φρεσὶ | φάνη | σέν τε (ῥῖσιν = Φῥῖσιν)*. But sometimes a long vowel in the Thesis is not shortened before words which do not have the digamma, especially in the fourth foot of an Hexameter, e. g. *τῷ μή | μοι πατέ | ρας ποδ' ὅ | μοίῃ | ἔνθεο | τιμῇ, Π. δ, 410*, and before a punctuation-mark, e. g. *κεῖσθαί, | ἀλλ' ἐνδ' | μυνον, Π. ε, 685*.

8. A long vowel or a diphthong in the middle of a word before another vowel is but seldom shortened by the poets, and for the most part, in certain words and forms; thus, e. g. in Homer, *ἐπειή* (---), *ἔμποιος* (---), *οἶος* (---), *βέ βληαι* (---), and often in the Iambuses of the Attic dramatists, e. g. *οἶος, ποῖος, τοιούτος, τοιόσδε, οἶει* (from *οἶομαι*), *ποιεῖν*; and always before the demonstrative *ί* in pronouns, e. g. *τουνού, αὐταῖ*.

9. In Epic poetry, a short syllable in the Arsis is usually considered long, if it stands at the beginning of a word, e. g. *ἀσπίδες | ἄκμα | τον πῦρ, Π. ε, 4*; or at the end, in which case it is followed either by a liquid (λ, μ, ν, ρ), or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. *καὶ πεδί | ᾧ λω | τεῦντα, Π. μ, 283*. *δυγατέ | ρᾶ ἦν (= Φῆν), Π. λ, 226*.

REM. 3. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. *Ἄπες Ἀ | ρες βορο | λογέ; — ἔσθρες ἱ | σασιν and πλεῖονα | ἴσασιν*.

10. Not unfrequently in Homer, from the mere necessities of the verse, a short vowel is measured as long in the Thesis, when it stands between two long syllables. This occurs in the middle of a word, and oftenest with *ι*, e. g. *ἔσθ' ὑπο | δεξί | η, Π. ι, 73*. *ῥσι προ | θυμή | ρσι, Π. β, 588*; this is rarely the case at the end of a word, e. g. *πυκνᾶ | βωγαλέ | ην, Od. ρ, 198*. *τῇ δ' ἐπὶ | μὲν Γορ | γῷ βλοσυ | ρῶπις | ἐστεφά | νοντο Π. λ, 36*

B. DIALECTIC FORMS.

§ 210. Homeric Suffix *φι* (*φιν*).

1. In the Homeric dialect there is, besides the Case-inflections, a Suffix *φι*(*ν*), which properly and originally denotes the indefinite *where*, like the *local* Dat. (see the Syntax); it is also used to express other relations of the Dat., as the Dat. of the instrument, and with prepositions (such as in Lat. govern the Abl.), it expresses those relations of the Gen. which in Latin would be denoted by the Abl.

2. The Suffix *φι* is found with substantives of all the declensions, and is always annexed to the unchanged stem of the word:—

I. Declension only in the Singular: (a) Dat. ἀγέλη-φι, ἀγλατή-φι. (in the herd), δύρη-φι, before or without the door (in several ancient editions *ηφι* is incorrectly written with an Iota Subs. *ηφι*); (b) Gen. (Lat. Abl.) ἀπὸ νευρήφιν ἰάλλειν (to shoot an arrow from the string), ἐξ ἐννήφιν δορεῖν (to spring from bed), κρατερήφιν βίηφι, Il. φ, 501 (with great force), ἂμ' ἥοι φαινομένη-φιν, Od. δ, 407 (as soon as the morning dawned).

II. Declension both Singular and Plural. All these forms, without respect to the accent of the Nom., are paroxytone (*-όφιν*): (a) Dat. δακρυόφιν (with tears), μήστωρ ἀτάλαντος θεόφιν (an adviser equal to the gods); — (b) Genitive (Abl.) ἀπὸ ἢ ἐκ πασσαλόφιν (to take from the pin), ἐκ θεόφιν (through the gods), ἀπ' ὀστέόφιν (from the bones).

III. Declension almost exclusively in the Pl. *φιν* is here used with not a large number of neuter substantives in *-ος* (Gen. *-εος*), also with *κοτυληδών* and *ναῦς*, e. g. πρὸς κοτυληδόν-φιν(*ν*) (with the union-vowel *ο*), to the arms, ναῦ-φιν(*ν*) (at the ships); in words in *-ος*, the ending *-ος* must always be restored to its original form *-εος*, since *φι* is always annexed to the pure stem; thus, ἔχεσφι(*ν*), σὺν ἔχεσφι(*ν*), κατ' ἔρεσφι(*ν*), ἀπὸ, διὰ, ἐκ στήθεσφι(*ν*).

§ 211. First Declension.

1. (a) The Epic and Ionic writers use *η* instead of the original long *α* (which the Dorians use) through all the Cases of the Sing., e. g. τιμᾶ, -ᾶς, -ῆ, -ᾶν (Dor.); σοφίη, -ης, -η, -ην, δύρη, -ης, νενήης, -η, -ην (Epic and Ion.); so Πηνελοπείης, Πηνελοπείη, from Πηνέλοπεια, φρήτη, Βορέης, Βορέη, Βορέην.

Exceptions in Homer are *θεά*, goddess, -ᾶς, -ῆ, -ᾶν, *Ναυσικλᾶ*, *Φελᾶ*, also *Αἰνείας*, *Αἰγυῖας*, *Ἑρμείας*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα* instead of *νύμφη*, Il. γ, 130. Od. δ, 743.

(b) In substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, as also in some other feminines, the short *α* in Attic is also changed into *η* in Ionic, e. g. ἀληδείη, ἀναιδείη, εὐπλοῖη, κνίσση instead of ἀλήδειᾶ, ἀναιδειᾶ, εὐπλοῖᾶ, κνίσσᾶ.

(c) The Æol. and some other dialects have *-ᾶ* instead of *-ης*, as the Masc. ending in the Nom. Sing., like the Latin. The Epic also uses this form, accord-

ing to the necessities of the verse, in a great number of words, particularly in *-ᾱ*, e. g. *ἱππότηᾱ, αἰχμητᾱ, κυανοχαῖτᾱ, νεφεληγερέτᾱ, ἱππηλάτᾱ, μητίετᾱ, εὐρύσπᾱ*. The Voc. retains the ending *-ᾱ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾱο*, *-ᾱω* was then contracted into *-ω* (Dor. into *-ᾱ*). In Hom. both the uncontracted and contracted form is found; he also resolves the *-ω*, originating from *-ᾱο*, by means of *ε* (comp § 207, 3); it is further to be remarked, that the *-ω* in respect to accent is considered short (§ 29, Rem. 7) and the *ε* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Ἀλκίεω*, Il. ε, 534). Thus there occur in Homer, *Ἑρμείας*, Gen. *Ἑρμείᾱο* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέᾱο* and *Βορέω*; *Ἀτρείδης*, *Ἀτρείδᾱο*, and *Ἀτρείδεω*, *ἱκέτᾱο* and *ἱκέτεω*; *ἔμμελῶν*, *Ἀσίων*. In Homer, then, the Gen. endings of nouns in *-ας* or *-ης*, are *-ᾱο*, *-ω*, or *-εω* (not *-ου*). The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτεω*, *Ἀτρείδεω*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly formed in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα, τοὺς δεσπότηας* from *δεσπότηης*, *-ου*, *Μιλτιάδεα* from *Μιλτιάδης*, *-ου*.

4. The Gen. Pl. of all the endings was originally in *-ᾱων*; *-ᾱων* was afterwards contracted into *-ᾱν* (Dor. in *-ᾱν*). Homer uses both the uncontracted and contracted forms, e. g. *δεῶων* and *δεῶν*, *παριᾶων* and *παριᾶν*. He can also, as in the Gen. Sing., again resolve, by means of *ε*, the *-ᾱν* originating from *-ᾱων*; the ending thus becomes *-ᾱων*, which is commonly pronounced with Synizesis, e. g. *κυλέων*, *δυρέων*, *ἀγορέων*. The Gen. ending *-ᾱων* becomes in the Ion. writers, the common form, e. g. *Μουσέων*, *τιμέων*.

5. The Dat. Pl. originally ended in *-αῖσι(ν)*; this ending is found in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, *-αῖσι* was changed into *-ησι(ν)* and *-ης*; and in the Att. and Common language, *-αῖσι* was shortened in *-αις*. In Homer, the Dat. Pl. ends in *-ησι*, *-ης*, and *-αις*, yet the last is found only in *θεαῖς* and *ἀκταῖς*.

6. The Acc. Pl., in *Æol.*, ends in *-αῖς* (as in the second Dec. in *-αῖς* instead of *-ους*), and in Dor. in *-ᾱς* (as in the second Dec. in *-αῖς* instead of *-ους*), e. g. *ταῖς τιμαῖς* (*Æol.*) instead of *τὰς τιμὰς* (but Dat. Pl. *τιμαῖσι*); *πᾶσας κούρας* (Dor.) instead of *πάσας κούρας*.

§ 212. Second Declension.

1. Nominative Sing. Proper names in *-λαος* are changed in the Dor. dialect into *-λάς* (Gen. *ᾱ*, Dat. *φ*), e. g. *Μενέλας* instead of *Μενέλαος*, *Νικόλας*, *Ἀρκεσίλας*.

2. Genitive Sing. Homer uses both the common form in *-ου*, and that in *-οιο*; the tragedians, also, in the lyric passages, use the ending *-οιο*. Theocritus has the Dor. ending *-ω* and *-οιο*.

3. Genitive Sing. and Pl. Some genitives are formed according to the analogy of the first Dec. (a) Herodotus has some Masc. proper names in *-ος* with the ending *-εω* in the Gen. Sing., e. g. *Βάττεω* instead of *Βάττου*, *Κρόσσω*, *Κλεομβρότew*, *Μεμβλίδew*, and some Masc. common nouns with the ending

-των in the Gen. Pl., e. g. *πασσών*; (b) The ending -ων instead of the Ion. -ων belongs to the Dor. (comp. *αἰγῶν* instead of *αἰγῶν* from *αἶξ*, ‡ 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in -ων instead of -ων, e. g. *ἔμουν* instead of *ἔμοιν* (§ 207, 9).

5. The Dat. Pl. originally ended in -οισι(ν). This form, as well as the abridged form in -οις is found in Homer and in all the poets, and in Ion. prose

6. The Acc. Pl. ends, in the Dor. writers (except Pindar) in -ας and in -ας (like -ας in the first Dec., § 211, 6), e. g. *τὰς νόμους, νόμους*, so also *τὰς λαγούς, the hares*; Æol. in -οις, e. g. *πασσάλοισι* instead of -ους.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in -ῶο, instead of -ω, in *Πηλεῶο* (Il. ξ, 489; though most MSS. have *Πηλεῖο*) from *Πηλέωος*, and in *Περεῶο* from *Πέρεωος*. — In *γάλας, sister-in-law*, *ἄδως* and *κῶς*, the ω originating by contraction, is resolved, in the Epic dialect, by means of ο; hence *γαλόως, ἄδῶως, κῶως*, Gen. -ῶο. On the words *γέλας, ἰδρώς, ἔρως*, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, *νοῦς* only Od. κ, 240 (elsewhere *νόος*), *χειμάρρους*, Il. λ, 493 (but ν, 138. *χειμάρρους*) and *χειμάρροι*, Il. δ, 452, also *πάνθους, πάνθου, πάνθω*. Homer does not contract other words; in words in -εος, -εον, he either lengthens the ε into ει (§ 207, 1), or employs Synizesis, as the measure requires.

‡ 213. Third Declension.

1. In the Dor. dialect the long α here also takes the place of η, e. g. *μᾶνός* instead of *μῆν, μῆνός*, etc., *Ἑλλᾶν, Ἑλλᾶνες, ποιμᾶν* instead of *ποιμήν*, Gen. -έτος, *νεότᾶς, ἄτος* instead of *νεότης, ἥτος*.

Αἰθήρ, ἄθρ, ἄθρες, and all names of persons in -τήρ, are exceptions to this Dor. usage.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as also elsewhere, e. g. *δάρηξ, αἰήξ, ἰρήξ* instead of *δάραξ, ἰεράξ*.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν), and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. *κύν-εσσι* (from *κύων*, Gen. *κυν-ός*), *νεκύν-εσσι* (from *νέκυς, -υος*). The ending -εσι(ν) is found in Homer only in *ἵεσιν, οἴεσι, χεῖρεσι*, and *ἀνάκτ-εσιν* (from *ἄναξ, ἀνακτ-ος*). In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels (§ 25, 1), e. g. *ἐπέ-εσσι* (instead of *ἐπέ-εσσι* from *τὸ ἔπος*), *δεπῶ-εσσι* (from *τὸ δέπας*). In stems in -αν, -εν, -ου (αF, εF, οF), the υ (F) must be omitted, according to § 25, 2; thus, *βῶ-εσσι* instead of *βῶF-εσσι, ἱππῆ-εσσι* instead of *ἱππῆF-εσσι*. The ending -σσι is annexed almost exclusively to stems which end in a vowel, e. g. *νέκυ-σσι* from *νέκυς -υ-ός*; but also *ἱρι-σσι* from *ἱρίς (-ιδος)* and commonly *ποσσί* from *πούς (ποδ-ός)*. The Dat. form in -σσι never admits the doubling of σ. — The ground-form -εσι is very common in the Dor. poets and prose-writers; also the Ionic prose has this form frequently in stems ending in -ν, e. g. *μῆν-εσι*.

4. The Gen. and Dat. Dual in the Epic dialect, ends in *-οιιν* (as in the second Dec., § 212, 4), e. g. *ποδοῖιν*, *Ξειφῆνοιιν*.

5. The Gen. Pl. in the Ion. dialect often ends in *-έων*, e. g. *χηνέων*, *ἀνδρέων* (§ 207, 10). Theocritus has *τῶν αἰγῶν* (instead of *τῶν αἰγῶν*) from *ἡ αἰξ*, a goat after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of words in *-us* (stem *υ*) in *α* instead of *υ*, e. g. *εὐρέα ποικτον*, *ιχθῦα*, *νέα* from *ναῦς*.

7. The words *γέλως*, laughter; *ἰδρώς*, sweat; *ἔρως*, love, which properly belong to the third Dec., in Homer follow the Attic second Dec. in some of the Cases, e. g. *ἰδρῶ*, *ἰδρῶ* instead of *ἰδρώτα* and *ἰδρώτι*; *γέλω* and *γέλων*, *γέλω*, instead of *γέλωτα* and *γέλωτι*, *ἔρῳ* instead of *ἔρωτι*.

8. Words in *-is*,¹ Gen. *-ιδος*. The Hom., Ion., and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος*, Hom., *Θέμιος*, Herod., *Θέτιος*, Dat. *Θέτι*, Hom. Those ending in *-is*, *-ιδος*, in the Epic dialect have the Dat. only in *-ι* instead of *-δι*. Substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρητιδος* (instead of *παρητιδος*), *Νηρητις*, *Νηρητιδος*. See § 54 (c).

9. The Neut. *ος*, *ῶτος*, ear, is in Dor. *ῶς*, *ῶτος*, etc., and in Hom. *οδας*, Gen. *οδατος*, Pl. *οδατα*; the Neuters, *στέαρ*, fat; *οἰδαρ*, udder, and *πεῖραρ*, end, have *-ατος* in the Gen., namely, *στέατος*, *οἰδατα*, *πεῖρατα*, *πεῖρασι*. In the words *τέρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραα*, *-ῶων*, *-δέσσει(ν)*; *κρέα* Dat.; Pl. *κρέα*, *κεράων*, *-δέσσει(ν)*, and *-ασι(ν)*; Pl. *κρέα*, *κρεάων*, *κρεῶν*, and *κρεῶων*, *κρέασι(ν)*. Among the Ionic writers these words, like *βρέτας*, etc. (§ 61, Rem. 1), often change the *α* into *ε*, e. g. *κέρεος*, *κέρεα*, *κερέων*, *τὰ τέρεα*, *κρέεσι(ν)*. See § 54 (c).

10. In the words *πατήρ*, *μήτηρ*, etc., Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-έσσι*; *γαστήρ*, *γαστήρος*, *-έρι*, and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος*, and *-ητρος*, *Δημητέρα*; *δυγάτηρ*, *-τέρος*, and *-τρός*, etc., *δυγατέρεσσι(ν)*, but *δυγατρῶν*; *μήτηρ* and *πατήρ*, *-τέρος*, and *-τρός*, etc. See § 55, 2.

11. In Homer, the word *ιχώρ*, blood of the gods, has in the Acc. *ιχώ* instead of *ιχώρα*, and *κυκεῶν*, δ, mixed drink, has in the Acc. *κυκεῶ* or *κυκειῶ*. See § 56, Rem. 1.

12. In *-αυς*, *-ευσ*, *-ους*. Of *γραῦς*, there are found in Homer only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*; thus, Gen. *γρηῖς*, Pl. *γρηῖς*; this also appears in *ναῦς*, *navis*, see the Anomalies.—The word *βοῦς* is regularly declined in Her., hence Nom. Pl. *βόες*, Acc. *βοῦς*; in the Acc. Pl. Homer uses both *βόας* and *βοῦς*. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*, Acc. Pl. *βῶς*. This form of the Acc. Sing., occurs also in the Il. η. 238, in the sense of *bull's hide*, a shield made of bull's hide. See § 57.

¹ The student may consult the first part of the Grammar, where similar words are declined; references to the particular section will be given at the end of the paragraphs here.

13. In common nouns in *-εύς*, and in the proper name *Ἀχιλλεύς*, *η* is used in the Epic dialect, instead of *ε*, in all the forms which omit *υ* (*ῥ*) of the stem, this is done to compensate by the length of the vowel for the omitted *υ* (*ῥ*); thus, *Βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήσσι(ν)* from *ἀριστεύς*), but *Βασιλῆος*, *-ῆϊ*, *-ῆᾱ*, *-ῆες*, *-ῆων*, *-ῆᾶς*. Yet the long *α* in the Acc. *-εᾶ*, *-εᾶς* of the Attic dialect, again becomes short. Among the proper names, the following are to be specially noted: *Ὀδυσσεύς*, Gen. *Ὀδυσσῆος* or *Ὀδυσῆος* and *Ὀδυσσέος*, also *Ὀδυσεῦς* (Od. *ω*, 398), Dat. *Ὀδυσηῖ* and *Ὀδυσεῖ*, Acc. *Ὀδυσηᾶ* and *Ὀδυσεᾶ*, also *Ὀδυση* (Od. *τ*, 136); *Πηλεύς*, *Πηλῆος* and *Πηλέος*, *Πηληῖ* and *Πηλέϊ*, *Πηληᾶ*; the others, as *Ἀτρεὺς*, *Τυδεὺς*, generally retain the *-ε* and contract *-εος* in the Gen. by Synizesis, and sometimes *-εα* in the Acc., into *-η*; thus, *Τυδέος*, *-εῖ*, *-εᾶ*, and *-ῆ*. — In the Ion. of Herodotus, the inflection with *η* in common nouns is very doubtful; in proper names, the *ε* is regular, e. g. *Περσέος*, *Δωριέες*, *Φωκίων*, *Αἰολέας*.

14. In *-ης* and *-εος*, Gen. *-εος*. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form *-εος*, and the contracted form *-εις* is used for the Nom. Pl. The Gen. Pl. remains uncontracted (except when a vowel precedes the ending *-έων*, e. g. *ἄχρηέων* from *ἄχρηέων*); so also the Acc. Pl. ending *-εας*. *Ἄρης* has in Homer *Ἄρηος* and *Ἄρεος*, *Ἄρηϊ* or *Ἄρη*, *Ἄρεϊ*, *Ἄρη* and *Ἄρην*, Il. *ε*, 909, *Ἄρες* and *Ἄρες* (§ 209, Rem. 3). See § 59.

15. In proper names in *-κλής*, the Epic dialect contracts *εε* into *η*, e. g. *Ἡρακλῆς*, *-κλήος* (instead of *κλέεος*), *-ῆϊ*, *-ῆα*, Voc. *Ἡράκλεις*; but in adjectives in *-ής* it varies between *-ει* and *η*, e. g. *ἀγακλής*, Gen. *ἀγακλήος*, but *ἐυκλείας* (Acc. Pl.) from *ἐυκλής*, *ἐυβρέης*, Gen. *ἐυβρέιος*. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an *ε* in these words, e. g. *Περικλέος*, *-εῖ*, etc.; so also in Homer, *δυσκλέα*, Il. *β*, 115, and *ὑπεκδέα*, Il. *ρ*, 330.

16. In (a) *-ως*, Gen. *-ωος*. In Homer, the contracted forms, *ἦρω* Dat., and *Μίνω* Acc. occur. — (b) *-ός* and *-ός*, Gen. *-ός*. Words of this kind even in the Epic and Ion. writers, as well as in the Attic, always have the contracted form, except *χρός* and its compounds, e. g. *χρόος*, *χρόϊ*, *χρόα*. — The Ion. dialect frequently forms the Acc. Sing. in *-οῦν* instead of *-ω*, e. g. *ἰώ*, *ἰοῦν*, *ἡός*, *ἡοῦν*. — The Æol. Gen. Sing. ends in *-ως*, e. g. *αἰδώς*, *Σάπφως* instead of *αἰδοῦς*, *Σαπφοῦς*, thus, in Moschus, *τᾶς Ἀχῶς*. See § 60.

17. In (a) *-ας*, Gen. *-αος*. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. *γῆρατ* and *γῆρα*, *δέπα*, *σέλα*. But the Nom. and Acc. Pl. is always contracted, e. g. *δέπα*. — On those in *-ας*, Gen. *-εος*, see § 61 (a), and Rem. 1.

(b) In *-ος*, Gen. *-εος*. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract *-εος*, as in the Dor., into *-εως*; thus, *Ἐρέβους*, *Δάρσεως*, *γένεως*, *δάμβους*, *δέρεως*; Dat. Sing. *δέρεϊ* and *δέρει*, *κάλλει* and *κάλλει*. Nom. and Acc. Plurals in *-εα*, commonly remain uncontracted, but they must be pronounced with Synizesis, i. e. as one syllable, e. g. *νέικεα*, *βέλεα*. — The Ion. dialect is like the Epic. — In *σπέος*, *κλέος*, *δέος*,

χρῆος, the Epic dialect lengthens *ε*, sometimes into *ει*, sometimes into *η*; thus, Gen. *σπεῖους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπεῖων*, Dat. *σπέεσσι(ν)* and *σπῆεσσι(ν)*; *χρῆος* and *χρεῖος*; *κλέῃ* and *κλεῖα*.

18. In *-ις*, Gen. *-ιος*; *-ῦς*, Gen. *-ῦος*. The Epic dialect contracts those in *-ῦς* in the Dat. Sing., e. g. *δίζῳ*, *πλεδῳ*, *ρέκῳ*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, though more usually contracted, e. g. *ιχθῦς* instead of *ιχθύας*, *δρύς*; *ρέκῳς* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-έσσι* (disyllable), e. g. *ιχθύεσσῳ* and *ιχθύεσσιν*. See § 62.

19. In *-ις* and *-ι*, Gen. *-ιος*, Att. *-εος*; *-ῦς* and *-ῦ*, Gen. *-ῦος*, Att. *-εος*:—

(a) The words in *-ις*, Att. Gen. *-εος*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer (*-υ* = *-ι*, *-ας* = *-ις*), e. g. *πόλις*, *πόλιος*, *πόλι*, *πόλυ*, *πόλιες*, *πολίων*, *πόλις*, *πόλιας*, and *πόλις*. In the Dat. Sing, however, the ending *-εῖ* and *-ει* is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλξις*, *ἐπάλξεσι(ν)*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*; thus, Gen. *πόλιος*, *πόλεος*, and *πόληος*, Dat. *πόλει*, *πόλει*, and *πόλῃ*, Nom. Pl. *πόλεες* and *πόληες*, Gen. *πολίων*, Dat. *πολλεσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *ῥις*, *οῖς*, Dat. Pl. *ῥέεσσι(ν)*, *οῖεσι(ν)*, *ῥεσι(ν)*. See §-63.

(b) The words in *-ῦς*, whose Gen. in the Attic ends in *-εος*, in the Ionic make the Gen. in *-εος*, e. g. *πήχεος*, except *ἔγγελος*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *εὔρεῖ*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-εας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *τελέεας* (trisyllable).

§ 214. *Anomalous and Defective Words.—Metaplasts.*

1. *Γόνυ* (τῷ, *knee*) and *δῶρυ* (τῷ, *spear*, § 68, 1), are declined in Homer as follows:—

Sing.	<i>γόνυατος</i> and <i>γουνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γόνυατα</i> “ <i>γῶνα</i>	<i>δούρατα</i> “ <i>δοῦρα</i>	Dual <i>δοῦρε</i>
Gen.	<i>γόνυν</i>	<i>δούρων</i>	

Dat. *γόνυασι(ν)* and *γόννεσσι(ν)* *δούρασι(ν)* and *δούρεσσι(ν)*.

The form *γόνυασι* (Il. ι, 488, ρ, 451, 569) has critically little authority.

2. The following forms of *κῆρα* (τῷ, *head*, § 68, 6) are found in the Homeric dialect:—

Sing. Nom.	<i>κῆρη</i>	Gen. <i>κῆρητος</i>	<i>κῆρηατος</i>	<i>κρατός</i>	<i>κράταος</i>
Dat.	<i>κῆρητι</i>	<i>κῆρηατι</i>	<i>κρατί</i>	<i>κράατι</i>	
Acc.	<i>κῆρη</i> (τὸν <i>κῶτα</i> , Od. β, 92, and <i>ἐπὶ κῆρ</i> , Il. π, 392).				

Pl. Nom. *κάρη* *καρήματα*; secondary form *κάρηνα*
 Gen. *κράτων* " *καρήνων*
 Dat. *κрасί(ν)*
 Acc. *κράτα* " *κάρηνα*

3. *Λᾶς* (*δ*, *stone*, Hom., instead of *λᾶς*), Gen. *λᾶος*, Dat. *λᾶϊ*, Acc. *λᾶαν*, Gen. *λᾶων*, Dat. *λᾶεσσι(ν)*.

4. *Μεῖς* (*δ*, *month*), Gen. *μηνός*, Ion., instead of *μῆν*, -*ός*, but also in Plato.

5. *Ναῦς* (*ή*, *ship*) is inflected in the Epic, Ionic, and Doric dialects as follows:—

S. Nom. Ep. and Ion.	<i>νηῦς</i>	<i>νηῦς</i>	Dor. <i>ναῦς</i>
Gen.	<i>νηός</i> (also Tragic)	<i>νεός</i>	<i>ναός</i> (also Trag.)
Dat.	<i>νηί</i>		<i>ναί</i>
Acc.	<i>νηα</i>	<i>νέα</i>	<i>ναῦν</i> and <i>νᾶν</i>
D. Nom. Acc. Voc.	<i>νῆε</i>		<i>νᾶε</i>
Gen. and Dat.	<i>νεοῖν</i>		<i>ναοῖν</i>
P. Nom.	<i>νῆες</i>	<i>νέες</i>	<i>νᾶες</i>
Gen.	<i>νηῶν</i> (<i>ναῦφι</i> only Ep.)	<i>νεῶν</i>	<i>ναῶν</i>
Dat.	<i>νηυσί</i> (<i>ναῦφι</i> only Ep.)	<i>νῆεσσι(ν)</i> , <i>νέεσσι(ν)</i>	<i>ναυσί(ν)</i>
Acc.	<i>νῆας</i>	<i>νέας</i>	<i>νᾶας</i> .

6. *ὄρνις* (*δ* *ή*, *bird*), Gen. *ὄρνιθ-ος*, Doric *ὄρνιχ-ος*, etc. (§ 203).

7. *Χεῖρ* (*ή*, *hand*), Ion. *χερός*, *χερί*, *χέρα*, Dual *χείρε*, *χεροῖν* (poet. also *χειροῖν*), Pl. *χέρες*, *χερῶν*, *χεροσί(ν)* (*χείρεσι(ν)*, and *-εσσι(ν)* in Homer), *χέρας*.

REMARK 1. Metaplasm (§ 72) occurs in Homer in the following words: *ἄλκῃ*, *ή*, *strength*, Dat. *ἀλκι* (from Nom. *ἄλξι*); *ἄλδης*, -*ον*, *δ*, Gen. *ἄλδος*, Dat. *ἄλδι* (*ἄλξι*); *Ἀντιφάτης*, -*ας*, *δ*, Acc. *Ἀντιφατῆα* (*ἈΝΤΙΦΑΤΕΤΞ*); *ἰσκή*, *ή*, *pur-suit*, Acc. *ἰσκα* (*ἰσκι*); *δσμῆν*, *ή*, *battle*, Dat. *δσμῖν* (*δσμίς*); — *Πάτροκλος*, Gen. *Πατρόκλου* and -*κλῆς*, Acc. -*κλον* and -*κλῆα*, Voc. -*κλεις* (*ΠΑΤΡΟΚΛΗΞ*); *ἀνδρά-ποδον*, *τῶ*, *slave*, Dat. Pl. *ἀνδραπόδεσσι(ν)*; *πρόσωπον*, *τῶ*, *face*, Pl. *πρόσωπατα*, *προσώπασσι*; *υῖος*, *δ*, *son*, has from *ῥΙΕΤΞ* and *ῥΙΞ* the following forms: Gen. *υῖος* and *υῖας*, Dat. *υῖεῖ* and *υῖι*, Acc. *υῖέα* and *υῖα*; Dual *υῖε*; Nom. Pl. *υῖέες* and *υῖεῖς* and *υῖες*, Dat. *υῖοσι*, Acc. *υῖέας* and *υῖας*; — *Οἰδίπους*, Gen. *Οἰδιπόδαο* (*ΟἰΔΙΠΟΔΗΞ*).

REM. 2. The following are defective in Homer: *λίγῃ* Dat. and *τὰ λίγα*, *linen*; *λίς* and *λῖν* = *λέων* and *λέοντα*; *μάστι* and *μάστιν* = *μάστιγι* and -*α*; *στιχός*, *στιχες*, *στιχας*, *τω*; *δοσε*, *τῶ*, Nom. and Acc. Dual, *both eyes*; *δφέλος*, *advantage*, and *ήδος*, *pleasure*, in the Nom. only; *ήρα*, *something pleasing*, and *δέμας*, *form*, in the Acc. only; *ήλεός*, *infatuated*, Voc. *ήλέ* and *ήλεέ*; finally, *δῶ*, *κρί*, *ἔλφι*, as Nom. and Acc. Sing., from which come the forms *δῶμα*, *house*, *κριθή*, *barley*, *ἔλφιτον*, *dried barley*.

§ 215. ADJECTIVES.

1. Some adjectives in -*us*, -*εια*, -*υ*, have sometimes in the Homeric dialect, the feminine form -*εα* or -*εη*; viz. *ᾠέα* (instead of *ᾠεία*), *βαδέα* (instead of *βαδεία*); Gen. *βαδέης* (and *βαδείης*), Acc. *βαδέην*; so also in Herodotus, -*εα*, seldom -*εια*, e. g. *βαδέα*, -*έη* and -*εία*, *βαρέα*, *εὔρέα*, *ἰδύς*, -*έα* and -*εία*, *θήλεα* (from *θήλυς*), *ήμισεα*.

REMARK. In Epic and Doric poetry, some adjectives of this kind, and also some in -*δεις* and -*ήεις*, are of the common gender, i. e. they have but one

termination for the Masc. and Fem., e. g. Ἥρη θῆλυς δοῦσα, Il. τ, 97; so ἡδὴ ἀντμή, Od. μ, 309, and the irregular πολὺς: πολλὴν ἐφ' ὀργήν, Il. κ, 27; so ἡμα-δόεις, ἀνδρεμόεις, ἀργινόεις, ποιεῖς, agreeing with feminine substantives. — The Epic ἐθε or ἦθε, Neut. ἦθ (ἐθ and εἶ only as an adverb), wants the feminine form; in Il. ω, 528, is found δῶρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων (sc. δῶρων), therefore ἐάων as the Gen. Pl. Neut., unless perhaps from δῶρων the cognate δόσεων is to be supplied for ἐάων to agree with, as in δωτῆρες ἐάων sc. δόσεων; the Gen. Sing. is ἐῆος.

2. Adjectives in -ῆεις, -ῆεσσα, -ῆεν, are often found in Homer in the contracted form -ῆς, -ῆσσα, -ῆν, e. g. τιμῆς (and τιμήεις), τιμήντα; those in -όεις, -όεσσα, -όεν, contract -οε into -ευ, e. g. πεδία λωτεύντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πολὺς, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολλός, Acc. πολύν and πολύν, πολύ and πολλόν; Nom. Pl. πολέες and πολεῖς, Gen. πολέων, Dat. πολέσι(ν), πολέσσι(ν), and πολέεσσι(ν), Acc. πολέας and πολεῖς. — The Ionic dialect inflects πολλός, -ή, -όν, regularly throughout.

4. Compound Adj. in -ος (comp. § 78, I.) often have in Hom. a feminine ending, viz. -η, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀριζήλη (but also ἀριζήλοι αἰγάι, Il. χ, 27), ἀμφιβρότη, ἀγχιῆλη, ἀργυροπέξα, ἀμφιρύτη; on the contrary, κλυτός as a feminine is found in Il. β, 742. Od. ε, 422, from the simple κλυτός, -ή, -όν. Also the ending -ος of the superlative is sometimes found as feminine, e. g. εὐλότατος ὀδμή, Od. δ, 442. κατὰ πρότιστον ὀπωπὴν, H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in -πους, -πουν, Gen. ποδος, in the Epic dialect, can shorten -πους into -πος, e. g. Ἴρις ἀελλόπος, Il. δ, 409. τρίπος, Il. χ, 443.

6. Ἐρήρης from ἐρήρος, ἐρυσάρματες and -ας from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

1. In the Epic dialect, the endings -ώτερος and -ώτατος are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. διζυρώτερος, διζυρώτατος, κακοξεινώτερος, λάρωτατος. — Ἀνιηρός, troublesome, has the Comparative ἀνιηρότερον, Od. β, 190, and ἄχαρις, disagreeable, ἄχαριώτερος, Od. υ, 392. Comp. § 82, Rem. 6. Adjectives in -υς and -πος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον, and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχύς, little, ἐλαχίστος, γλυκύς γλυκίων, βαθύς, βάθειος, κυδρός, κύδιος, οἰκρός οἰκτίστος and οἰκτρότατος, παχύς πάχυστος, πρέσβυς πρέσβιστος, ὥκως ὥκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed:—

ἀγαθός, Comp. ἀρείων, λωίων, λωίτερος (Ion. κρέσσων, Dor. κάρβων), Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χειρείων, χειρίτερος (Dor. χερῆων, Ion. ἔσων), Sup. ἥκιστος (Il. ψ, 531, with the variation ἥκιστος, which Spitzner prefers).

δλίγος, Comp. δλίγων (δλίγones ἦσαν, populi suberant statura minores, Il. σ, 519); μέλιον, Bion, 5, 10.

βῆτιδος, Ion., Comp. βῆτιτερος (Ion. βῆτιον), Sup. βῆτιτατος and βῆτιστος.

βραθύς, εἰσιον, Comp. βράσσων, Sup. βάρδιος (by Metathesis).

μακρός, long, μάσσων; — παχύς, thick, πάσσων.

REMARK 1. The positive $\chi\epsilon\rho\eta\varsigma$ ($\chi\epsilon\rho\eta$, $\chi\epsilon\rho\eta\alpha$, $\chi\epsilon\rho\eta\epsilon\varsigma$, $\chi\epsilon\rho\eta\alpha$) found in Homer, and belonging to $\chi\epsilon\rho\epsilon\iota\omega\upsilon$, always has the signification of the Comparative, *less, baser, weaker*. The Pl. $\pi\lambda\epsilon\epsilon\varsigma$ and (Acc.) $\pi\lambda\epsilon\alpha\varsigma$ are found in Homer from the Comp. $\pi\lambda\epsilon\omega\upsilon$.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the Common language: δ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\tau\epsilon\rho\varsigma$; $\tau\delta$ $\kappa\acute{\epsilon}\rho\delta\omicron\varsigma$, gain, $\kappa\acute{\epsilon}\rho\delta\iota\omicron\upsilon$, more lucrative, $\kappa\acute{\epsilon}\rho\delta\iota\sigma\tau\omicron\varsigma$; $\tau\delta$ $\alpha\lambda\gamma\omicron\varsigma$, pain, $\alpha\lambda\gamma\iota\omega\upsilon$, more painful, $\alpha\lambda\gamma\iota\sigma\tau\omicron\varsigma$; $\tau\delta$ $\beta\acute{\iota}\gamma\omicron\varsigma$, cold, $\beta\acute{\iota}\gamma\iota\omega\upsilon$, colder, more dreadful, $\beta\acute{\iota}\gamma\iota\sigma\tau\omicron\varsigma$; $\tau\delta$ $\kappa\grave{\eta}\delta\omicron\varsigma$, care, $\kappa\grave{\eta}\delta\iota\omicron\upsilon$, most dear; δ η $\kappa\acute{\upsilon}\omega\upsilon$, dog, $\kappa\acute{\upsilon}\nu\tau\epsilon\rho\omicron\varsigma$, more shameless, $\kappa\acute{\upsilon}\nu\tau\alpha\tau\omicron\varsigma$.

§ 217. PRONOUNS.

1. S. N.	$\epsilon\gamma\omega$ and (before a vowel) $\epsilon\gamma\omega\upsilon$ Epic; $\epsilon\gamma\omega$ and $\epsilon\gamma\omega\upsilon$ Æolic	$\sigma\acute{\upsilon}$ Epic; $\tau\acute{\upsilon}$ Dor. and Æol.; $\tau\acute{\upsilon}\nu\eta$ Epic	
G.	$\epsilon\mu\acute{\omicron}$, $\epsilon\mu\epsilon\upsilon$, $\mu\epsilon\upsilon$ ($\mu\epsilon\upsilon$) Epic and Ion. $\epsilon\mu\epsilon\omega$ Epic $\epsilon\mu\acute{\omicron}\delta\epsilon\upsilon$ Epic	$\tau\epsilon\upsilon$ Dor.; $\sigma\acute{\epsilon}\omicron$ ($\sigma\epsilon\omicron$), $\sigma\epsilon\upsilon$ ($\sigma\epsilon\upsilon$), Ep. and Ion. $\sigma\epsilon\omega$ and $\tau\epsilon\omega$ Epic $\sigma\acute{\epsilon}\delta\epsilon\upsilon$ Epic	$\epsilon\omega$ ($\acute{\epsilon}\omicron$), $\epsilon\acute{\upsilon}$ ($\acute{\epsilon}\upsilon$) Epic and Ion. $\epsilon\acute{\iota}\omicron$ Ep.; $\acute{\epsilon}\epsilon\omega$ later Ep. $\acute{\epsilon}\delta\epsilon\upsilon$ ($\acute{\epsilon}\delta\epsilon\upsilon$) Epic $\acute{\epsilon}\omicron\upsilon\varsigma$ Dor.
D.	$\epsilon\mu\epsilon\upsilon\varsigma$, $\epsilon\mu\omicron\upsilon\varsigma$ Doric $\epsilon\mu\omicron\iota$, $\mu\omicron\iota$ ($\mu\omicron\iota$), $\epsilon\mu\omicron\iota$ Æol. $\epsilon\mu\acute{\iota}\nu$ Doric	$\tau\epsilon\upsilon\varsigma$, $\tau\epsilon\omicron\upsilon\varsigma$ Dor. $\sigma\acute{\omicron}\iota$ Epic $\tau\acute{\iota}\nu$ Dor.; $\tau\epsilon\acute{\iota}\nu$ Dor. et Ep. (usually Orthot.) $\tau\omicron\iota$ ($\tau\omicron\iota$) Ep. and Ion. $\sigma\acute{\epsilon}$ ($\sigma\epsilon$) Ep.; $\tau\acute{\epsilon}$ Dor. $\tau\acute{\upsilon}$ ($\tau\upsilon$) Dor. $\tau\acute{\iota}\nu$ in Theocritus	$\acute{\iota}\nu$ Dor. (usually orthotone) $\acute{\epsilon}\omicron\iota$, $\acute{\omicron}\iota$ ($\acute{\omicron}\iota$) Ep (Reflex.) $\acute{\epsilon}\acute{\epsilon}$, $\acute{\epsilon}$ ($\acute{\epsilon}$) (as Neut. II. a, 236.) $\nu\acute{\iota}\nu$ ($\nu\upsilon$) Dor. (and Att. poet.) (<i>him, her, it</i>) $\mu\acute{\iota}\nu$ ($\mu\upsilon$) Ion. (<i>him, her, it</i> ; seldom Pl.) $\sigma\phi\epsilon$ Dor. et Att. poet.
A.	$\epsilon\mu\acute{\epsilon}$, $\mu\acute{\epsilon}$ ($\mu\epsilon$) Epic		
D. N.	$\nu\acute{\omega}\iota$	$\sigma\phi\omega\acute{\iota}\nu$ ($\sigma\phi\omega\acute{\iota}\nu$)	
G. D.	$\nu\acute{\omega}\iota\upsilon$	$\sigma\phi\omega\acute{\iota}$, $\sigma\phi\acute{\omega}$	
A.	$\nu\acute{\omega}\iota$, $\nu\acute{\omega}$	$\sigma\phi\omega\acute{\iota}\nu$, $\sigma\phi\acute{\omega}\nu$ $\sigma\phi\omega\acute{\iota}$, $\sigma\phi\acute{\omega}$	$\sigma\phi\omega\acute{\iota}\nu$, $\sigma\phi\omega\acute{\iota}\nu$ $\sigma\phi\omega\acute{\epsilon}$, $\sigma\phi\omega\epsilon$ $\sigma\phi\acute{\omega}$, $\sigma\phi\omega$
P. N.	$\eta\mu\epsilon\iota\varsigma$ Epic; $\eta\mu\epsilon\epsilon\varsigma$ Ion. $\acute{\alpha}\mu\epsilon\varsigma$ Dor.; $\acute{\alpha}\mu\mu\epsilon\varsigma$ Epic	$\delta\mu\epsilon\iota\varsigma$ Ep.; $\delta\mu\epsilon\epsilon\varsigma$ Ion. $\delta\mu\epsilon\varsigma$ Dor.; $\delta\mu\mu\epsilon\varsigma$ Ep.	
G.	$\eta\mu\epsilon\omega\upsilon$ Ion. and Epic $\eta\mu\epsilon\omega\upsilon$ Epic $\acute{\alpha}\mu\mu\epsilon\omega\upsilon$ Æolic; $\acute{\alpha}\mu\omega\upsilon$ Doric	$\delta\mu\epsilon\omega\upsilon$ Ion. and Epic $\delta\mu\epsilon\omega\upsilon$ Epic $\delta\mu\mu\epsilon\omega\upsilon$ Æol.	$\sigma\phi\epsilon\omega\upsilon$ ($\sigma\phi\epsilon\omega\upsilon$) Ion. and Epic $\sigma\phi\omega\upsilon$ Epic $\sigma\phi\epsilon\omega\upsilon$ Epic
D.	$\eta\mu\acute{\iota}\nu$, $\eta\mu\upsilon$, $\eta\mu\acute{\iota}\nu$ Epic $\acute{\alpha}\mu\mu\iota$ (ν) Æol. and Ep.; $\acute{\alpha}\mu\acute{\iota}\nu$ and $\acute{\alpha}\mu\acute{\iota}\nu$ Dor. $\acute{\alpha}\mu\acute{\epsilon}\sigma\iota$ (ν) Æol.	$\delta\mu\acute{\iota}\nu$, $\delta\mu\upsilon$, $\delta\mu\acute{\iota}\nu$ Epic $\delta\mu\mu\iota$ (ν) Epic	$\sigma\phi\acute{\iota}$ ($\sigma\phi\iota$) Ion.; $\sigma\phi\acute{\iota}$ - $\sigma\iota$ (ν), [$\sigma\phi\iota\sigma\iota$ (ν)], $\sigma\phi\acute{\iota}\nu$, ($\sigma\phi\iota\upsilon$), $\sigma\phi\acute{\iota}$ ($\sigma\phi\iota$) Ep.; $\acute{\alpha}\sigma\phi\iota$ Æol.
A.	$\eta\mu\epsilon\alpha\varsigma$ Ion. and Epic $\eta\mu\alpha\varsigma$, $\eta\mu\alpha\varsigma$ Epic $\acute{\alpha}\mu\mu\epsilon$ Epic; $\acute{\alpha}\mu\acute{\epsilon}$ Dor.	$\delta\mu\epsilon\alpha\varsigma$ Epic and Ion. $\delta\mu\alpha\varsigma$, $\delta\mu\alpha\varsigma$ Epic $\delta\mu\mu\epsilon$ Epic; $\delta\mu\acute{\epsilon}$ Dor.	$\sigma\phi\epsilon\alpha\varsigma$ ($\sigma\phi\epsilon\alpha\varsigma$) Ion. and Epic $\sigma\phi\alpha\varsigma$, $\sigma\phi\epsilon\acute{\iota}\alpha\varsigma$ Epic ($\sigma\phi\epsilon$) Epic (II. τ, 265.) $\acute{\alpha}\sigma\phi\epsilon$ Æol.

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμαυτοῦ*, *σεαυτοῦ*, etc., are never found in Homer; instead of them, he writes the personal pronouns and the pronoun *αὐτός* separate, e. g. *ἐμ' αὐτόν*, *ἐμολ' αὐτῷ*, *ἐμεῦ αὐτῆς*, *ἐ αὐτήν*, *αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐσεαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, etc. Comp. § 207, 1.

3. Possessive pronouns: *τέός*, *-ή*, *-όν* Dor. and Epic, instead of *ός*; *έός*, *-ή*, *-όν*, and *ός*, *ή*, *όν*, *οὖος*, Epic; *ἑμός*, *-ή*, *-όν* Dor. and Epic, *ἑμμος*, *ἑμμέτερος* Æol., instead of *ἡμέτερος*; *ῥαῖτερος*, *of us both*, Epic; *δυός*, *-ή*, *-όν* Dor. and Epic, *δυμμος* Æol., instead of *ὑμέτερος*; *σφωῖτερος*, *of you both*, Il. α, 216; *σφός*, *-ή*, *-όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns: (a) *ὁ ἦ τό* (Dor. 'ā instead of ἦ); Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τᾶς* Dor.; Dat. *τῇ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τῶν* Epic, *τᾶν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι*, and *τῆσι* Epic; Acc. *τάς*, *τός* Dor.

(b) *ὅδε*: Epic Dat. Pl. *τοῖσδεσι* and *τοῖσδεσσι* instead of *τοῖσδε*; Epic Dat. *τοισῖδε* instead of *τοῖσδε* is found also in the Tragedians.

(c) *οἷτος* and *αὐτός*: an *ε* stands before the long inflection-endings in the Ion. dialect (§ 207, 10), e. g. *τουτέου*, *ταυτέης*, *τουτέφ*, *τουτέους*, *αὐτέη*, *αὐτέων*.

(d) *ἐκεῖνος* is written in Ion. and also in Att. poetry *κεῖνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *αὐτός*, *ταυτό* instead of *ὁ αὐτός*, *τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns: *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *δου* Epic seldom, *ῆσι* Il. π, 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς*, *ή*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οἷ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns: (a) *τις*, *τι*: Gen. *τέο* (*τεο*) Epic and Ion., *τεῦ* (*τευ*) Epic, Ion., and Dor., Dat. *τέφ* (*τεφ*), *τῷ* (*τφ*) Epic and Ion.; Pl. *ἕσσα* Neut., *ὅπποῖ' ἕσσα*, Od. τ, 218, Gen. *τέων* (*τεων*) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι*, S. Trach. 984).

(b) *τίς*, *τί*: Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion., and Dor., *τέφ* Ion.

(c) *δστις*: Nom. *δστις*, Neut. *δτι*, *δττι* Ep. Neut. Pl. *δτινα* Iliad.

Gen. *δτεν* Ep. and Ion., *δτεο*, *δτεων* Epic and Ion.

δτεο, *δτεν* Epic.

Dat. *δτεφ*, *δτφ* Ep. and Ion. *δτέοισι* Epic and Ion., *δτέφσι* Her.

Acc. *δτινα* Epic, Neut. *δτι*, *δτινας* Epic, Neut. *δτινα* and *ἕσσα* Epic.

δττι Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ἡ*, *ἡς*, *ἡ*, *ἡν*; also *ἡφ*, Il. ζ, 422, instead of *ἐνί*. *Δύο* and *δύω* are indeclinable in Homer; the secondary forms

are *δοῖ* (indecl.), *δοῖσι*, *δοῖσι*, *δοῖσι*, Dat. *δοῖσις*, *δοῖσις*, Acc. *δοῖ* (indecl.), *δοῖς*, *δοῖς*, *δοῖς*. — Πίσυρες, -α Æol. and Epic, instead of τέσσαρες, -α. — Δνώδεκα and δυοκαίδεκα Epic, also δώδεκα. — Ἑξέκοσι Epic, instead of ἑκοσι. — Ὀγδώκοντα and ἐννῆκοντα Epic, instead of ὀγδοήκοντα, ἐννῆκοντα. Ἑννέχλιοι and δεκάχλιοι Epic, instead of ἐννακισχλιοι and μύριοι. The endings -άκοντα and -ακόσιοι in the Epic and Ion. become -ήκοντα, -ηκόσιοι. The Epic forms of the ordinals are τρίτατος, τέτατος, ἑβδόματος, ὀγδόματος, ἑντατος, and εἰντατος.

THE VERB.

§ 219. Augment. — Reduplication.

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λύσε*, *στέλλαντο*, *δέσαν*, *ὄρατο*, *ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it may also omit it in the Perf., e. g. *ἔμμαι*, *ἐργασμαι*, *οἰκημαι*, which is done by the Epic writers only in *ἄνωγα* and *ἐρχεται* from *εἶργω*.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. *ῥεῖξας*, and on the doubling the liquids, e. g. *ῥεσσα*, see § 208, 4, and Rem.

3. *ᾱ* in the Dor. writers is changed into *ᾶ* by the augment, and *αι* suffers no change, e. g. *ᾶγον* instead of *ἡγον*, *ᾶρεον* instead of *ἡρεον*.

4. Verbs which have the Digamma, in Homer take the syllabic augment, according to the rule, e. g. *ἄνδανω*, to please, Impf. *ἔανδανον*, Aor. *ἔαδον*, — *εἶδομαι*, *videor*, *εἰσάμην*, also in the participle *εἰσαήμενος*. On account of the verse, the *ε* seems to be lengthened in *εἰκουῖα*, *εἵδα* (ἐΐδα) from *ἄνδανω*.

5. In Homer, the verbs *οἰνοχοῖω* and *ἄνδανω*, take at the same time both the syllabic and temporal augment, viz. *ἐοἰνοχόει*, Il. δ, 3, yet more frequently *φροχόει*; *ἔηδανε* and *ἦδανε*.

6. The reduplication of *ρ* is found in Homer, in *βερνικόμενος*, from *βρικόω*, to make dirty. On the contrary, the Epic and poetic Perfects, *ἔμμορα* from *μείρομαι* and *ἔσσυμαι* from *σείω*, are formed according to the analogy of those beginning with *ρ*, i. e. by Metathesis; hence *ἔμμορα*, etc., instead of *μέμορα*. — The Epic and Ion. Perf. of *κτάομαι* is *ἔκτημαι*. A strengthened reduplication is found in the Hom. forms *δειδέχεται* and *δείδεκτο*.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment *ε* is commonly omitted; thus, e. g. *κάμνω*, to grow weary, Subj. Aor. *κέκᾰμω*; *κέλομαι*, to command, *ἐκεκλόμην*; *κλύω*, to hear, Aor. Imp. *κέκλυθι*, *κέκλυτε*; *λαγχάνω*, to obtain, *λέλαχον*; *λαμβάνω*, to receive, *λελαβέσθαι*; *λανθάνω*, to escape notice, *λέλαθον*; *πείθω*, to persuade, *πέπειθον*, *πεπιδόμην*; *τέρπω*, to delight, *τετραπόμην*; *τυγχάνω*, to obtain, *τετυκεῖν*, *τετυκέσθαι*; *ἐνέω*, to murmur, *ἐπεφρον*, *πέφρον*; *φράζω*, to say, to show, *πέφραδον*, *ἐπέφραδον*, Aorists with the Att. reduplication (comp. § 124, Rem. 2) commonly take the augment: *ἄΠΩ*, to fit, *ἤραρον*; *ἄΧΩ*, to grieve, *ἤκαχον*; *ἄλέξω*, to ward off, *ἤλαλκον*, *ἄλαλκεῖν*; *ἐρυννυι*, to excite, *ἔρρορον*; *ἐνίπτω*, to chide, *ἐνένιπων*. Two

verbs in the Aor. take the reduplication in the middle of the word: viz. ἐνίπτω, ἤνιπταν, and ἐρύκω, to restrain, ἤρύκακον, ἐρυκατέων. Comp. the Presents, δύνημι, ἀτιτάλλω, δπιπτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication (§ 124); thus, e. g. αἶρέω, to take, Ion. ἀρ-αῖρκα, ἀρ-αῖρμαι; ἀλδομαι, to wander, Epic Perf. with a Pres. signification ἀλ-άλημαι; ἄρω (ἀραρίσκω), to fit, Poet. ἄρ-ἄρα, I fit, (Intrans.), Ion. ἄρηρα; ἄχω (ἀκαχίζω), to grieve, Epic and Ion. ἀκ-ήχεμαι, ἀκ-άχημαι; ἔνεκω (φέρω), to carry, Ion. ἐν-ήνεγμαι; ἐρείπω, to demolish, Poet. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐρίζω, to contend, Epic ἐρ-ήρισμαι.

§ 220. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. κτείνωμι, ἀγάγωμι, τύχωμι, ἴκωμι, ἐδέλωμι, ἴθωμι. Comp. § 116, 1.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Ep. dialect, the lengthened form -σθα is found (§ 116, 2). In the Ind., this belongs almost exclusively to the conjugation in -μι, e. g. τίσησθα, φήσθα, διδοισθα, παρήσθα. In Homer, this ending is frequent in the Subj., e. g. ἐδέλγησθα, εἴπρησθα, more seldom in the Opt., e. g. κλαίοισθα, βάλαιοισθα.

3. Instead of the ending -εις, the Dor. frequently has the old form -ες, e. g. τύπτες instead of τύπτεῖς; so in Theocritus *συρίσδες* = *συρίσεις*.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι (arising from -τι) appended to the usual ending of the Subj., e. g. ἐδέλγησι(ν), ἔγρησι, ἀλάλκησι; the Opt. only in παραφθαίησι.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. διδάσκη instead of διδάσκει. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. πεπόνδης, δπώη instead of πέπονδας, ὕπωπε.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μεν, e. g. τύπτομεν instead of τύπτωμεν (§ 204).

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. τύπτοντι (instead of τύπτουσι), τύφοντι, τύπτωντι (instead of τύπτωσι), τετύφοντι, ἐπαυνέοντι, ἐξαπατῶντι. In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. περιπνέοισι(ν), νολοισι(ν).

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:—

First Pers. Sing., -εα the only Epic and Ion. form (-η old Att., § 116, 6), e. g. ἐτεδῆγεα, ᾗδεα, πεποῖδεα instead of ἐτεδῆγην, etc.

Second “ “ -εας, e. g. ἐτεδῆγεας, Od. ω, 90, instead of ἐτεδῆγην.

Third “ “ -εε(ν), e. g. ἐγεγόνεε, καταλελοίπεε, ἐβεβρόκεεν (not Hom.).

Second “ Pl. -έατε, e. g. συνῆδέατε, Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν paragoge;

thus, *ἰσθήκειν*, II. ψ, 691. *βεβλήκειν*, II. ε, 661. *ῥ*, 270. *ξ*, 412. *δεδειπνήκειν*, Od. ρ, 359;—*ῥσκειν*, II. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes exchanged for each other. Thus in Homer, the forms *-τον* and *-σδον* (second Pers. Dual) stand instead of *-την* and *-σδην* (third Pers. Dual), e. g. *διώκετον*, II. κ, 364. *λαφύσσετον*, II. σ, 583. *δωρήσσεσδον*, II. ν, 301. On this interchange in Attic, see § 116, Rem.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., after dropping *σ*, remain uncontracted in the Ion. and often in the Epic dialect, e. g. *ἐπιτέλλεαι*; Homer uses either these forms, e. g. *λείπεαι*, *λαλαίεαι*, *ἀφίκεαι*, *ἐρύσσεαι*, *ἐπαύρηαι*, *ὕπαι ύσαι*, *ἐγείναο*, or the contract forms, *-η* (from *-εαι*), *-εν* (from *-εο*), *-ω* (from *-αο*), e. g. *ἔπλεν*, *ἔρχεν*, *φράζεεν*, *ἐκρέμεω*. When the characteristic of the verb is *ε*, it is very frequently omitted in the Ion. dialect, before *-εαι* and *-εο*, e. g. *φιλέαι* instead of *φιλέεαι*, *φιλέο* instead of *φιλέο*; so in Homer, *ἐκλέ'*, II. ω, 202, yet with the variation *ἔκλε'* from *κλέομαι*. Comp. § 222, B (3).—The ending *-εο* in Homer is lengthened into *-ειο*, e. g. *ἔρειο*, *σπείω*, and the ending *-έαι* is contracted into *-ῖαι*, in verbs in *-ίω*, e. g. *μυθεῖαι*, *νεῖαι*. Homer sometimes drops *σ* in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. *μέμνηται* (and *μέμνηρ*), *βέβληται*, *ἴσσυο*.

11. The Dual endings *-την*, *-σδην*, and first Pers. Sing. *-μην*, in the Doric are, *-τᾶν*, *-σδᾶν*, *-μᾶν* (§ 201, 2), e. g. *ἐφρασάμην*. In the later Doric, the change of *η* into *ᾱ* is found, though seldom, even in the Aor. Pass., e. g. *ἐτύπην* instead of *ἐτύπην*.

12. The personal-endings *-μεδον*, *-μεδα*, in Epic, as well as in Doric, Ionic, and Attic poetry, often have the original forms *-μεσδον*, *-μεσδα*, e. g. *τυπτόμεσδον*, *τυπτόμεσδα*.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in *-αται*, *-ατο*, instead of *-νται*, *-ντο*, e. g. *πεπείδαται*, *πεπαύαται*, *ἐβεβουλεύατο*, *ἰστάλατο*; very often also the third Pers. Pl. Opt. Mid. or Pass. is *-οίατο*, *-αίατο*, instead of *-οιντο*, *-αιντο*, e. g. *τυπτοίατο* instead of *τύπτοιοντο*, *ἀρησαίατο* (Homeric), instead of *ἀρήσαιντο*. Also the ending *-οντο*, in the Ion. dialect, has this change, though the *ο* before *ν* becomes *ε*, e. g. *ἐβουλεύατο* instead of *ἐβούλοντο*. In verbs in *-άω* and *-έω*, the *η* in the ending of the Perf. and Plup. *-ηνται*, *-ηντο*, is shortened in the Ionic into *ε*, e. g. *οἰκέαται* instead of *φκηνται* from *οἰκίω*, *ἔτετιμέατο* instead of *ἔτετιμήντο* from *τιμῶν*. Also instead of *-ανται*, the Ionic dialect has *-έαται* (instead of *-αται*), e. g. *πεπτεάται* instead of *πέπτανται*. *Ἄπικαται*, in Herodotus, from the Perf. *ἄφῳγμα* (Pres. *ἀφικνέομαι*) is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending *-δαται*, *-δατο*, from verbs whose characteristic is not *δ*, viz. *ἐλαύνω* (*ἐλάω*) *ἐλήλαμαι* *ἐληλάδατο*, Od. η, 86, and *ἀκαχίζω* *ἀκήχεμαι* *ἀκηχέδαται*, II. ρ, 637; the *δ* seems to be merely euphonic; yet it is to be noted, that the reading is not wholly settled; the forms *ἐρράδαται* and *ἐρράδατο* (from *ραίνω*) must be derived from the stem *ῥΑΖΩ* (comp. *ράσσετε*, Od. υ, 150).

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τράφεν* instead of *ἐτράφηνσαν*. In the Opt. this abridged form is regular in the Common language (§ 116, 7), e. g. *τυφθεῖεν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-ωσαν*, and Mid. or Pass. in *-ιδωσαν*, is abridged in the Ionic and Doric dialect (always in Homer) into *-ντων* and *-σδων* (§ 116, 12), e. g. *τυπτόντων* instead of *τυπτέτωσαν*, *πεποιδόντων* instead of *πεποιδέτωσαν*, *τυπτέσδων* instead of *τυπτέσδωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἵομεν* instead of *ἰώμεν*; *φιδίόμεσθα* instead of *-όμεσθα*; *στρέφεται* instead of *-ηται* (§ 207, 4).

17. The first Aor. Opt. Act., in the Æolic dialect ends in *-εια*, *-εας*, *-εie*, etc., third Pers. Pl. *-ειαν*, instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric, and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*) by dropping *αι*, sometimes into *-ναι* by syncope of *με* (*εμε*). But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έειν* and *-έιν*. The Pres., Fut., and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτ-έ-μεν*, *τυνέμεν*, *εἰπέμεν*. — Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and the mode-vowel *ε* of the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γρήμεναι* (*γρώω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). — With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *δολλίσθήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπήμεν*. — In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιδέ-μεν*, *τιδέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *δέ-μεν*, *δέ-μεναι*, *δδό-μεν*, *δδό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεδνόμεν*, *βεβήμεν*. The following are exceptions, viz. *τιδήμεναι*, Π. ψ, 83 (with which the forms of the Pres. Part. Mid. *τιδήμενος*, *κιχήμενος*, correspond), *διδούναι*, Π. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also retain the long *ω* vowel (§ 191, 2), e. g. *στή-μεναι*, *βή-μεναι*, *δδό-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἔγεν* instead of *ἔγειν*; Fut. *ἄρμόσειν* instead of *ἄρμόσειν*; second Aor. *ιδέν* instead of *ιδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æol. Inf. ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ήμεν*, is abridged into *-ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεδόσδην* instead of *-δῆναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεδωρήκην*, *γεγόνειν* instead of *τεδων εκάσαι*, *γεγονέαι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπτων, τύπτοισα, τύπτον, λαβοῖσα, λαιβοῖσα* instead of *-οῦσα; τύψαις, -αισα*, instead of *τύψας, -ᾶσα* (§§ 201, 2. and 207, 1). The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μεμῶτος, πεφνῶτας*. — The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρίκότες*.

§ 221. Epic and Ionic Iterative form.

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated, or continued. This is called the *Iterative form*. It is regularly without the augment.

2. It is generally found only in the Sing. and in the third Pers. Pl. Ind. of the Impf. and Aor., and is inflected like the Impf.; for in the Impf. and second Aor. Act. and Mid., the endings *-σκον, -σκες, σκε(ν), -σκόμην, -σκου(εο, ευ), -σκετο*, preceded by the union-vowel *ε*, are used instead of *-ον, -όμην*, and in the first Aor. Act. and Mid. the endings *-ασκον, -ασκόμην* are used instead of *-α, -άμην*, e. g.

(a) Impf. *διεῖ-εσκον, δέλ-εσκες, ἔπ-εσκε(ν), πελ-έσκετο, βοσκ-έσκοντο*. In verbs in *-ᾶω, -ᾷσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-ᾷσκον*, e. g. *νικάσκομεν, ναιετάσκομεν*. Verbs in *-ᾷω* have *-έεσκον* and *-εσκον*, e. g. *καλέ-εσκε, βουκολέεσκε; οἴχνε-σκον, πωλέεσκετο, καλέεσκετο*; when the verse requires, *-έεσκον* can be lengthened into *-έεεσκον*, e. g. *νυκείεσκον*; verbs in *-όω* do not have this Iterative form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίδε-σκον, δίδω-σκον, δέικνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ρίπτ-ασκον, κρύπτ-ασκον*, from *ρίπτω, κρύπτω*.

(b) Second Aor. *ἔλ-εσκε, βάλ-εσκε, φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε (= ἔστη), παρεβάσκε (= παρέβη), δόσκε, δύσκε*; also an Iterative form of the second Aor. Pass. is found, viz. *φάνεσκε* instead of *ἐφάνη*, II. λ, 64. Od. μ, 241, 242.

(c) First Aor. *ἔλδω-ασκεν, αὐδήσ-ασκεν, ἔσ-ασκε, μνησ-άσκετο, ἀγνώσ-ασκε* (instead of *ἀγνόησασκε* from *ἀγνόω*).

§ 222. Contraction and Resolution in Verbs.

I. The Epic dialect. In the Epic dialect, verbs in *-ᾶω, -ᾷω, -όω*, are subject to contraction, but by no means so generally as in the Attic. The contraction is made according to the general rules, with a few exceptions, as will be seen in the following remarks.

A. Verbs in *-ᾶω*. (1) In these verbs, the uncontracted form occurs only in certain words and forms, e. g. *πέραον, κατεσκίαον, ναιετάουσι*; always in *ἔλδω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *θεψάων, πεινάων, ἔχραε, ἐχράετε* (from *χράω*, to attack);

(2) In some words, α is changed into ϵ , viz. *μενολίεον* from *μενοιλίαν*, *ἤτοον* from *ἄντλαν*, *δμώκλεον* from *δμοκλάν*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, the contracted syllable is resolved, as often as the measure requires it; this is done by inserting a similar vowel, commonly shorter, more seldom longer, before the vowel formed by contraction; in this way, α is resolved into $\alpha\acute{\alpha}$ or $\alpha\tilde{\alpha}$, and ω into $\omega\omega$ or $\omega\tilde{\omega}$ (§ 207, 2). The short vowel is used here, when the syllable preceding the contracted one is short, e. g. (*δρῶ*) *δρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβώωσα*. The resolution does not take place with the vowel α before a personal-ending beginning with τ , e. g. *δρᾷ-ται*, *δρᾷ-το*. Thus:—

(<i>δράεις</i>)	<i>δρῆς</i>	<i>δρᾶς</i>	(<i>δράω</i>)	<i>δρῶ</i>	<i>δρόω</i>
(<i>δράσθαι</i>)	<i>δρᾷσθαι</i>	<i>δρᾶσθαι</i>	(<i>δράουσα</i>)	<i>δρῶσα</i>	<i>δρόωσα</i>
(<i>μενοινᾷ</i>)	<i>μενοινῆ</i>	<i>μενοινᾶ</i>	(<i>βοδουσι</i>)	<i>βοῶσι</i>	<i>βρόωσι</i>
(<i>ἔδης</i>)	<i>ἔδς</i>	<i>ἔδᾶς</i>	(<i>δράοιμι</i>)	<i>δρῶμι</i>	<i>δρόοιμι</i>
(<i>μνᾶσθαι</i>)	<i>μνᾷσθαι</i>	<i>μνᾶσθαι</i>	(<i>δρᾶουσι</i>)	<i>δρῶσι</i>	<i>δρόωσι</i>

REMARK 1. In Od. ξ , 343, the form *δρηαι* (from *δράεαι*) occurs instead of the *δρῆαι*, which Eustath. cites. In the following Dual forms, $\alpha\epsilon$ is contracted into η : *προσανδήτην*, *συλήτην*, *συναπτήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *δμαρτήτην*, *ἀπειλήτην* instead of *-είτην*.

4. When $\nu\tau$ comes after a contracted vowel, a short vowel may be inserted between $\nu\tau$ and such a contracted syllable, e. g. *ἡβῶντα* instead of *ἡβῶντα*, *γελῶντες*, *μνῶντο*; in the Opt. also, the protracted $-\omega\sigma\iota$ instead of $-\varphi$ is found in *ἡβῶοιμι* (instead of *ἡβᾶοιμι* = *ἡβῶμι*). The following are anomalous forms: *ναετᾶωσα* (instead of *-ῶωσα*), *σᾶω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from $\Sigma\Lambda\Omega$, *to save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-ᾶω* and *-έω*, see § 220, 18, and on the Epic-Ionic contraction of *ση* into ω , see § 205, 5.

B. Verbs in *-έω*. To this conjugation belong also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-εαι*, and *-ηαι*, second Aor. Inf. Act. in *-έεν*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which ϵ is followed by the vowels ω , φ , η , γ , $\sigma\iota$, and $\sigma\upsilon$, e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such uncontracted forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλέει*, *ἔρέω* Fut., *δτρυνέουσα* Fut., *βαλέω* second Aor. Act., *πετέσθαι* Fut. Mid., *μυγέωσι* second Aor. Subj. Pass.; or contraction takes place, and then, when $\epsilon\sigma$ is contracted, it becomes *ευ* (§ 205, 1), e. g. *αἰρεύμην*, *αὔτευν*, *γένευ*; except *ἀνερβίπτουν* and *ἐπὶδρῶν*.

(2) Sometimes the open ϵ is lengthened into $\epsilon\iota$ (§ 207, 1), e. g. *ἐτέλειετο*, *ἐτέλειον*, *πλεῖν*, *δκνεῖω*;—*δαμείω* instead of *δαμῶ*, *μυγείη* instead of *μυγῆ* (second Aor. Subj. Pass.).

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., two Epsilons coming together are either contracted, as in the third Pers., e. g. *μυθεῖ-ται* = *μυθεῖαι*, like *μυθεῖται*, *νεῖαι*, like *νεῖται*, or one ϵ is elided, e. g. *μυθεῖαι*,

πωλείαι. This elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. φοβέο, ἀκέο, αἰτέο, ἐξηγέο. In such cases, the accent is on the penult, whether the word ends with -εαι or -εο (§ 220, 10).

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in -ήμεναι, see § 220, 18.

C. Verbs in -έω. These verbs follow either the common rules of contraction, e. g. γουνοῦμαι, γουνοῦσθαι, or they are not contracted, but lengthen ο into ω, and then the forms of verbs in -έω resemble those of verbs in -άω, e. g. ἰδρώοντα, ἰδρώουσα, ὕπνώοντας (comp. ἡβώοντα, 4 above); or they become wholly analogous to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into -έωσι, -οῦντο into -έωντο, and -οῖεν into -έφεν, and consequently suppose a contraction like that of verbs in -άω: (ἀρόνσι) ἀροῦσι ἀρόωσι (comp. δρώσι), (θηλίδοντο) θηλίδοντο θηλίδωντο (comp. ἀρόντο), (θηλίδοιεν) θηλίδοιεν θηλίδέφεν (comp. δρώφεν). But this resolution into -έω or -έω is confined to such forms as admit it in verbs in -άω; hence, e. g. the Pres. ἀροῖς, ἀροῖ, ἀροῦτε, and the Inf. ἀροῦν, do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in -άω and -έω suffer contraction; verbs in -έω commonly omit it, except the contraction of -εο and -εου into -ευ, which frequently occurs (§ 205, 1), e. g. φιλεῖμεν instead of φιλέεμεν = φιλοῦμεν, ἐφίλεον instead of ἐφίλεον = ἐφίλουν, φιλεῦ instead of φιλέου = φιλοῦ.

(2) The uncontracted forms exhibited in the table (§ 135) of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in -έη, -έη, -έη, -έου, -έου, -έου, e. g. φιλέη, τιμάη, μισδόη, φιλέου, τιμάου, μισδόου, etc., are found in no dialect, and are presented merely to explain the contraction. For even the Ionic writers use here the contracted forms of verbs in -άω and -έω, e. g. τιμά, μισδοῖ, τιμά, μισδοῦ, etc.; but of verbs in -έω, as also in barytone verbs, they do not use the endings -η, -ου, but -εαι, -εο, e. g. τύπτ-εαι, ἐτύπτ-εο, φιλέ-εαι, ἐφίλέ-εο. — On the elision of ε in the ending -έεο, see above, No. 1, B (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. δρέω, δρέομεν instead of δράω, χρέεται, χρέονται instead of χράεται, etc. Comp. § 201, 1.

(4) Λο in the uncontracted forms is frequently lengthened into έω (§ 207, 3), e. g. χρέωνται, ἐκτέωντο, δρέωντες, πειρεώμενος instead of (χράονται) χρώνται, etc.

(5) The change of the α into ε, as in δρέω, explains the usage among the Ion. writers of sometimes contracting αω and αου, and also εο and εου in verbs in -έω, into -ευ (§ 205, 1), e. g. εἰρώτευν instead of εἰρώταον, γελεύσα instead of γελάουσα, ἀγαπεύντες instead of ἀγαπάοντες. So also in the Doric dialect, e. g. γελεύντι instead of γελάουσι. This contraction into ευ instead of ου is often found even in verbs in -έω, e. g. δικαιοῦσι instead of (δικαίδουσι) δικαιοῦσι, δικαιοῦν instead of δικαιοῦν, ἐδικαίευν, στεφανεύνται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομῶσι, ἡγορόοντα, Her.

III. Doric dialect. (1) Contrary to the common usage of the Doric, *αε* and *αιε* are contracted into *η* and *η* (§ 205, 3), e. g. *τιμῆτε* instead of *τιμᾶτε* = *τιμᾶτε*, *φοιτῆς* instead of *φοιτᾶς*, *ὀρῆν* instead of *ὀρᾶν*. The Inf. is written without an *ι* subscript, as the uncontracted form originally ended in *-ων* Comp. also II. 5, also § 134, 3.

(2) The Inf. of verbs in *-έω* has a double form, either the abridged form in *-έν* instead of *-εῖν*, e. g. *ποιέν* instead of *ποιεῖν*, or according to the analogy of verbs in *-άω*, a form in *-ην* (from *-έην*), e. g. *φιλήν* instead of *φιλέω* = *φιλεῖν*, *κοσμήν* instead of *κοσμεῖν*, *φρονῆν* instead of *φρονεῖν*.

(3) In the Doric and Æolic dialects, *-αο*, *-αου*, and *-αω* are contracted into *ᾶ* (§ 205, 2), e. g. *πεινᾶμες* instead of *πεινώμεν* (*πεινώμεν*), *πεινᾶντι* instead of *πειν(ά-ου)ῶσι*, *γελᾶν* instead of *γελ(ά-ων)ῶν*, *φυσᾶντες* instead of *φυσ(ά-ο)ῶντες*.

REM. 4. On the contraction into *-ευ* instead of *-ου*, see § 205, 1.—A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long *α* even in the inflection of verbs in *-έω*. e. g. *ἐπόνασα* instead of *ἐπόνησα* from *πονέω*, *ἐφίλασα* instead of *ἐφίλησα* from *φιλέω*.

§ 223. Formation of the Tenses.

1. Besides the verbs mentioned (§ 130), the following also in the Homeric dialect retain the short characteristic-vowel in forming the tenses, viz. *κοτέω*, to have a grudge; *νεικέω*, to quarrel; *τανέω*, to stretch; *ἐρδέω*, to draw. On the contrary, *ἐπαινέω*, to approve, has *ἐπήνησα*.

2. In the Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in *-ίζω*, *-ίσσω* (*-ιτω*), the *σ* can be doubled in the ending, in Homer and other non-Attic poets (§ 208, 4), e. g. *ἐγέλασσε*, *κοτεσσάμενος*, *δυόσσαι*, *ἐτάνυσσε*, *δικάσσαι*, *κόμισσε*.

3. The form of the Attic Fut. (§ 117) occurs in the Homeric dialect in verbs in *-ίζω*, e. g. *κτεριοῦσι*, *ἀγλαΐσδαι*, together with the common Futures *δυόσσομεν*, *κοπρίσσοντες*, *κονίσσουσι(ν)*. From verbs in *-έω*, *-άω*, *-ύω*, Hom. forms Futures which are similar to the present of these words, viz. in verbs in *-έω*, he often uses the ending *-έω* instead of *-έσω*, e. g. *κορέι*, Il. 2, 379. *κορέεις*, Il. v, 831. *μαχέονται*. Il. β, 366;—in verbs in *-άω*, after dropping *σ*, he places before the vowel formed by contraction, a corresponding short vowel, e. g. *ἀντήω*, *ἐλδῶσι*, *δαμᾶ*;—in verbs in *-ύω*, *ἐρβουσι* and *τανδουσι* are found.

4. In the Doric dialect, all verbs in *-ίζω* take *ξ* instead of *σ* in those tenses whose characteristic is *σ*, i. e. in the Fut. and Aor., e. g. *δικάξω*, *δικαῖῶ*, *ἐδικαῖα*, instead of *δικάσω*, *ἐδικασα*. But the other tenses of verbs with the pure characteristic *ξ*, follow the regular formation, e. g. *ἐδικάσθην*, not *ἐδικαχθην*. This peculiarity of the Doric appears even in certain verbs in *-άω*, which, in forming the tenses, retain the short *α*, and in this respect are analogous to those in *-ίζω*, which likewise have a short vowel, e. g. *γελᾶω*, *ἐγέλαξα* instead of *ἐγέλασα*, yet not *νικάω*, *νικᾶῖῶ*, but *νικᾶσῶ* (Att. *νικήσω*). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in *-ίζω* have, in Homer and the Ionic dialect, *ξ* instead

of *σ*, through the whole formation, viz. ἀβροτάζω, *to wander*; ἀλαπάζω, *to empty*, Fut. ἀλαπάξω, etc. (so also Xenoph. An. 1. 1, 29); δνοπαλίζω, *to shake*; θάττω, *to avenge*, *to put to death*; ἐγγυαλίζω, *to give*; ἐναρίζω, *to spoil a dead enemy*; ἐρυλλίζω, *to break in pieces*; μερμηρίζω, *to reflect*; πελεμίζω, *to shake*; πολεμίζω, *to contend*; στυφελίζω, *to smite*.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -άνα instead of -ηνα (§ 149, Rem. 2), have α in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κέλλω, *to land* (κέλσαι, comp. κένσαι from κεντέω, *to goad*); εἶλω, *to crowd together* (έλσαι); κύρω, *to meet, to full upon*; ἀραρίσκω (ἈΡ-Ω), *to fit* (ἤρσα, ἔρσαι); ἔρυνμι, *to excite* (ἔρσω, ἔρσα); διαφθείρω, *to destroy* (διαφθέρσαι in Homer); κείρω, *to shave* (έκερσα in Homer, but first Aor. Mid. ἐκευράμην); φέρω, *to mix, to knead* (φέρσω, ἔφурсα, πεφόρσομαι, Epic and old poetic; second Aor. Pass. ἐφόρην in Lucian, who also has the poetic Perf. πέφουρμαι, while in prose, the verb φυράω, ἐφύρασα, πεφύραμαι, etc., is used). The Opt. ὀφέλλειν, Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic *σ* (§ 154, 4) belong the following forms of the Epic dialect: βέομαι or βείομαι, second Pers. βέη, *I shall live*, perhaps from βαίνω, *to go, to live*, also from ΔΑΩ, *to know, to learn*, and ΚΕΙΩ (κείμαι, *to lie down*), δήω, θέω, ὀέομαι, ὀέω (I shall view, find), and κείω or κέω, κείμεν, κείων, κέων.

8. To verbs which form the first Aor. without the tense-characteristic *σ* (§ 154, 7) belong the following forms of the Epic and poetic dialect: χέω, *to pour out*, ἔχευα (Homer; Att. ἔχεα); σέω, *to shake*, ἔσσευα and ἔσσευάμην (Homer), ἀλέομαι and ἀλεύομαι, *to avoid*, ἡλέατο, etc. (§ 230); καίω, *to burn*, ἔκα, ἔκαι Epic, ἔκα Tragic (§ 230).

9. To verbs which have an active form for the Fut. Perf. (§ 154, 6), belongs also the Epic κεχαρήσω (with κεχαρήσομαι), *I shall be joyful*, from χαίρω.

10. The exchange of the endings of the second Aor. with those of the first Aor. (§ 154, 7) is somewhat frequent in the Epic dialect, e. g. βαίνω, *to go*, ἐβήσετο, Imp. βήσεο; δύομαι, *to plunge*, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ἔγω, *to lead*, ἔξετε, ἀξέμεν; ἰκνέομαι, *to come*, ἰξον; ἐλέγμην, *I laid myself down to sleep*, Imp. λέξο, λέξο; ἔρυνμι, *excite*, Imp. ἔρσεο, ἔρσευ; φέρω, *to bear*, οἶσε (οἶσε is also Att.), οἶσετε, οἶστω, οἶσόντων, οἶσέμεν, οἶσέμεναι; αἶδω, *to sing*, Imp. ἀείσεο.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants (§ 156), in order to make a dactyle, e. g. ἔδρακον instead of ἔδρακον (from δέρομαι), ἔπραδον (from πέρδω), ἔπραδον (from δαρδάνω), ἡμβροτον (instead of ἡμαρτον from ἡμαρτάνω). For the same reason Homer syncopates the stem (§ 155), e. g. ἀγρόμενος from ἀγερέσθαι (ἀγέρω, *to collect*); ἔγρετο, ἔγρεο (Imp.), ἔγροίτο, ἔγρεσθαι (with the accent of the Pres.), ἐγρόμενος from ἐγερέσθαι (ἐγέρω, *to wake*); πτόμην, ἐπτόμην, πτίσθαι, πτόμενος (πέτομαι, *to fly*); ἐκέλετο, κέλετο, κεκλόμενος (κέλομαι, *to summon, excite*); πέφνον, ἔπεφνον (ΦΕΝΩ, *to kill*).

12. In the first Aor. Pass. Homer inserts a *ν*, according to the necessities of

the verse, not only as other poets (§ 149, Rem. 4) in *κρίνω* and *κλίσω* (*διακρίνω*, *δῆτε*, *κρινθεῖς*, *ἐκλίνθη*), but also in *ἰδρύω*, *to establish*, and *πνέω*, *to blow* (*ἰδρύσθην* and *ἰδρύσθην*, *ἀμπνύνθην*).

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an *ε* (§ 166) or are subject to Metathesis (§ 156, 2), e. g. *χαίρω* *κεχάρηκα* (from *ΧΑΙΡΕ-Ω*), *βάλλω* *βέβληκα* (from *ΒΑΑ*). Except these, he forms only second Perfects (which belong commonly to intransitive verbs, or have an intransitive signification); but even in pure verbs and in the impure verbs mentioned above, he rejects the *κ* in certain persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen *α* and *ε* into *η*, e. g. *βεβαρηώς*, *burdened* (from *ΒΑΡΕΩ*), *κεκορηώς*, *satisfied* (from *κορέννυμι*), *κεκοτῶώς*, *enraged* (from *κοτέω*), *τεττωώς*, *troubled* (from *ΤΙΕΩ*), *τετληώς*, *enduring* (from *ΤΛΑΩ*), *κεκαφῶώς*, *gasping for breath* (from *ΚΑΦΕΩ*), *κεκμηώς*, *wearied* (from *κᾶμνω*), *πепτῶώς* (from *πτῆσσω*, *to shrink through fear*), *τεδνηώς*, *κεκτιῶς*, *κεχασῶς* (from *χαίρω*);—or they retain, though more seldom, the stem-vowel without change, e. g. *βεβᾶώς* (from *βαίνω*, *ΒΑΩ*), *ἐκεγγᾶνῖα* (from *γίγνομαι*, *ΓΑΩ*), *δεδᾶώς* (from *διδᾶσκω*, *ΔΑΩ*), *πεφῶνῖα* (from *φύω*), *ἑστᾶώς* (from *ἵστημι*, *ΣΤΑΩ*), *μεμᾶώς* (with *μεμᾶώς* and *μεμᾶότες* from *ΜΑΩ*). The accented *ο* of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into *ω*, hence *τεδνηότος* and *-ῶτος*, *τεδνηότα* and *-ῶτα*, *κεκμηότα* and *-ῶτα*; but when the Nom. has a short penult, *ω* is always used (except in *ἑστᾶότος*), e. g. *βεβᾶῶτος*. The ending *-ώς*, formed by contraction, is resolved by *ε* in *πεπτῶτα* (from *πίπτω*), *τεδνηῶτι*, and according to the necessities of the verse, *ε* can be lengthened into *ει*, e. g. *τεδνειῶτος*. The feminine form *-ῶσα* is found only in *βεβῶσα*, *Od. v. 14*; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. *ἀρῶνῖα* (Fem. of *ἀρῶς* from *ἀραρίσκω*), *μεμᾶνῖα* (of *μεμῆκός*, from *μηκόμεναι*), *τεδᾶνῖα* (of *τεδῆλός*, from *δάλλω*), *λελᾶνῖα* (of *λεληκός*, from *λάσκω*), *πεπᾶνῖα* (from *πέσχω*).

REMARK 1. The form resolved by *ε*, in the Ionic dialect, has become the permanent one with some participles, e. g. *ἑστεώς*; so *τεδνεώς* (never *τεδνός*) and *τεδνηκός* from *τέδνηκα*, remains even in the Attic dialect. In these forms, the *ω* remains through all the cases, e. g.

ἑστεώς, *ἑστεῶσα*, *ἑστεώς*, Gen. *ἑστεῶτος*, *-όσης*
τεδνεώς, *τεδνεῶσα*, *τεδνεώς*, Gen. *τεδνεῶτος*, *-όσης*.

Βέβηκα and *τέτληκα* never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong *ευ*, shorten it in the Epic and poetic dialect into *υ*, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πέυδομαι, *to ask*, *πέπυσμαι*; *σεύω*, *to shake*, Mid. and Pass. *to hasten*, *ἔσσυμαι*, first Aor. Pass. *ἔσσυθην*; *τεύχω* (poet.), *paro*, Perf. *τέτυγμαι*, Aor. *ἔτυχθην*; *φεύγω*, *to flee*, Perf. *πεφυγμένος*.

REM. 2. *Χέω* (formed from *χέβω*, *χεύω*), *to pour out*, follows the analogy of these verbs, in the forms *κέχυκα*, *κέχυμαι*, *έχυθην*; these forms have been transferred to the Common language also (§ 154, Rem. 1). Contrary to the analogy

just stated, the *υ* is long in the Homeric form πέννυμαι from πνέω (πνέω), *το βέω*.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. λελύτο instead of αελύτο is found, according to the analogy of πηγνύτο, δαινύτο.

REM. 4. The Homeric Perfects ἀκαχήμενος, ἀλαλήμενος, ἀηρέμενος, ἀηλάμενος, ἀκέχρησθαι, ἀλάλησθαι, have the accentuation of the Pres.

‡ 224. Conjugation in -μI.

1. On the lengthened form of the second Pers. τίδησθα, δίδοισθα, see ‡ 220, 2; on the *Iterative* forms in -σκορ, see ‡ 221; on the Inf. forms in -μεναι, -μεν, see ‡ 220, 18.

2. In the Epic, Ion., and Dor. writers, some verbs in -μI in the second and third Pers. Sing. Pres. and Impf., frequently have the contracted forms of verbs in -έω and -όω (§ 172, Rem. 8), e. g. τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἐτίθει, ἐτίδους, ἐτίδου, ἔει;—contracted forms of ἴστημι are very rare, e. g. ἴσῃ instead of ἴσῃσι, Her. 4, 103. In the second Aor. Opt. Mid. the Ionic writers have the resolved form *ᾤοιμην*, as if from ΘΕΩ, e. g. προσδίοιτο, προσδίοισδε.

3. In the Epic dialect, verbs in -μI form an Opt., not only in the Mid., as sometimes in Attic writers, e. g. δαινύτο, Il. ω, 665. (comp. αελύτο, ‡ 223, Rem. 3), from δαίνυμαι, but also in the Act., e. g. ἐκδύμεν (instead of ἐκδύήμεν) from ἐκδύω, φάη (instead of φάη) from φύω; so φάω, φάωτο Opt. of ἐφάμην from φάω.

4. The third Pers. Pl. Impf. and second Aor. in -εσαν, -ησαν, -οσαν, -υσαν, are abridged in the Epic and Dor. dialects into -εν, -όν, -ον, -ύν, e. g. ἔτιδεν instead of ἔτιδεσαν, ἔδεν, δέν instead of ἔδεσαν; ἔσταν, στάν instead of ἔστησαν, φάδν instead of ἐφάησαν, ἔβαν, βάν instead of ἔβησαν; ἔιδον, δίδον instead of ἐτίδεσαν, ἔδον, δόν instead of ἔδεσαν; ἔφυν instead of ἐφύσαν.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form ἴσῃ, but Il. ι, 202. καθίστα; ποτίζει in Theoc. instead of ποτίζεις or πρόσζεις from ΤΙΘΕΩ. — In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the σ and admits the uncontracted form even when it could be contracted, e. g. δαίνο, μάργαο, φάο, σύνδεο, ἔνδεο. — In the Ion. dialect, the first α of the ending -ασαι, second Pers. Mid. or Pass., is changed into ε, after the rejection of the σ, e. g. ἐπίσταται, δύνεαι, instead of ἐπίστασαι, δύνασαι; hence the contracted forms ἐπίστη in the Ion. poets, and also δύνη (§ 172, 2) in the Tragedians.

6. The short stem-vowel is sometimes lengthened before personal-endings beginning with μ and ν, according to the demand of the measure, e. g. τιθέμενος; διδόναι; so also διδάδι, ἔλιδι instead of διδάδι.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending -σι (§ 220, 4), e. g. δῶσι and δῶσι (instead of δῶ), μεδίρσι.

8. The contracted Subj. of verbs with the characteristic α and ε, is sometimes resolved by ε in the second Aor., Epic dialect, and regularly in the Ion.

(a) Verbs in -α (ἴστημι):—

(ἴσθ-) ἴσθω Ion. ἰστέω, ἰστέης, ἰστέωμεν, ἔητε, ἔωσι
(σθ-) σθῶ " στέω, στέης, στέωμεν, etc.

REMARK 1. So also in Herod.: *προστίετε* and *ἐστίεσι*, *ἐστεός*, instead of *δασι*, *-άσι*, Gen. *ἐστεώτος*, Neut. *ἐστεός*, Fem. *ἐστεώσα*. So also in the Att. *τεδνεός* (with *τεδνηκός*), *τεδνεώσα*, *τεδνεός*, Gen. *τεδνεώτος*.

(b) Verbs in *ε* (*τιδῆμι*):—

τιδῶ Ion. *τιδέ-ω*, *τιδέ-ης*, *τιδέ-ομεν*, *-έητε*, *-έωσι*
τιδῶμαι " *τιδέ-ομαι*, *τιδέ-η*, etc.
ἴδω " *ἴδέ-ω*, *ἴδέ-ης*, *ἴδέ-ομεν*, etc.
ἴδωμαι " *ἴδέ-ομαι*, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb *τιδῆμι*, e. g.

τυπῶ, *-ῆς* Ion. *τυπέω*, *-έης*, *-έωμεν*, *-έητε*
δαμῶ, *-ῆς* " *δαμέω*, *-έης*, *-έωμεν*, *-έητε*
εὐρεῖδω, *-ῆς* " *εὐρεδέω*, *-έης*, etc.

(c) Verbs in *ο* (*διδῶμι*); the contracted second Aor. Subj. is resolved in Homer by means of *ω*, e. g. *δῶωσι* instead of *δῶσι*.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:—

	Contracted,	Resolved and lengthened forms,
Sing. 1.	<i>στώ</i>	<i>στέω</i> , <i>στέω</i> , <i>βέλομαι</i>
2.	<i>σῆς</i>	<i>σῆης</i>
3.	<i>σῆ</i>	<i>σῆη</i> , <i>ἐμβῆη</i> , <i>φῆη</i> , <i>φῆη</i>
Dual.	<i>σῆτον</i>	<i>παρσῆτον</i>
Plur. 1.	<i>στώμεν</i>	<i>στέωμεν</i> (dissyllable) <i>στέλομεν</i> , <i>καταβέλομεν</i>
2.	<i>σῆτε</i>	<i>σῆητε</i>
3.	<i>σῶσι(ν)</i>	<i>στέωσι(ν)</i> , <i>περιστήωσι</i> , Il. ρ, 95.
Sing. 1.	<i>ἴδω</i>	<i>δέω</i> , <i>δέω</i> , <i>δαμέω</i>
2.	<i>ἴῆς</i>	<i>δέης</i> , <i>δέης</i> , and <i>δέης</i>
3.	<i>ἴῆ</i>	<i>δέη</i> , <i>δέη</i> , <i>ἀνῆη</i> , and <i>μεδέη</i>
Dual.	<i>ἴῆτον</i>	<i>δέετον</i>
Plur. 1.	<i>ἴδωμεν</i>	<i>δέωμεν</i> , <i>δέλομεν</i>
2.	<i>ἴῆτε</i>	<i>δέεετε</i>
3.	<i>ἴωσι(ν)</i>	<i>δέωσι(ν)</i> , <i>δέλωσι(ν)</i>
Sing. 1.	<i>ῥῶ</i>	
2.	<i>ῥῆς</i>	
3.	<i>ῥῆ</i>	<i>ῥῶσι(ν)</i> and <i>ῥῶη</i>
Plur. 1.	<i>ῥώμεν</i>	<i>ῥῶομεν</i>
2.	<i>ῥῶτε</i>	
3.	<i>ῥῶσι(ν)</i>	<i>ῥῶωσι(ν)</i>

REM. 3. The resolution by means of *ε* is found in verbs with the stem-vowels *α* or *ε*; the *ε* is commonly lengthened, (a) into *ει* before an *ο* sound; (b) into *η* before *η* in verbs with the stem-vowel *α*; (c) sometimes into *ει*, sometimes into *η* before *η*, in verbs with the stem-vowel *ε*. Verbs with the stem-vowel *ο* are resolved by *ω*.

10. The Impf. *ἐρίδην*, or commonly *ἐρίδουν*, has in the Ion. the form *ἐρίδεα* (like *ἐρετύφεια* Ion. instead of *ἐρετύφειν*, § 220, 8), *ἐρίδες*, *-εε*, etc.

11. In Homer, a shortened form of the first Aor. *ἔστησαν*, is found, namely, *ἔστασαν*, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also *ἔστητε* (with the variation *ἔστητε*), Il. δ, 243, 246, instead of *ἔσταντε* (*ἔσθηκατε*).

12. In the third Pers. Pl. Mid. or Pass. the *ν* before the personal-endings *-ται* and *-το* is regularly changed, by the Ion. writers, into *α* (§ 220, 13), e. g.

τιδέσεται, διδέσεται, ἐδεκνύετο Ion., instead of *τιδένται*, etc.

But when an *α* precedes the *ν*, the *α* is changed into *ε*, and *ν* into *α*, e. g. *ιστάται* Ion., instead of *ιστανται*, *ιστέατο* Ion., instead of *ισταντο*.

13. The third Pers. Sing. in the Doric is *-τι*, e. g. *ιστάτι, τιδέτι, διδῶτι, δέκνῳτι*, and the third Pers. Pl. ends in *-ντι*, e. g. *ιστάντι, τιδέντι, διδόντι, δεκνόντι*.

14. The forms of the first Aor. Mid. *ἐδηκόμεν* and *ἐδεκόμεν* and the Part. *δηκόμενος* are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here also, the forms of the second Aor. Mid. The remaining Modes, as also the Part. *δεκόμενος*, are not found.

15. From *δίδωμι*, Homer has a reduplicated Fut. *διδώσομεν* and *διδώσων*.

‡ 225. Εἰμί (ἘΞ-), *to be*.

PRESENT.		
	<i>Indicative.</i>	<i>Subjunctive.</i>
S. 1.	ἐμμί Æol., instead of ἐσ-μι	1. ἔω Ep. and Ion. μερείω Ep.
2.	ἔσσι Epic, also Eur. Hcl. 1250. εἰς Ion.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἔῃσι(ν), ῆσι(ν), εἴη Epic, ἔη Ep. and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔητε, ἔωσι Ep. and Ion.
2.	ἔστέ regular	<i>Imperative.</i>
3.	ἔασι(ν) Epic and Ion., ἐντί Dor.	S. 2. ἔσσο Æol. and Epic
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ἦμεν or ἦμες, εἰμεν or εἶμες Dor.	P. 3. ἐόντων Ion.
		<i>Participle.</i> ἔών, ἐούσα, ἐόν Ep. and Ion.
IMPERFECT.		
	<i>Indicative.</i>	<i>Optative.</i>
S. 1.	ἔα (comp. ἐτίδεα), ἦα, ἔον, ἔσκειν Epic and Ion.	ἔοις ἔοι Epic and Ion.
2.	ἔησθα Epic, ἔας Ion.	
3.	ἔην Ep. and Ion. ἔην, ἔεν, ἔσκε(ν), Ep., ἦς Dor.	
D. 3.	ἔστην Epic	εἴτε Epic εἴεν Epic
P. 1.	ἔμεν or ἦμες, εἰμεν or εἶμες Dor.	
2.	ἔατε Ion.	
3.	ἔσαν (ἔπεισαν) Epic and Ion.; εἴπω (instead of ἦντο) Od. v, 106.	
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσσαι. 3. ἔσεται, ἐσείται.		

‡ 226. Εἶμι (Ἰ-), *to go*.

Pres. Ind. S. 2. εἶσθα Epic, εἰς Ion. *Subj. Sing.* 2. Pers. ἵσθαι Epic

Inf. ἵμεναι, ἵμεν Epic

Impf. Ind. S. 1. ἦια (and ἦεν) Epic and Ion., ἦιον Epic

2. ἦες (and ἦεις), ἦες Epic

3. ἦιε (and ἦει) Epic and Ion., ἦιε(ν) Epic, ἦε(ν), ἦε(ν) Epic

- P. 1. ᾄμεν
 3. ᾔον Epic, ᾔσαν and ᾔσαν Epic and Ion., ἴσαν Epic
 D. 3. ἴτην Epic
 Opt. S. 3. ἴσι Epic, ἰείη Il. τ, 209. (εἶην and εἶη Il. ο, 82. ω, 139. Od. ξ, 496 come from εἰμῖ).
 Fut. and Aor. Mid. εἰσομαι, εἴσαστο, third Pers. Dual εἰσώσασθην, Il. ο, 544.

VERBS IN -ω, WHICH IN THE PRES., PERF., AND SECOND AOR. ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μῃ.

§ 227. (1) *Second Aor. Act. and Mid.*

In addition to the Aor. forms mentioned (§§ 191, 192), the poetic and especially the Epic dialect has the following:—

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel α (ἐβην, BA-):

βάλλω, to throw, Epic second Aor. Act. (BAA-, ἐβλην) ἐυμβλήτην, Od. φ, 15, Inf. ἐυμβλήμεναι (instead of -ῆναι, Il. φ, 578; Epic second Aor. Mid. (ἐβλήμην) ἐβλήτο, ἐύμβληντο, Il. ξ, 27, Inf. βλήσθαι, Part. βλήμενος, Subj. ἐύμβληται, βλήεται (instead of βλήηται), Od. ρ, 472, Opt. βλεῖο (from BAE-, comp. πῖμπλημι), Il. ν, 288. Hence the Fut. βλήσομαι.

γηράω, or γηράσκω, to grow old, second Aor. third Pers. Sing. ἐγήρᾱ, Il. ρ, 197, κατεγήρᾱ, Herod. 6, 72, Inf. (Att.) γηράναι, Part. (Epic) γηράς. The α in ἐγήρᾱ, etc. is used instead of η on account of the preceding ρ. See διδράσκω, § 192, 1.

κτείνω, to kill, Epic and poet. second Aor. Act. (KTA-) ἐκτᾶν retains the short vowel; thus, ἐκτάμεν, ἐκτάτε, third Pers. Pl. also ἐκτᾶν instead of ἐκτάσαν, Subj. κτῶ (first Pers. Pl. κτέωμεν Epic), Opt. κταίην, Inf. κτάναι, (Epic κτάμεν, κτάμεναι), Part. κτάς; Epic second Aor. Mid. with Pass. sense, ἀπέκτατο, κτάσθαι, κατακτάμενος.

οὔτᾱω, to wound, Epic second Aor. Act. οὔτα third Pers. Sing., Inf. οὔτάμεναι, οὔτάμεν (the α remains short as in ἐκτᾶν); Epic second Aor. Mid. οὔτάμενος, wounded.

πελάζω, to approach, Epic second Aor. Mid. ἐπλήμην, (Att. ἐπλάμην), πλήτο, πλήντο.

πλήθω (πῖμπλημι), to fill, Epic second Aor. Mid. ἐπλήτο and πλήτο, ἐπλήντο also in Aristoph., who uses the following forms also: Imp. πλήσο, Part. ἐμπλήμενος, Opt. ἐμπλήμην with the variation ἐμπλείμην, as χρεῖη from χρῆ(δω) and βλεῖο from ἐβλήμην (BAA-).

πτήσσω, to shrink with fear, Epic second Aor. Act. (PTA-) (ἐπτην) καταπτήτης third Pers. Dual.

φθάνω, to come before, Epic second Aor. Mid. φθάμενος.

REMARK. From ἐβην (βαίνω) are found in Homer the forms βάτην (third Pers. Dual) and δπέρβάσαν (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἔσβην, ΣΒΕ-):

ΔΑΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔΑΕ-) *εἰδάην*, *I learned*, Subj. *δαώ*, Epic *δαείω*, Inf. *δαῆναι*, Epic *δαήμεναι*.

(c) Stem-Vowel ι:

ΦΔΙ-νω, *to consume* and *to vanish*, Epic second Aor. Mid. *ἐφδίζμην*, *φδίσσαι*, *φδίμενος*, *φδίσδω*, *φδίσμαι*, Opt. *φδίζην*, *φδίτο*.

(d) Stem-Vowel ο (ἔγων, ΓΝΟ-):

ΒΙΒΡΩΣΚΩ, *to eat*, Epic second Aor. Act. *ἔβρων*. See § 161, 6.

ΠΛΩ (Epic and Ion. secondary form of *πλέω*), *to sail*, Epic second Aor. Act. *ἔπλων*, *ἔπλωμεν*, Part. *πλώς*, Gen. *πλώντος*.

(e) Stem-Vowel υ (ἔδυν, ΓΝΟ-):

ΚΛΩ (poet.), *to heur*, Epic Imp. second Aor. Act. *κλῶδι*, *κλῶτε*; and *κέκλῶδι*, *κέκλῶτε* (§ 219, 7).

ΛΩ, *to loose*, Epic second Aor. Mid. *λύτο*, *λύντο*.

ΠΝΕΩ, *to breathe*, Epic second Aor. Mid. (ΠΝΥ-, from *πνέτω*, *πνεύω*) *ἐμπνῦτε* instead of *ἀνέπνυτο*, *to breathe again*.

ΣΕΩ, *to shake*, Epic second Aor. Mid. *ἐσσύμην*, *I strove*, *ἔσσυο*, *σύτο*.

ΧΕΩ, *to pour out*, Epic second Aor. Mid. (ΧΤ-, from *χέτω*, *χεύω*) *χύντο*, *χύμενος*.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic and second Aor. Mid. *ἄλσο*, *ἄλτο*, *ἐπάλμενος*, *ἐπιάλμενος*, Subj. *ἄληται*.

ἀραρίσκω (ΑΡ-), *to fit*, Epic *ἄρμενος*, *fitted*.

γέντο, *to take*, Epic, from *Γέλτο*, the Digamma being changed into γ and the radical λ before τ into ν (§ 203, B).

γίγνομαι, *to become*, poet. *ἔγεντο*, *γέντο*.

δέχομαι, *to take*, Epic *δεκτο*, Inf. *δέχθαι*, Imp. *δέξο*. The first Pers. Sing. *εἰδέμην* and the Part. *δέγμενος* have, like the Perf. *δέδεγμαi*, the meaning *to expect*, *await*.

ἐλελίζω, *to whirl*, Epic *ἐλέλικτο*.

ἱκνέομαι, *to come*, Epic *ἱκτο*, *ἱκμενος* and *ἱκμενος*, *favorable*.

ΛΕΧΩ, *to lie down*, Epic *ἐλέγμην*, *ἔλεκτο*, *to lay one's self down* (same sense as *ἐλεξάμην*), Imp. *λέξο*. — *Λέγω*, *to collect*, *to choose*, *to count*, Od. ι, 335. *ἐλέγμην*, *I counted myself*, Od. δ, 451. *λέκτο ἀριθμόν*, *he counted the number*.

μάλω, *to soil*, Epic *μάλωδην* (third Pers. Dual, instead of *ἐμάλω-σδην*).

μίσγω (μίσγνυμι), *to mix*, Epic *μίκτο*.

ὄρνυμι (ὄρνυμι), *to excite*, Epic *ὄρτο*, Inf. *ὄρδαι*, Imp. *ὄρσο*, *ὄρσο*, Part. *ὄρμενος*.

πάλλω, *to brandish*, Epic *πάλτο*, *he sprang*.

πέρδω, *to destroy*, *perdo*. Homer uses *πέρδαι* instead of *πέρδ-σδαι*.

ΠΗΓΩ (πήγνυμι), *to fix*, Epic *πῆκτο*, *κατέπηκτο*.

§ 228. (2) *Perf. and Plup. Act. (Comp. §§ 193, 194).*

(a) The Stem ends in a Vowel.

γίγνομαι, to become; ΓΕΓΑΑ, Stem ΓΑ: Perf. (Sing. γέγονα, -as, -e) Epic and poet. γέγαμεν, -άτε, -δάσι(ν), Inf. Epic γεγάμεν, Part. poet. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐκεγάρτην.

βαίνω, to go, Perf. βέβηκα, ΒΕΒΑΑ: Epic and poet. Pl. βέβāμεν, -άτε, -āσι(ν), and βεβāάσι(ν); third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, e), Inf. βεβāάσι, Part. Epic βεβāός (also Attic prose βεβός, Xen. Hell. 7. 2; 3), -νία (βεβāάσα, Pl. Phaed. 254, b), Gen. βεβāώτος (Att. βεβῶτος); — Plup. ἐβέβāμεν, -άτε, -āσαν.

βίδω, to fear; besides the forms mentioned (§ 193), the following Epic forms are to be noted: βειδμεν, βειδίτε; Inf. βειδμεν instead of δεδιέναι; Imp. βειδιδι, βειδίτε; — Plup. ἐβειδμεν, ἐβειδισαν.

ἵρχομαι, to come, Perf. Epic εἰλήλουθα instead of ἐλήλουθα, Pl. εἰλήλουθμεν.

θνήσκω, to die, Perf. τέθνηκα, ΤΕΘΝΑΑ: Pl. τέθνāμεν, τέθνāτε, τεθνāσι(ν), Imp. τέθνāδι, Part. τεθνηκώς, τεθνηκυία, τεθνηκός or τεθνεός (τεθνεῶσα. Demosth. 40, 24), τεθνεός (Epic τεθνηός, -ῶτος, -ῆτος), Inf. τεθνāναι (Aesch. τεθνāναι from τεθναέναι, Epic τεθνāμεν, -άμεναι); Plup. ἐτέθνāσαν, Opt. τεθνāην.

ἵλλω, to endure (second Aor. ἔτλην), Perf. τέτληκα, ΤΕΤΛΑΑ: Dual τέτλāτον; Pl. τέτλāμεν, τέτλāτε, τετλāσι(ν), Imp. τέτλāδι, -άτω, etc., Subj. wanting, Inf. τετλāναι (Epic τετλāμεν), but Part. Epic τετληός; Plup. Dual ἐτέτλāτον, ἐτέτλāτην, Pl. ἐτέτλāμεν, ἐτέτλāτε, ἐτέτλāσαν, Opt. τετλāην.

μάω, to strive, Perf. μέμονα; ΜΕΜΑΑ: Epic μέμāμεν, -άτον, -άτε, -δάσι(ν), Imp. μεμāάτω, Part. μεμāός, Gen. μεμāώτος and μεμāῶτος, third Pers. Pl. Plup. μεμāάσαν.

Here belong the two participles of

εἰβρώσκω, to eat (second Aor. ἔβρων), Perf. βέβρωκα, poet. βεβρώς, Gen. -ῶτος; πίπτω, to fall, πέπτωκα, Epic πεπτεώς, Att. poet. πεπτῶς.

(b) The Stem ends in a Consonant.

It is to be observed in respect to the formation, that when the consonant of the stem comes before a personal-ending beginning with τ, the τ is changed into δ, and thus these forms assume the appearance of a Mid. form, e. g.

πείθω, to persuade, πέποιδα, to trust, Epic Plup. ἐπέπειδμεν, Imp. in Aeschyl. Eum. 602, πέπεισδι (instead of πέπισδι).

REMARK. Thus the Epic form πέποσδε, stem ΠΕΝΘ with the variable σ (ΠΟΝΘ), instead of πεπόνδате from πόσχω; from πεπόνдате by dropping the connecting vowel α, comes πέπονдате; and hence as a Tau-mute before another Tau-mute is changed into σ (§ 17, 5, comp. ἴσ-τε = ἵστε), πέπονдате becomes πεпанσδε, and as ν is dropped before σ, πέποστε; finally, this form, as has been seen, assumed the appearance of the Mid. form (δε) and so became πέποσδε.

Perf. Ind. S.	κέκράγα, -as, -ε(ν) (κράζω, to bark)	Plup. ἐκεκράγειν, -εις, -ει
D. 2.	κεκράγατον κέκραχδον	ἐκεκράγειτον ἐκέκραχδον
3.	κεκράγατον κέκραχδον	ἐκεκραγείτην ἐκεκράχδον

P. 1.	κεκράγαμεν κέκραγμεν	έκεκράγεμεν έκέκραγμεν
2.	κεκράγατε κέκραχθε	έκεκράγετε έκέκραχθε
3.	κεκράγασι(ν)	έκεκράγεσαν, -εσαν
Imp. κέκραχθι, -άχθω, -αχθε, etc. Inf. κεκραγέσθαι. Part. κεκραγώς.		

So the Epic Perf. *άνωγα* with the sense of the Pres. *I command*, *άνωγας*, *άνωγε*, Pl. *άνωγμεν*; Imp. *άνωγε* and *άνωχθι*, *άνωγέτω* and *άνώχθω*, *άνώγετε* and *άνωχθε*; Subj. *άνώγη*; Inf. *άνωγέμεν*; Plup. *ήνώγεα*, *ήνώγει*; Opt. *άνώγοις*. *έγείρω*, to awaken, Perf. *έγρήγορα* (stem 'ΕΓΕΡ with the variable *ο*), *I am awake*; from this, Homer has the forms: Imp. *έγρήγορθε* instead of *έγρηγόρατε*, Inf. *έγρηγόρδαι* (as if from *έγρηγορμαι*) and *έγρηγόρδασι(ν)* instead of *έγρηγόρασι(ν)* third Pers. Pl.

οίδα, *I know*, the regular forms *οίδαμεν*, *οίδατε*, *οίδασι(ν)* are found but rarely in the Ion. and Att. writers (§ 195, 1), second Pers. *οιδας* in Hom. and Ion (rarely Att. § 195, 1). The form *ιδ-μεν* is Epic, Ion., and Doric. Inf. *ιδμεναι* and *ιδμεν* Epic, Subj. *ιδέω* Epic instead of *ειδω* (Ion. *ειδέω*), Part. *ιδυία* Epic and *ειδυία*.

Plup. 1. Pers. Sing. *ήδεα* (hence the Att. *ήδη*) Epic instead of *ήδεν*

2. " " *ήλδεις* and *ήλδης* Epic instead of *ήδεις*

3. " " *ήλδει* and *ήλδη*, *ήδεε(ν)*, Epic instead of *ήδει*; — *ήειδε*, Herod.

3. " Pl. *ισαν* Epic instead of *ήδσαν*.

Fut. *ειδήσω* Epic and also *είσομαι*.

εἶκα, *I am like*, Epic, *έικτον* (Dual), *έικτην* (Plup. Dual); hence in Plup. Mid. or Pass. *έικτο*.

‡ 229. (3) *Present and Imperfect.*

Finally, there are certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus:—

άνω, to complete, in Theocritus: Impf. *άνω-μες* (instead of *ήνώμεν*), *άνω-το* (instead of *ήνούετο*).

τάνω, to stretch, to span, Il. ρ, 393. *τάνω-ται* (instead of *τάνυεται*).

έρω, to draw, *έρνται*, *έρτο*, *έρτο*, *έρσο*, *ρύσδαι* (§ 230).

σεύω, to shake, Epic Pres. *σεύται* and (by variation) *σούται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθω* (to move one's self, to hasten). The Imp. has passed into the common colloquial language.

έδω, commonly *έσθίω*, to eat, Epic, Inf. *έδμεναι*.

φέρω, to carry, Epic Imp. *φέρετε* instead of *φέρετε*.

† 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

- Ἀδω** (ἀΨδω), *to hurt, to deceive*; Hom. has the following forms: Aor. ἄδωσα and ἄδω; Pres. Mid. ἄδεται, Aor. ἄδασμην, Aor. Pass. ἄδασθην. Verb. Adj. ἄδατος (ἀ-δατος).
- ἀγαλομαι**, Epic and Ion. prose (§ 164) and ἀγάδομαι (Ep.), *to be angry at*, and in the Pres. Epic also *to grudge, to envy*, Fut. ἀγάσομαι; Aor. ἡγάσασμην. ἀγέλω, *to collect*, Epic second Aor. Mid. ἀγέροντο, Part. ἀγρόμενος (§ 223, 11); Plup. ἀγγηγέρατο; Aor. Pass. ἀγέρθη, third Pers. Pl. ἀγέρθεν; Epic Pres. ἡγερέδομαι (§ 162).
- ἀγνοέω**, *to be ignorant*, Ep. Aor. ἡγνόησε (§ 207, 1), ἀγνόασκε (§ 205, 5).
- ἀγνύμι**, *to break*, Aor. Epic ἦξα instead of ἔαξα; third Pers. Pl. Aor. Pass. ἔγεν Epic instead of ἔαγσαν.
- ἄγω**, *to lead*, Epic second Aor. Imp. ἄξετε, Inf. ἀξέμεναι, ἀξέμεν (§ 223, 10); first Aor. Mid. ἔξασθε, ἔξαντο.
- αἰδῶ** (prose αἰδω), *to sing*, Epic second Aor. Imp. αἰέσσο (§ 223, 10).
- αἰρῶ** (prose αἶρω), *to raise*, Epic first Aor. Act. αἶρα, Mid. αἶραμην, Pass. αἶρόμην; Epic second Aor. Mid. ἀρόμην from αἶρω; Epic Plup. ἔωρτο instead of ἦρτο with the variable vowel, and transposition of the augment; Epic Pres. ἡερέδομαι (§ 162).
- ἈΗΜΙ**, ('ΑΕ-), *to blow*; in Homer, aor: Part. αἶς, αἶντος; third Pers. Sing. Impf. ἤη, δει, διδει ('ΑΕΩ); in the other forms, the η remains contrary to the analogy of τίδημι (§ 224, 6): ἤητον, ἤηναι, ἤμεναι; Mid. and Pass. ἔμηναι, *to blow*, ὕμενος καὶ ἄημενος, *drenched with rain and beaten with the wind*; Impf. Mid. ἤητο.
- αἰδομαι** and **αἰδέομαι** in Homer, *to be ashamed, to respect*, Epic αἰδήσομαι, ᾗδέσθην and ᾗδέσασμην.
- αἰνυμι** (Ep.), *to take* (instead of αἰρυνυμαι, § 169, Rem. 1), only Pres. and Impf.
- αἰρέω**, *to take*, Ion. Perf. ἀράρηκα, ἀράρημαι (§ 219, 8); Epic second Aor. Mid. γέντο instead of ἔατο (§ 227, 13).
- αἰτσω**, Epic (ā, but ἐπάξει, Il. φ, 126; ι) instead of αἰσσω, *to rush*, Ep. forms: ἤξα, Subj. ἄξω, Part. ἄξας; Aor. Pass. ἤχθη (also in Plat.), Inf. αἰχ-
- αἰνῶναι**; the Att. Tragedians use the following forms: αἰσσω and αἰσσω, ἤξα, αἰξαι and ἤξα, αἰξαι.
- αἰώ** (Ep.), *to hear*, only Pres. and Impf. αἰών. Comp. ἐπαῶ.
- ἀκαχίζω** (Epic), *to trouble*, stem ἈΧΩ, second Aor. ἡκαχον; Fut. ἀκαχίσσω, first Aor. ἡκάχησα; Mid. ἀκαχίσομαι, ἔχομαι or ἔχυνται, *to be sad*, Aor. ἡκαχόμην (§ 219, 7); Perf. ἀκηχέμαι (§ 219, 8, comp. ἀρήρημαι, ὀρόρημαι) and ἀκάχημαι, third Pers. Pl. ἀκηχέσθαι (§ 220, Rem. 2) and ἀκηχέσθαι, Part. ἀκηχέμενος and ἀκαχέμενος, Inf. ἀκάχισθαι (§ 223, Rem. 4); Plup. Epic ἀκαχέλατο.
- ἀκάχμενος** (Epic), *sharpened, pointed*, from ἈΚΩ, *acuo*, instead of ἀκαγμέμενος (§§ 19, Rem. 1, and 208, 2). The χ comes from the Perf. Act.
- ἀκηδέω**, *to neglect*, Aor. ἀκήδεσε(ν).
- ἀλόμαι**, *to wander about*, Ep. Perf. ἀλόμηναι (§ 219, 8), ἀλαλήμενος, ἀλάλησθαι (§ 223, Rem. 4).
- ἀλδάνω**, *to make increase*, Epic Aor. ἡλδανε(ν).
- ἀλέξω**, *to keep off*, Epic second Aor. ἡλακον (§ 219, 7), (from ἈΛΚΩ). ἀλαλκεῖν, ἀλαλκῶν; Fut. ἀλαλκήσω.
- ἀλέομαι** and **ἀλεύομαι** (Epic), *to shun*, Aor. ἡλευόμην, Subj. ἀλέηται, Opt. ἀλέατο, Imp. ἀλέασθε, Inf. ἀλεύασθαι and ἀλέασθαι (§ 223, 8).
- ἀλδήσκω**, ἀλδίσκω (Ion. prose), *to heal*, Fut. ἀλδέξω, etc.
- ἀλιταίνω** (Epic and poet.), *to sin*, Fut. ἀλιτήσω; Aor. ἤλιτον, ἀλιτόμην, ἀλιτέσθαι; Perf. ἀλιτήμενος, *sinful* (§ 223, Rem. 4).
- ἄλλομαι**, *to spring*, Epic second Aor. Mid. ἄλλω, etc. (§ 227, B).
- ἀλυκτέω**, *to be in trouble*, Epic Perf. ἀαλύκτημαι (§ 219, 8).
- ἀλύσκω** (Ep.), *to escape*, ἀλύξω, ἡλυξα.
- ἀλφαίνω** (Ep.), *to find*, Sec. Aor. ἀλφεῖν.
- ἀμαρτάνω**, *to miss*, Epic Aor. ἡμβροτος (§§ 223, 11, and 208, 3).
- ἀμπλακίσκω** (Ep. and poet.), *to err*, Fut. ἀμπλακίσω; Aor. ἡμπλακον.
- ἀνδάνω** (Ep., poet., and Ion.), *to please*, Impf. ἐάνδανον (Herod.), ἐήνδ. and ἦνδ. (Ep.); Aor. ἔαδον (Herod.), ἔαδω (Ep.); Inf. ἀδεῖν; Perf. εἶαδαι; Fut.

ἀδῆσω. — Aug., § 219, 4, 5. In Theocritus *ἀδε*; Ep. Aor. *εἰαδον* (§§ 219, 4, and 207, 3).

ἀνθροδε, to spring up, Ep. Perf. with Att. Reduplication and the variable *ο* (§§ 219, 8, and 140, 4), from **ἈΝΕΘΩ**.

ἀντάω, to meet, Epic *ἤντεον* (§ 222, A (2)); *συναντήτην* (§ 222, Rem. 1).

ἀνύω, to complete, Epic Impf. in Theoc. *ἀνύμεν*, *ἀνύτο* (§ 229).

ἀνωγα (Ep. and poet. Perf.), to command, *ἀνωγμεν*, Imp. *ἀνωχθι*, etc. (§ 228); Plup. *ἠνώγεα* (§ 220, 8). In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. *ἀνώγει*, Impf. *ἠνωγον* and *ἠνωγον*; Fut. *ἀνώξω*; Aor. *ἠνωξα*.

ἀπαυράω (Epic), to take away, Impf. *ἀπηύρων*, -as, -a; first Aor. Act. Part. *ἀπούρας*; first Aor. Mid. *ἀπηύρατο*, Part. *ἀπούρήμενος*.

ἀπαψίσκω (Ep.), to deceive, Fut. *ἀπαψήσω*, second Aor. Act. *ἤπαφον*, Opt. Mid. *ἀπάφοιτο*.

ἀπειλέω (Ep.), to threaten, *ἀπειλήτην* (§ 222, Rem. 1).

ἀπόρρσσε, an Ep. Aor., he hurried off; Subj. *ἀπόρρσση*, Opt. *ἀπόρρσειε*.

ἄπτω, to join to, Ep. Aor. Pass. *ἐπέδωη*, fell on.

ἀραρίσκω (Ep.), to fit, stem **ΑΡΩ**, first Aor. *ἤρα*, *ἔρασι* (§ 223, 6); first Aor. Pass. *ἔραδεν* instead of *ἤρασαν*; second Aor. *ἤραρον* (§ 219, 7; also Intrans. to be adapted, to please), more usual than the first Aor.; Perf. *ἔραρα* (Ion. *ἔρηρα*) (§ 219, 8), *I am fitted*, Intrans., Ep. *ἄραρῖα* (§ 223, 13), Perf. Mid. or Pass. *ἄρηρμαι*, *ἄρηρέμενος* (§ 223, Rem. 4); Aor. *ἔραμενος*, adapted (§ 227, B).

ἈΡΑΩ, *ἄράωμαι*, to pray, Epic second Aor. *ἄρημεναι*, Od. χ, 322.

ἄρυνμαι, to gain (§ 188, 1).

ἌΩ, Ep., (a) to blow, see *ἄημι*; (b) to sleep, Aor. *ἔωσα*, *ἔωσαμεν*; (c) to satisfy (also Intrans. to be satisfied), Inf. *ἄμεναι* instead of *ἀέμεναι*; Fut. *ἔωσω*; Aor. *ἔωσα*, *ἔωσαδαι*. Verb. Adj. *ἔωτος*, *ἔωτος*.

Βαίνω, to walk, to go, Ep. forms: Perf. *βέβαιμεν*, etc. (§ 228); second Aor. Dual *βάτην*, third Pers. Pl. *ὑπέρβασαν* (§ 227, Rem.), third Pers. Pl. *ἔβαν*, *βάν* (§ 224, 4), Inf. *βήμεναι*, Subj. besides *βῶ*, etc.: *βέλω*, *βήη*, *βέλομεν* (§ 224, 9); first Aor. Act. and

Mid. Trans., to lead, *ἔβησα*, *ἔβησάμην*; second Aor. Mid. *ἐβήσето*, Imp. *ἐπιβήσσο* (§ 223, 10). Ep. secondary form: *βιβδῶδον*, to stalk, strengthened secondary form from *βαίνω*; also *βιβξ*, *βιβῶντα*, *βιβῶσα* and (from **ΒΙΒΗΜΙ**) *βιβῶς*; finally, Imp. *βῶσκε*, and Inf. *ἐπιβασκέμεν*.

Βάλλω, to throw, Ep. second Aor. *ἐβλήην*, *ἐβλήμην* (§ 227, A (a)), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι* (used of the mind); but *βέβλημαι* (of the body), *βαρέω* (Ep.), to be heavy, *βεβαρηῶς* (§ 223, 13).

Βεβρώδω (Ep.), to eat, instead of *βιβρώσκοις*.

Βέομαι and **Βείομαι**, *I will go*, *will live*, Ep. Fut. *βέρη*, *βεόμεσθα* (§ 223, 7).

Βίδομαι (Ep.) instead of *βέδομαι*, to force, *ἐβίθισατο*, *βεβίθηκε*.

Βιβρώσκω, to eat, Ep. Aor. *ἔβρων* (§ 227, A (d)); Perf. Part. *βεβρώς*, -ῶτος (§ 228).

Βλώσκω (Ep. and poet.), to go, instead of *μλώσκω* (§ 18, 3), Aor. *ἐμολον*, *μολεῖν*, *μολών* (also X. An. 7. 1, 33, *μώλων*); Perf. *μέμλωκα* (instead of *μμέλωκα*); Fut. *μολοῦμαι*.

Βόδω, to cry out, Ep. Aor. *ἔβωσα* instead of *ἐβόησα* (§ 205, 5).

Βούλομαι, to will, Ep. *βόλεται*, *βόλεσδε* (§ 207, 4), *προβέβουλα*, *I prefer*.

Βρυχάομαι, to roar, Ep. Perf. *βέβρυχα*, with the sense of the Pres.

Γαμέω, to marry, Ep. Fut. *γαμέω*; Ep. Fut. *γαμέσσεται*, Il. ι, 394, *will give in marriage*.

Γάνυμαι (Ep.), to be glad, *γάνυνται*; Fut. *γανύσσεται*.

ΓΑΩ, Ep. Perf., *γέγαμεν*, to have become, etc. (§ 228).

Γέγωνα Ep. and poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γέγωνε* (also with the sense of the Aor.), Part. *γεγωνός*, Inf. *γεγωνέμεν*; Plup. *εγεγώνει*. From the Perf. a Pres. has been formed of which there are in Hom.: Inf. *γεγωνεῖν*, Impf. *εγεγωνευν*.

Γείνομαι (Ep.), to be born, to be produced, Aor. Mid. to beget, to bear, Subj. *γέινεαι* instead of *γένηται*.

Γέντρο, to seize (§ 227, B).

γηράω, to grow old, second Aor. *ἐγήρα*, etc. (§ 227, A (a)).

γῶδω (poet.), to wail, Ep. third Pers. Pl. Aor. *γῶδον*.

Δαίνυμι (Ep.), to entertain, to feed (in

- stead of *δαί-νυμι*, § 169, Rem. 1), Fut. *δαίω*; Mid. *δαίνομαι*, to feast, to consume, second Pers. Sing. Impf. Ind. *δαίνο* (*δαίνο* instead of *ἐδαίνο*, § 224, 5), third Pers. Sing. Opt. *δαίνο* instead of *-ίτο*, third Pers. Pl. *δαίνο*; Aor. *ἐδαίον*.
- δαίω*, Ep., (a) to divide (§ 164), Fut. *δαίωμαι*; Aor. (also prose) *ἐδαίον*; Perf. Pass. *ἐδαίσμαι*, am divided, broken, *δεδαίσται*; (b) to burn, to inflame, Perf. *δέδωκε*, he burnt; Mid. to burn, blaze, Intrans., second Aor. Subj. *δέηται*.
- δαίνομαι* and *δαίω*, Ep. secondary form of *δαίω*, to subdue, from which come third Pers. Sing. Pres. *δαίνο*; third Pers. Sing. Impf. *ἐδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαίνο*; — *δαίνο*, *δαίνομαι*, etc.
- δαρδάνω*, to sleep, Epic Aor. *ἐδραδον* (§ 223, 11).
- δαρίομαι*, Ep. secondary form, used in the Pres. and Impf., from *δαίνομαι*, to divide.
- ΔΑΩ** (Ep. and poet.), (a) to teach (= *διδάσκω*), (b) to learn (= *διδάσκωμαι*); to (a) belong the Ep. second Aor. *δάσας* (Hom.), *έδασ* (Theoc. and Apoll.); to (b) *δεδάσας* (Hom.), *δεδάσαι* (in other authors); Ep. second Aor. Act. *έδαν*, I learned (§ 227, A (b)), from which Ep. *δαίωμαι*, *δαίω*, *δαίωμαι*, and *δαίω*; From the Perf. a new Ep. Pres. has been formed, *δεδάσδαι*, Inf. Here belongs also the Ep. Fut. *δήω* (I shall find, meet with), *δήεις*, *δήομεν*, *δήετε* (§ 223, 7).
- δέατο* (Ep.), it seemed, Aor. *δοάσατο*, third Pers. Sing. Subj. *δοάσεται* (instead of *-ηται*).
- δείω*, to fear, the Pres. occurs only in the first Pers., Fut. *δεισώμαι*; Aor. *έδισα*, Ep. *έδδισα* (as is probable originally *έδφισα*), Perf. Ep. *δειδωκα* instead of *έδειωκα*, and *δειδια* Ep. instead of *έδεια* (§ 228).
- δείκνυμι*, to show, Ion. (ΔΕΚ) *δέξω*, *έδεξα*, etc.; Mid. *δεικνύμαι* in the Ep. dialect has also the sense, to greet, to welcome, to drink to; so also in the Perf. *δέλδωμαι* with the sense of the Pres., *δειδέχεται* third Pers. Pl.; Plup. *δέδεκτο*, to welcome, *δειδέχεται*.
- δέκομαι*, to see, Ep. second Aor. *έδρακον* (§ 223, 11).
- δέχομαι*, to receive, Ion. *δέκομαι*; in Hom. this verb signifies also, to take, excip-
- ere, to await (e. g. an attack, a wild beast), in the following forms: *δέχομαι* instead of *δέχομαι* (§ 220, 13), Il. μ, 147, Perf. *δέδεγμαι* with the sense of the Pres., Fut. *δεδέξομαι*, excipiam, second Aor. Mid. *έδεκτο*, etc. (§ 227, B); Perf. Mid. *δεδοκήμενος*, awaiting, lurking, Il. ο, 730.
- δέω* (instead of *δέφω*), Ep. instead of *δέω*, to want, from which come *έδω*, he wanted, *έδωκεν*, he was in want of; Mid. *έδομαι*, to be wanting, Fut. *δενήσομαι*.
- ΔΙΑΗΜΙ** (ΔΕ-), Ep. and older Ionic Att. (Xen.), secondary form of *δέω*, to bind, *δέδασαι* (Xen. An. 5. 8, 24); Impf. *δέιη* instead of *έδιδη*, Il. λ, 105.
- δίχημαι* (Ep. and Ion.), to seek; it retains the η (contrary to § 170, 1, comp. **ΔΗΜΙ**): *έδιχητο*, *έδιχητο*, *έδιχηται*, *έδιχηται* (in Herod.); *έδιχηται* (Hom.), *έδιχαι* (Theoc.); Fut. *έδιχέσμαι*; Aor. *έδιχέσμαι*.
- ΔΙΗΜΙ** (ΔΙΕ-), of the Act. only *έδιέσαν* (third Pers. Pl. Impf.), Il. σ, 584, they drove away; Mid., to make one run, to make free, oftener to scare, to chase (specially with the Inf.), *έδιενται*, Il. ψ, 475, *έδιενται*, Il. μ, 304, Subj. *έδιενται*, *έδιενται*, Opt. *έδιενται* (comp. *έδιενται*).
- δίω* (Ep.), to flee, *έδω*, *έδωκεν*, *έδωκεν*, I fled.
- δυνέω* (Ep.), to sound, Perf. *έδυνέω*; Aor. *έδυνέω* and *έδυνέω* (from **ΓΑΩΤΗ**, comp. *τύπτω* and *κτυπέω*).
- δύναμαι*, to be able, second Pers. Ion. *δύναι*; Aor. Ep. *έδυνάσθην* and *έδυνήσθην* (§ 179, 2).
- δύω*, to go in, to wrap up, Ep. *δύμεναι* instead of *δύναι* from *έδω*; Ep. second Aor. Mid. *δύσεται*, *δύσεται*, *δυσόμενος* (§ 223, 10).
- έγερω*, to awake, Ep. Aor. *έγερτο*, he awoke, etc. (§ 223, 11); Ep. forms of Perf. *έγρηγορα* are *έγρηγορα*, etc. (§ 228). From the Perf. has been formed the Pres. *έγρηγοράω*, watching, Od. v, 6, as if from *έγρηγοράω*.
- έδω* and *έδωκεν* (Ep.), to eat (= *έσθω*), Inf. *έδμεναι* (§ 229); Impf. *έδω* and *έδωκεν*; Perf. *έδωκεν*; Perf. Mid. or Pass *έδωκεν*.
- ΕΘΩ**, from which come the Ep. *έδω*, went, accustomed, and the Perf. *έλωδα* (§ 140, Rem. 3).
- ΕΙΔΩ**, **ΕΙΔΩ**, Aor. *έδω*, I saw, Ep. *έδω*, Inf. *έδμεναι*, Subj. *έδω*; Ep. Pres. Mid. *έδεται*, it seems, *ειδόμενος*, ap-

- pearing, making like; Fut. εἰσομαι; first Aor. εἰσάμην and εἰσαίμην, εἰσάμενος and εἰσαίμενος (§ 219, 4); second Aor. ἰδόμεν, I saw.
- ΕΙΚΩ**, third Pers. Sing. Impf. εἴκε, it appeared, Il. σ, 520; Perf. εἴκοι, I am like, Ep. third Pers. Dual εἴκτον and Plup. εἴκτην (§ 228), Part. εἰκώς and Il. φ, 254. εἰκώς, εἰκῶς and Il. σ, 418. εἰκουῖαι; Ep. Plup. Mid. ἤϊκτο and εἴκτο, it was like.
- ΕΙΛΩ** (Ep.), to cover, envelop, εἰλῶμαι, εἰλῶμαι, third Pers. Pl. εἰλῶνται; from εἰλῶ comes Aor. Pass. ἐλῶσθην.
- ΕΙΛΩ**, to press, to drive, from which in Hom. only εἰλόμενος; in the same author, εἰλῶς, ἐλῶν; the rest are from 'ΕΛ, e. g. ἔλσαν, Inf. ἔλσαι and ἐέλσαι, Part. ἔλσας (§ 223, 6); ἔλμαι, ἐλμένος; second Aor. Pass. ἐλῶν (from ἔλλω), third Pers. Pl. ἔλνεν, ἄλῃναι and ἄλῃμεναι, ἄλεις.
- ΕΙΜΙ**, to be, § 225.
- ΕΙΜΙ**, to go, § 226.
- ΕΙΡΓΩ**, to shut out, Ep. Impf. ἐργαζον (§ 162). Comp. ἐργω.
- ΕΙΡΩΜΑΙ** (Ep. and Ion.), to ask, Impf. εἰρόμην; Fut. εἰρήσομαι; second Aor. ἠρόμην, Subj. ἐρώμεδα, Opt. ἐροίτο, Inf. ἔρεσθαι in Hom. with the accent of the Pres.; — Ep. secondary forms of the Pres. (a) ἐρέομαι, ἐρέεσθαι; Impf. ἐρέοντο; (b) ἐρέω, Subj. ἐρέωμεν, Opt. ἐρέομεν, Part. ἐρέων.
- ΕΙΡΥΜΙ**, see ἐρύω.
- ΕΙΡΩ**, Ep. and Ion., sero, to arrange in a row, to string, first Aor. ἐξείρας, exserens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔρμαι, ἐρμένος (in Herod. ἐρμένος), Plup. ἔρτο.
- ΕΙΡΩ**, to say, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.
- ΕΙΣΑ**, Ep. Aor., I placed, from the stem 'ΕΔ- (comp. sed-co), Opt. ἀνέσαιμι, Imp. εἰσον, Part. ἔσας (ἀνέσωντες; ὑνείσας, Her. 3, 126. 6, 103), Inf. ἐφέσσαι; Aor. Mid. ἐσάμην and ἐσάσατο, Part. ἐφεσσάμενος (Her. 1, 66. εἰσάμενοι), Imp. ἐφεσσαι; Fut. ἐφέσσεσθαι.
- ΕΙΛΩ**, to drive, Pres. εἰλῶ, Ep. εἰλῶ; Impf. Ep. ἔλων; Fut. Ep. ἐλῶσι instead of ἐλῶσι; Ep. Perf. ἐληλάμενος (§ 223, Rem. 4), third Pers. Sing. Plup. ἐληλάδατο (§ 220, Rem. 2); Ion. Perf. ἐλήλασμαι and Aor. Pass. ἤλασθην.
- ΕΛΕΛΙΣΩ**, to whirl, Ep. second Aor. Mid. ἐλέλικτο (§ 227; B).
- ΕΝΕΠΩ** or **ΕΝΝΕΠΩ** (Ep.), to say, to tell, Impf. with the sense of the Aor. ἔνεπον, ἔνεπον, Aor. ἐνίσπον (comp. ἐσπόμην from ἔπομαι), Imp. ἐνίσπες, Subj. ἐνίσπω, Opt. ἐνίσποιμι, Inf. ἐνίσπειν, Fut. ἐνίψω and ἐνίσπησω.
- ΕΝΗΝΟΔΑ**, Ep. Perf. from 'ΕΝΘΩ or 'ΕΝΕΘΩ with the sense of the Pres. and Impf., ἐπενήνοδε, to sit on, Il. β, 219. to lie on, H. Cer. 280. Comp. ἀνήνοδε above.
- ΕΝΙΠΤΩ** (Ep.), to chide, second Aor. ἐνένιπον, ἡν-ἵπαπεν (§ 219, 7).
- ΕΝΝΥΜΙ**, to clothe, Ep. and Ion. εἰνυμι; Ep. Fut. ἔσσω; Aor. ἔσσα and ἔσα, ἐσάμην, ἐσάσατο, ἔσασθαι; Perf. εἰμαι, εἶσαι (and ἔσσαι), εἶται, etc., εἰμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσθην, third Pers. Pl. ἔλατο; — on ἐσάσατο, ἔεστο, comp. § 219, 4.
- ΕΠΩ**, I am like, § 228. Comp. 'ΕΙΚΩ.
- ΕΠΑΤΩ**, to understand, Aor. ἐπήϊσα (i), Herod. and Apollon. (§ 130, Rem. 1); the poet. ἔτω is found only in Pres. and Impf.
- ΕΠΑΥΡΙΣΚΟΜΑΙ** (Ep. and poet.), to receive advantage or injury from a thing, Aor. ἐπηυρίσθην, ἐπαυρίσθαι (first Aor. ἐπηυρίσθην in Aeschyl. and in the later writers); Fut. ἐπαυρήσομαι. Of the Act. in the sense to touch, to injure, Homer uses, second Aor. Subj. ἐπαύρη, Inf. ἐπαυρέν, ἐπαυρέμεν.
- ΕΠΙΣΤΑΜΑΙ**, to know, second Pers. ἐπίστη, Ion. poet.
- ΕΠΩ**, as a simple, in Act. only Ep. in the sense tracto aliquid, to take care of (Il. ζ, 321); generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπέσπον, ἐπισπεῖν, ἐπισπών; Fut. ἔψω, Ep. ἐφέψεις; Mid. also as a simple, generally signifying to follow; Impf. Ep. ἐπόμην instead of εἰκόμην; Fut. ἔψομαι; second Aor. Mid. ἐσπόμην, σπέσθαι, σποῦ (ἐσποῦ); Ep. forms: σπεῖο, ἰσπέσθω, Subj. ἔσπομαι, Opt. ἐσποίμην, Inf. ἰσπέσθαι and σπέσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιέφθεσθαι instead of περιεφθῆσθαι.
- ΕΡΓΩ**, commonly ἐέργω, Ep., instead of εἶργω, to shut in and shut out, with the secondary forms ἐεργνύμι, ἐεργάδω, ἐεργάδω, Aor. ἔρξα; Perf. Mid. or Pass. ἔεργμαι, third Pers. Pl. ἐρχαται

third Pers. Pl. Plup. *ἐρχατο* and *ἐρχατο*; Aor. Pass. *ἐρχθεις*.
ἔρδω and *ῥέζω* (Ep.), *to do*, Fut. *ῥέξω*,
 Aor. *ἔρρεξα* and *ἔρεξα*, or *ἔρεω*, *ἔρεα*;
 Perf. *ἔοργα*, Plup. *ἔοργειν* (§ 140,
 Rem. 3), Perf. Mid. or Pass. *ἔοργμένος*,
 Aor. Pass. *ῥεχθεις*, *ῥεχθῆναι*.
ἐρείδω, *to prop*, Ep. Perf. *ἐοηρέδῃται*
 (§ 219, 8).
ἐρείπω (poet. and prose), *to throw down*,
 Ep. Plup. *ἐρείπτο* (§ 219, 8).
ἐριδαιῖν (Ep.), *to fight*, Aor. Mid. *ἐριδῆ-*
σασθαι.
ἐρίζω, *to fight*, Ep. *ἐρίζομαι*, Perf. Mid.
ἐρήρισμαι (§ 219, 8).
ἔρρω, *to wander about*, Ep. Aor. *ἔρραι*, *to*
hurry away (§ 223, 6).
ἐρυδαίνω (poet.), *to redder*, Fut. *ἐρυδήσω*.
ἐρύκω, *to keep off*, Ep. second Aor. Act.
ἠρύκακον, *ἐρυκακείν* (§ 219, 7).
ἐρύω and *εἰρύω* (Ion. and Ep.), *to draw*,
 Fut. *ἐρύσω* (σσ) and Ep. *ἐρύουσι*;
 Aor. *ἐρύσα* (σσ) and *εἰρύσα*; Fut.
 Mid. *ἐρύσομαι* and Ep. *ἐρύεσθαι*; Aor.
ἐρύσάμην (σσ) and *εἰρύσάμην*; Perf.
 Pass. third Pers. Pl. *εἰρύσεται*, Il. ξ,
 75, and Plup. *εἰρύντο*, Il. σ, 69. *εἰρύ-*
ατο, Il. ο, 654 (of ships drawn to
 land, ὕ long in the Arsis); Plup.
 Mid. *εἰρύτο* (φάσανον, *had drawn the*
sword, ὕ long in the Arsis), Od. χ,
 90.—Secondly, the Mid. in Hom.
 and poet. takes the sense *to save*, *to*
shelter (from danger); in this sense
 there are the following forms: *ἐρύσο*,
εἰρύτο and *ἐρύτο*, which are to be
 regarded as syncopated forms of the
 Impf.—The two following Mid.
 secondary forms have also the sense
 of *to guard*: (a) Ep. *ἔϊτμι*, Inf.
εἰρύμεναι, Hes. Opp. 816; Mid. *to*
guard, *εἰρύσεται* instead of *εἰρύνται*,
 Inf. *ἐρύσθαι*, *εἰρύσθαι*;—(b) Ep.,
 poet. and, though very rare, Attic
 prose *ῥύομαι*, Inf. *ῥύσθαι* instead of
ῥύεσθαι; Impf. third Pers. Sing.
ῥύτο, *was watched*, Hesiod. Th. 304,
 third Pers. Pl. *ῥύατ* instead of *ῥύον-*
το (*they protected*); Aor. *ῥύσάμην*
 and Ep. *ῥύσάμην* (but Il. ο, 29. *ῥύσά-*
μην).
ἔρχομαι, *to go*, Ep. Perf. *εἰλήλουθα*, first
 Pers. Pl. *εἰλήλουδμεν*; Epic Aor.
ἤλυθον.
ἔχω, *to have*, Ep. Aor. *ἔσχεδον*, *σχέδον*
 and *ἔσχον* (§ 162); Ep. Perf. *ἔχωκα*
 (for *ἔκωχα*, κ and χ being trans-
 posed, and the word having the

Attic Redup.); Ep. Plup. *ἐπόχατο*
they were closed, Il. μ, 340.
ἔμαι, *to sit*, *ἔαται*, *ἔατο* (Ion.), and *εἰα-*
ται, *εἰατο* Ep., instead of *ἦνται*, *ἦντο*.
ἡμύω (Ep.), *to sink*, Perf. *ἡμεμῆμυκε*, *to*
let the head sink, Il. χ, 491. The
 above form has the Att. reduplication
ἐμ-ἡμυκε (§ 219, 8), and is strength-
 ened by ν (§ 208, 5).
ἑτέρομαι (Ep.), *to warm one's self*, Fut.
ἑτέρομαι (§ 223, 6); Aor. *ἑτέρην*,
 Subj. *ἑτέω*.
δηλέω (Ep. and poet.), *to sprout*, Fut.
δηλήσω, etc.; Perf. *τέδηλα* (*τεδάλναι*
 Ep. § 223, 13); second Aor. *ἑδαλον*.
θηπῶ (Ep.), *to stun*, Perf. *τέθηπα*;
 Plup. *ἑτεθήπεα*; second Aor. (from
 ΤΑΦΩ) *ἑτάφον*.
θῆσσκω, *to die*, Perf. *τέθηγκα*, Pl. *τέθνα-*
μεν, etc. (§ 228).
δρώσκω (Ep., Ion., and poet.), *to spring*,
 Aor. *ἑδορον*; Fut. *δορούμαι*, Ep. *δορέ-*
ομαι; Perf. *τέδορα*. See § 161, 14.
ἰδρώ (Ion.), *to sweat*, *ἰδρώσι*, *ἰδρώντες*,
ἰδρώσα, *ἰδρήν* (§ 137, Rem. 1).
ἵμι, *to send* (Ep. and Ion.), Aor. *ἔηκα*;
 Fut. *ῆσω*, but Od. σ, 265, *ἄνεσει*; in
 the Ep. and Ion. dialects, there are
 several forms from the theme ἵα,
 e. g. *ἄνιαι* instead of *ἄνιαισι* Her.,
ξύνιον instead of *ξυνίεσαν* Hom., *ἐμε-*
τίετο and *μεμετιμένους* Herod., instead
 of *μεδίετο*, *μεδειμένους*.
ἰκνέομαι, *to come*, Ep. Pres. *ἴκω* and
 Impf. *ἴκω*; Ep. Aor. *ἴκω* (§ 223, 10)
 and *ἴκτο*, etc. (§ 227, B).
ἱαήμι (instead of ἱαά), *to be merciful*
 Of the Act. only the Ep. Imp. *ἱαηδῖ*,
be merciful (in addresses to the gods)
 instead of *ἱαῑδῖ* (§ 224, 6), as in
 Theoc. 15, 143, Subj. Ep. *ἱαήκησι*;
 Plup. Opt. Ep. *ἱαήκοι*; Mid. poet.
ἱαμαι, *to appease*.
ἴσμι (Dor.), *to know*, *ἴσῃς*, *ἴσῃσι*, *ἴσαμεν*,
 Part. *ἴσας*.
καλνύμαι (Ep.) instead of *καλδνύμαι*
 (§ 169, Rem. 1) from the stem ΚΑΔ,
to excel, Perf. *κέκασμαι*; Plup. *ἑκε-*
κάσμην.
καίω, *to burn*, Ep. Aor. *ἔκηα* (Trag.
ἔκαε), Subj. *κῆομεν* instead of *-ωμεν*,
 Opt. third Pers. Sing. *κῆαι*, third
 Pers. Pl. *κῆαιεν*, Inf. *κῆαι* (in the
 Odys. also *κῆαι*, *κῆομεν*, *κῆαυτες*);
 Aor. Mid. *ἐκῆαμην*, *κῆαμένος* (in the
 Odys. *κῆαμένος*, *κῆαυτο*); second
 Aor. Act. *ἐκάην* (*I burned*, Intrans.).
 Inf. *καίμεναι*.

ἀέμω, to weary one's self, Ep. *κεκμηώς*, -*ωτος*, -*ότος* (§ 223, 13), Ep. second Aor. Subj. *κεκάμω* (§ 219, 7).
κείμαι, to lie, in Hom. *κόνται*, as if from *κείμαι*; Ep. and Ion. *κέεται*, *κέσθαι*; second Pers. Sing. *κείσται* and *κείται*, third Pers. Pl. *κείνται* and Ep. *κείνται* and (Ion.) *κέεται*, Subj. *κέωμαι*, third Pers. Sing. *κῆται*; Impf. *κέατο* and *κέατο* Ep. instead of *έκειντο*; *κέσκετο*; Ep. Fut. *κέω*, *κέω*, *κείων*, *κείων*, *κείμεν*.
κείρω, to shear off, cut off, Ep. *κέρσω*, *έκερσα* (§ 223, 6), but *έκειρμην*.
κέλλω, to drive, Ep. *έκελσα* (§ 223, 6).
κέλομαι (Ep. and poet.), to urge, Fut. *κελήσομαι*, first Aor. *έκελησάμην*; second Aor. *έκεκλόμην*, etc. (§ 223, 11).
κεντέω (Ep.), to prick, stimulo, Aor. *κένσαι* (§ 223, 6).
κερνύνμι, to mix, Ep. *κερνώ* (*κερῶντας*) and *κεραίω* (Imp. *κέραιε*), *κινρῶν* (*κινρῆς*, Impf. *έκινρα*) and *κίρνημι* (Impf. *έκινρη*, *κινρῆς*); Ep. Mid. *κέρωνται* (as if from *κέραιμαι*); Impf. *κερῶντο* Ep. instead of *έκερῶντο* from *κερῶν*.
κερδαίνω, to gain, in Ion. and later writers: *έκερδήσα*; *κερδήσεσθαι* and *κέρδαρόμεν* in Herod.
κεύδω (Ep.), to conceal, Fut. *κεύσω*, Aor. *έκευσα*; Perf. *κέκευδα*; second Aor. *έκιδον*, *κίδον*, Subj. *κεκίδω* (§ 219, 7); Mid. only Pres. and Impf.
ἠέδω, to make anxious, in the Act. only Ep. Fut. *κηθήσω*; Perf. *κέκηδα*, I am anxious; Ep. Fut. Perf. *κεκαθήσομαι*, II. 3, 353.
κίδναμαι, Ep. secondary form of *σκεδάννυμαι*, to scatter, only Pres. and Impf. *κίνυμαι* (Ep.) instead of *κινέομαι*, to stir one's self, to be moved, Pass. *κινύμενος*.
κινρῶν and *κίρνημι*, Ep. secondary form of *κερνύνμι*, to mix, from which comes the Part. *κινρῆς*, Impf. *έκινρα* and *κίρρη*.
κίχων and *κίχάνομαι* (Ep. and poet.), to reach, meet with, Aor. *έκίχον*, Fut. *κίχσομαι*, other forms not found in the Att. poets; but Ep. Impf. *έκίχωνον*, second Pers. *έκίχεις* (from KIXE-); second Aor. Subj. *κίχῶ* and *κίχῶ*, Opt. *κίχῆην*, Inf. *κίχῆναι*, Part. *κίχῆς* and Mid. *κίχῆμενος*; Aor. Mid. *έκίχῆσαστο*.
κίω (Ep.), to go, only Pres. and Impf. The Part. *κίων* is accented like *ίών*; Aor. *μετεκίβδον* (§ 162).

κλάζω, to sound, Ep. Perf. with the sense of the Pres. *κέκλῃγα*, *κεκλήγως*, Pl. *κεκλήγοντες* (as if from *κεκλήγω*); Aor. *έκλάγον*.
κλείω, to shut, Ep. and Ion., *κλήω*, Aor. *έκλήισα* (i), *κλήῃσαι*; Perf. Mid. or Pass. *κεκλήμηναι* (third Pers. Pl. *κεκλήσται* instead of *κεκλήσται*); Aor. Pass. *έκλήισθην*; from the Ion. *κλήω* come the forms often found in the Att. writers, viz. *κλήω*, *έκλῃσα*, *κέκλῃμαι*.
κλέω (Ep.), to celebrate, of which only *κλέομαι*, Impf. *έκλέο* instead of *έκλέεο* (§ 220, 10).
κλύω (Ep.), to hear, Imp. *κλύε*, *κλύετε*; second Aor. Imp. *κλύδι*, *κλύτε*; and *κέκλύδι*, *κέκλύτε* (§ 227, A (c)); the Impf. *έκλυον* is used instead of the Ind. Pres.
κόπτω, to strike, second Perf. *κέκοπα* in Hom., instead of *κέκοφα*.
κορέννυμι, to satisfy, Ep. Fut. *κορέω* and *κορέσω*, Perf. *κεκόρημαι*, to which the Part. *κεκορηώς* (§ 223, 13) in respect to its meaning belongs.
κοτέω and *κοτέομαι* (Ep.), to be angry, first Aor. Part. *κοτέσας*; Perf. Part. *κεκοτηώς* (§ 223, 13); Mid. Fut. *κοτέσομαι* (σ); Aor. *έκοτεσάμην* (σ).
κράζω, to bawl, cry out, poet. Perf. *κέκραγα*, *κέκραγμεν*, etc. (§ 228); Fut. *κεκράσομαι*, Aristoph.
κραίνω (Ep. and poet.), to complete, accomplish, Ion. commonly *κραίνω*, Impf. *έκραλινον*; Ep. Fut. *κρανέω*; Aor. *έκρηνα* and Ep. *έκρήνηνα*, Imp. *κρήνον* and Ep. *κρήνον*, Inf. *κρήναι* and Ep. *κρήναι*; Ep. Perf. Pass. *κεκράνται* (Eur. *κέκρανται*); Ep. Fut. Mid. *κρανέομαι*.
κτείνω, to kill, Ep. Fut. *κτενέω* (Ep. Part. *κτανέοντα*, *κατακτανέουσι* (v)) and *κατακτανέεσθε* with the variable *a*; Aor. Ep. and poet. *έκτάνον*; Ep. second Aor. Act. *έκτάν*, etc. (§ 227, A (a)); first Aor. Pass. third Pers. Pl. *έκταθεν* Ep., instead of *έκτάθησαν*.
κυρέω, rarely *κῶρω* (Ep. and poet.), to find, to reach, Aor. *έκυρσα* (§ 223, 6), and more seldom *έκυρήσα*, Fut. *κύρσω* and more seldom *κυρήσω*; Perf. *κεκῶρηκα*.
λαγχάνω, to partake, Ion. Fut. *λάβομαι*; Ep. Aor. Subj. *λεάδχω* (§ 219, 7), Trans. to make partaker in the phrase *δανόνρα πυρός*, to give the deal the honor of fire, i. e. make him partaker

- of; Perf. λέλογχα Ep. instead of εληχα [Od. λ, 304. λελόγχασι].
- ΛΑΖΤΜΑΙ (= λάζομαι, to wake), Epic ἐλάζυτο.
- λαμβάνω, to receive, Ion. λάμφομαι, λελάβηκα, λέλαμμαι, λελάμφθαι, ἐλάμφθην, λαμπτήος; also Dor. λελάβηκα, but λέλαμμαι, λελάφθαι; in Dramatists λέλημμαι; Ep. Aor. λελαβέσθαι (§ 219, 7).
- λανθάνω, Ep. oftener λήθω, to be hidden, concealed; Ep. second Aor. Act. Subj. λελάθω and Mid. λελαθόμεν (§ 219, 7); Perf. Mid. λέλασμαι; in Theoc. λασδήμεν (= λησδήναι) instead of λαδίσθαι; ἐπιλήθω and ἐκλήθω, to cause to forget, Ep. Aor. ἐπέλησα; ἐκπέλασθον.
- λάσκω (Ep. and poet.), Aor. ἐλάκον; Ep. Perf. λέληκα (poet. ἐλάκα and ἐκλέλακα even in Demos.) with the sense of the Pres.; Ep. Part. λεληκώς, λελακνῖα (§ 223, 13); Fut. λακήσομαι; first Aor. poet. ἐλάκησα, Ep. Aor. Mid. λελάκοντο (§ 219, 7).
- ΛΕΧΩ (Ep.), to cause to lie down, ἐλεξα, ἐλέλεμ, I laid myself down, I lay, I rested, Ep. Aor. ἐλέλεμ, etc. (§ 227, B).
- λούω, to wash, Ep. λούω, λούω, Impf. λούεον, ἐλούεον; Aor. Inf. λούσσαι, Part. λούσας; second Aor. Act. ἔλοον, third Pers. Sing. λδε Od. π 361, λδον; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λούεσσομαι; Aor. Mid. Inf. λούεσασθαι; Part. λουσόμενος; Perf. Mid. or Pass. λέλουμαι.
- λύω, to loose, Ep. second Aor. Mid. λύτο, λύντο (§ 227, A (c)); Ep. Plup. Opt. λελύτο (§ 224, 3).
- Μαίνομαι, to rave (ἐκμαίνω, to make raving, also Aor. ἔμνηα, Arist.; doubtful X. H. 3. 4, 8); second Perf. μέμνηα (Soph.), I am raving (Theoc. 10, 31, μεμάνημαι); the Fut. is μανοῖμαι in Herod. (μανήσομαι in the later writers).
- μαίνομαι (Ep.), to seek, Fut. μάσομαι (ἐπιμάσσεται); Aor. ἐμασάμην.
- μαρνάνω, to learn, Fut. in Theoc. μαδευμαι (like μαχοῖμαι).
- μάρναιμι (Ep.), to fight, only Pres. and Impf., like δύναμαι, but Opt. μαρνόμην, Od. λ, 513.
- μαχόμαι, to contend, Epic μαχέονται, μαχεῖται, μαχέοντο, μαχέοντο, Part. μαχεῖόμενος and μαχεούμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχεσάμην.
- ΜΑΩ (Ep.), to strive for, Perf. with the sense of the Pres., in Sing. μέμονα (comp. γέγονα with ΓΕΓΑΛ), μέματον, μέμαμεν, etc. (§ 228).
- μέλομαι (poet.), to obtain, Ep. ἔμμερε third Pers. Sing. Perf. (and Il. α, 278), third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. ἐμμερται, it is determined (§ 123, 4).
- μέλω, commonly Impers. μέλει, it concerns, I lay it to heart, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβλεται and Plup. μέμβλετο instead of μεμήληται, ἐμεμήλητο, comp. βλώσκω; yet these forms were more properly considered as a Pres. and Impf.
- μενοῖναι, μενοίνεον, § 222, I, A (2).
- μηκόμαι, to bleat, Ep. Perf. μέμηκα with the sense of the Pres., μεμάκνῖα (§ 223, 13); Aor. μάκων; from the Perf. the Impf. ἐμμήκον is formed.
- μάλινω, to stain, Ep. second Aor. μιάσθην (§ 227, B).
- μίγνυμι, to mix, Ep. Aor. μίκτο (§ 227, B).
- μυκδόμεαι, to roar, Ep. μέμυκα, Aor. ἔμυκον.
- Ναίω, Ep. and poet., to dwell, first Aor. ἔνασσα, I caused to dwell; Mid. with Pass. Aor., to settle down: νάσσομαι, ἀπενάσσάμην, ἐνδύσθην.
- νεκίω (Ep. poet., and Ion.), to quarrel, Fut. νεκίεω, Aor. ἐνεκίεσα (§ 223, 1).
- νίω, to wash, Pres. and Impf.; the other tenses are formed from νίπτω, which among the later writers came to be used in the Pres. and Impf. also; thus, Fut. νίψω, Perf. Mid. or Pass. νένιμμαι, poet.; Aor. Pass. ἐνίφθην, Hippocr.
- νίσσομαι (Ep.), to go, Fut. νίσσομαι (the form νείσσομαι is rejected).
- ΟΔΥΣΣΟΜΑΙ (Ep.), Aor. ὄδυσαμην, to be angry, ὀδυσόμενος; Ep. ὀδύσσομαι with the sense of the Pres. (§ 219, 8).
- οἶδα, to know, § 228.
- οἶομαι, to think; Ep. οἶω, οἶω, οἶομαι, οἶόμην, οἶοιτο; Aor. Mid. οἰσάμην; Aor. Pass. οἰσάθην, οἰσάσθαι.
- ὀνομαί (Ep. and Ion.), to blame, ὀνοσαι, third Pers. Pl. ὀνορται, Imp. ὀνοσο; Impf. ὀνόμην, Opt. ὀνοίμην, ὀνοίτο; Fut. ὀνόσομαι; Aor. ὀνοσάμην and ὀνόσθην; Ep. ὀνεσάδε (comp. οὐλόμενος), Il. ω, 241, instead of ὀνεσάδε and this instead of ὀνοσάδε from ὄΝ- Ep. Aor. Mid. ὄνατο.

δράω, to see, Ion. *δρέω*, Epic *δρόω*, Impf. *δρεον*; Ep. second Pers. Sing. Pres. Mid. *δρήαι*, third Pers. Sing. Impf. *δρήτο*; Ion. Perf. *ἔπαπα*.

**ΟΡΕΙΝΤΜΙ*, from which Ep. *ορεγνύς*, stretching out; *ορέγω*, to stretch; Mid. to stretch one's self, to reach after, Ep. Perf. Mid. *ορώρεγμαι*, third Pers. Pl. *ορωρέχεται* (§ 219, 8), Plup. third Pers. Pl. *ορωρέχατο*.

δρνύμι (poet.), to excite, Fut. *δρσω*, Aor. *ῶρσα* (§ 233, 6); Ep. Perf. Intrans. *ῶρσα* (§ 219, 8), Subj. *ῶρῃη*, Plup. *ῶρῃει* and *ῶρῃει*; Ep. Aor. *ῶρορεν*; Mid. *δρνύμαι*, to rouse one's self, to stir, Ep. Fut. *δρείται*, Aor. *ῶρόμη*; Ep. Aor. Mid. *ῶρτο*, etc. (§ 227, E); Ep. Perf. *ῶράρεται*, Subj. *ῶράρηται* (§ 219, 8).

ὀσφραίνομαι, to smell, Ion. Aor. Mid. *ὀσφραντο*.

οὐτάω, to wound, Ep. Aor. *οίω*, etc. (§ 227, A [a]).

οφείλω, to owe, be under obligation, ought, must, Ion., poet. (except in the dramatic dialogues of Att. writers), and in late prose *ὀφελον*, -ει, -ε, Ep. *ὀφελλον*, *ὀφελλον*, in *τοσιπ* which express a wish.

ὀφέλλω (Ep.), to increase, only Pres., Impf., and Opt. Aor. *ὀφέλλειν*, Od. β, 334.

Πάλλω, to shake, Ep. second Aor. Act. *ἀμπεπαλόν* (§§ 207, 7, and 219, 7) and second Aor. Mid. *πάλτο* (§ 227, B).

πάσχω, to suffer, Ep. Perf. Part. *πεπαδύη*, as if from *πέπαδα*; Ep. Perf. *πέποσδε* (§ 228, Rem.).

πατέομαι (Ion.), to taste, to cat, Aor. *ἐπύσάμην*; Perf. *πέπασμαι*.

πειθω, to persuade, second Aor. Act. *ἔπειδον*, Aor. Mid. *ἐπειδόμεν*, only poet. in the Att. writers (*πειδοῦ* is a false reading in Plat. Phaed. p. 117, a); Ep. second Aor. Act. *πέπειδον*, Subj. *πειπίδω*, Opt. *πειπίδοιμι*, Inf. *πειπίδωιν*, Part. *πειπίδων*, Imp. *πέπειδε* (§ 219, 7); second Aor. Mid. *ἐπειδόμεν*, to trust, Opt. *πειπίδοιτο*; from the second Aor. come *πιθήσω*, to be obedient, *πειπίθω*, to be convinced, *πιθήσας*, obedient; on *ἐπέπειδμεν* and *πέπεισδι* (see § 228).

**πλάζω*, to draw near (Trag. *πλάδω*, *πλάδω*), Fut. *πλάσω*, poet. sometimes *πλάω*; Ep. Aor. Pass. *ἐπλάσθη*, poet. Att. *ἐπλάθη*, Mid. Ep. *ἐπλήμην*, etc., Att. *ἐπλήμην* (§ 227, A [a]); Ep. Perf. *πεπλήμην*, Att. *πέπλωμαι*.

πέρω (poet.), to destroy, Fut. *πέρσω*;

first Aor. *ἔπερσα* (§ 223, 6); second Aor. *ἐπράδον* (§ 223, 11); Ep. second Aor. Mid. Inf. *πέρδαι* (§ 227, B).

πέτομαι, to fly, second Aor. *ἐπτόμην*, etc. (§ 223, 11).

πείδομαι (poet. instead of *πυνθάνομαι*), Ep. second Aor. Mid. Opt. *πείδοιτο*; Perf. *πέπυσμαι* (§ 223, 14).

πέφνον, *ἔπεφνον*, Ep. second Aor. Act. of *ΦΕΝΩ*, to kill (§ 219, 7), Part. *πέφνων* with irregular accentuation; Ep. Perf. Pass. *πέφαται*, *πεφάσθαι*; Fut. Perf. *πεφήσομαι* (comp. *δεδήσομαι* from *δέδεμαι*).

πῆγνυμαι, to fix, Ep. Aor. *πῆκτο*, *κατέπῆκτο* (§ 227, B).

πλάναμαι, Eq. secondary form of *πείλδω*, to draw near, only Pres. and Impf.

πίμπλημι, to fill, Ep. Aor. Mid. *πλήτο*, etc. (§ 227, A [a]).

πίπτω, to fall, Ep. *πεπτεός* (§ 228).

πινύω and *πίνυμι*, Ep. secondary form of *πετάννυμι*, to spread out, from which come Impf. *πίνυα* instead of *ἐπίνυα*, and Part. *πινύς*.

πλήσσω, to strike, Ep. second Aor. Act. *ἐπέπληγον*, *πέπληγον* and *πεπληγόμεν* (§ 219, 7).

πλώω (Ion.), to sail, Ep. second Aor. Act. *ἔπλων*, etc. (§ 227, A [d]).

πνέω, to breathe, in Hom. Perf. *πέπνυμαι* (§ 223, Rem. 2), to be animated, intelligent; second Aor. Act. Imp. *ἀμπνε*, second Aor. Mid. *ἀμπνέτο* (§ 227, A [e]); Aor. Pass. *ἀμπνύνη* instead of *ἀμπνύδι* (§ 223, 12).

πτήσσω, to crouch, shrink from fear, Aor. *ἔπτηξα*; second Aor. *καταπτήκων*, Aeschyl. Eum. 247; Perf. *ἔπτηχα*, Part. Ep. *πεπτηώς*, *ῶτος* (§ 223, 13); Ep. second Aor. *καταπτήτην* (§ 227, A [a]).

πρίνω, to sprinkle, regular Aor. *ἐπρίνα*; Perf. Mid. or Pass. *ἐπρίσμαι*. In Hom. *ἐπρίδαται* (§ 220, Rem. 2).

ρέζω, see *ῥέδω*.

ρίγηω (Ep. and poet.), to shudder, Fut. *ρίγησω*; Aor. *ῥήρησα*; Perf. Ep. *ῥήρηγα*.

σάω, *σώω* and *σώω* (Epic), to save (= *σάω*); from *σάω* Fut. *σάωσω*, Imp. Pres. Act. *σάω* (§ 222, I, A [4]); third Pers. Sing. Impf. Act. *σάων* and *σάω* instead of *ἑσάω*; Aor. *ἑσάωσα*; Fut. Mid. *σάωσομαι*, Aor. Pass. *ἑσάωθην*; from *σώω* Part. *σώοντες* and Impf. *σώεσκον*; from *σάω* Subj. Pres. *σῶη*, *σῶης*, *σώουσι*.

σεύω (poet.), to put in violent motion.

Mid. to *haste*, Ep. Aor. ἔσσευα and σεῦα, ἐσσευάμην and σευάμην (§ 223, 8); Perf. ἔσσυμαι (§ 223, 14); Plup. ἐσσύμην; second Aor. Mid. ἐσσύμην, etc. [§ 227, A (c)]; Aor. Pass. ἐσσύσθην Soph., ἐξεσύσθην Hom. — On the Ep. σεύται, σούται, etc., see § 229.

σκιδῶμαι, to *scatter*, Ep. secondary form of σκεδῶννυμαι, only Pres. and Impf. στερέω, to *rob*, first Aor. Inf. στερέσαι Ep. instead of στερῆσαι.

στυγέω, to *fear*, to *hate*, Ep. second Aor. ἔστυγον; first Aor. ἔστυξα, Trans., to *make fearful*.

ΤΑΓΩ, Epic second Aor. τεταγῶν, *seizing*.

ΤΑΛΑΩ, to *endure*, Ep. Aor. ἐτάλασα, Subj. ταλάσσω; second Aor. ἔτλην (§ 194, 4); Perf. τέτληκα, τέτλαμεν (§ 228), Fut. τλήσομαι.

τανύω (poet.), to *stretch*, Ep. τάνυται (§ 229).

ταράσσω, to *disturb*, Ep. second Perf. τέτρηχα, I am *disturbed*.

ΤΕΜΩ, to *reach*, *overtake*, Ep. Aor. ἔτεμον (§ 219, 7).

τέρπω, to *delight*, Ep. ἐτάρφθην, ἐτάρπην, ἐτάρπην, Subj. first Pers. Pl. τραπέλομαι; second Aor. Mid. ἐτραπόμην and τεταπόμην (§ 219, 7).

τεύχω (poet.), to *make ready*, to *obtain*, Fut. τεύξω; Aor. ἔτευξα, Perf. Ep. τετευχώς, having *obtained*; Fut. Mid. τεύξομαι; Aor. Mid. τεύξασθαι; Perf. τέτυγμαι (§ 223, 14), third Pers. Pl. Ep. τετεύχεται, Inf. τετύχθαι; Plup. ἐτετύγμην, third Pers. Pl. Ep. ἐτετεύχασα; Aor. Pass. ἐτύχθην; Fut. Perf. τετεύξομαι; — Ep. second Aor. τετυκύν, τετύκοντο, τετυκέσθαι (§ 219, 7).

ΤΙΕΩ, Ep. Perf. Act. τετιηώς, -ότος, *anxious*, and Perf. Mid. I am *anxious*, second Pers. Dual τετιησδον, Part. τετιημένος.

τίννυμαι, Ep. secondary form of τίνωμαι, to *punish*; in Att. poetry with one ν, τίνυμαι (§ 185).

τιμῶω, Ep. secondary form of τίμνω, to *cut*, first Aor. τιμήσας; Aor. Pass. third Pers. Pl. τιμάγεν.

τρέφω, to *nourish*, Ep. second Aor. ἔτρεφον, I *nourished*, Perf. τέτρεφα, Intrans.; Aor. Pass. ἐτράφην, third Pers. Pl. τράφεν.

φαίνω, to *show*, Ep. φαίνων, *enlightening*; Ep. Aor. Pass. ἐφάνωην; Perf. Mid. or Pass. πέφασμαι, third Pers. Sing. πέφανται; Fut. πεφήσομαι; second Aor. φάνεσκεν, Il. λ, 64.

φείδομαι, to *spare*, Ep. second Aor. Mid. πεφιδόμην, πεφιδέσθαι (§ 219, 7), from φείδομαι comes πεφιδήσομαι.

φέρω, to *carry*, φέρτε Ep. instead of φέρετε (§ 229); Ion. and Ep. forms are: Aor. ἤνεκα, ἐνέκαι, etc., ἤνεκάμην; Perf. ἐνήνευγμαι; Aor. Pass. ἠνείχθην; — Ep. second Aor. Imp. οἶσε, Inf. οἶσέμεν (§ 223, 10); first Aor. ἀνέσαι, Herod. 1, 157 (comp. 6, 66. ἀνώστος instead of ἀνδύστος).

φεύγω, to *flee*, Ep. πεφυγμένος, *escapes* (§ 223, 14).

φθάνω, to *come before*, *anticipate*, Epic φθάμενος [§ 227, A (a)].

φθείρω, to *destroy*, Ion. Fut. διαφθαρείομαι instead of φθαρήσομαι; Aor. διαφθέρσαι (§ 223, 6).

φθίνω, to *vanish*, and Ep. φθίω, to *consume*, and sometimes to *vanish*, *perish* (Ep. first Pers. long), Fut. φθίσω; Aor. ἐφθίσα; Mid. to *perish*, Fut. φθίσομαι; Perf. ἐφθίμαι; Plup. ἐφθίμην; Ep. Aor. ἐφθίμην, etc. [§ 227, A (c)]; Ep. Aor. Pass. third Pers. Pl. ἀπέφθιδεν.

φιλέω, to *love*, Ep. Aor. ἐφίλδην (φιλῶνται, φίλοι).

φράζω, to *speak*, Ep. Aor. ἐφράδον (§ 219, 7).

φύρω, to *knead*, in prose, forms its tenses from φυνάω, e. g. φυνάω, etc., Aor. Pass. ἐφυνάδην, Plat. Theaet. 147, c. (but ἐφύρδην, Aesch. Ag. 714); yet Perf. πέφυρμαι, and in Aristoph. πεφύραμαι; Fut. Perf. πεφύρσεσθαι Pind., Epic and poet. φύρω, etc. (§ 223, 6).

φύω, to *produce*, Perf. πέφυκα, Ep. third Pers. Pl. πεφύασι, Part. πεφυνώτας, πεφυνία (§ 223, 13); Impf. Ep. ἐπέφυκον.

Χάζομαι (Ep.), to *retreat*, *yield*, Aor. Mid. κεκάδοντο (§ 219, 7); Aor. Act. κέκαδον and Fut. κεκάθσω, Trans., to *deprive of*, *rob*.

χαίρω, to *rejoice*, Ep. Fut. κεχαρήσω, κεχαρήσομαι; first Aor. Mid. χήρατο; second Aor. κεχάροντο, κεχαροίατο (§ 219, 7); κεχαρήσας (§ 223, 13). Perf. κεχαρμένος, Eur.; Verb. Adj. χαρτός.

χαρδάνω (Ep.), to *hold*, to *contain*, Aor. ἔχαδον; Perf. with the sense of the Pres. πέχανδα; Fut. χέλωμαι (comp. ἔπαδον, πείσομαι).

χέω, to *pour out*, Ep., Fut. χέσω; Aor. ἔχευα; second Aor. Mid. χύτο, χέμενος [§ 227, A (e)].

SECTION III.

FORMATION OF WORDS.

† 231. *Primitive words:—Stems.—Derivatives.*

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves undervived, are called *primitives* (*vocabula primitiva*). Primitive words are either verbs (which constitute the greater part), substantives, adjectives, or pronouns. A primitive has two parts, the root and the inflection-ending, e. g. *τρέφω*, *γράφω*, *φέρω*, *λέγω*, *λίδος*; *καλός*; *ἐμ-έ*.

3. The roots, i. e. the forms which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, the roots do not always appear pure in the primitives, but often with a strengthened form, e. g. *δακν-ω*, *ικνέ-ομαι*, *αὐξάν-ω*, *τυ(γ)χνάν-ω*, *ἀλ-ίσκ-ομαι*, *πι-πρά-σκω*. Comp. §§ 139, and 157, 1. Yet these strengthened forms extend only to the Pres. and Impf.

4. Words which are derived (*vocabula derivata*) from primitive words, are:—

(a) Either Stems, i. e. such words as are formed from primitives by merely assuming another inflection-ending, which is without any special signification. To these indefinite endings belong several of the third Dec., e. g. the gender-sign *s* (*δ γγψ*, *ῆ ῥψ*, *ῆ βήξ*, *ῆ πτύξ*, *ῆ ναῦ-s*, *δ ῆ βοῦ-s*, *δ ῆ παῦ-s*, instead of *παῦ-s*; in many words the *s* is omitted, see § 52, 1); the endings *-is* (*ῆ σπάν-is*, *want*, *ῆ ἐλπ-is*), and *-us* (*δ σπάρ-us*, *ῆ λσχ-ύs*); also the endings of the first and second declensions, o. g. *-η*, *-α*, *-ος*, *-ον* (*νίκ-η*, *λόπ-η*, *ρίζ-α*, *πλοῦτ-ος*, *νόσ-ος*, *ρόθ-ον*); finally, several adjective-endings, e. g. *-ος*, *-η*, *-ον* (*φίλ-ος*, *-η*, *-ον*), *-ύs*, *-εῖα*, *-ύ* (*γλυκ-ύs*, *-εῖα*, *-ύ*), etc.;

(b) or Derivatives, i. e. such words as are formed either from primitives, or from stems, by assuming a *special* derivation-syllable with a *special*¹ signification, e. g. *χρυσ-ύω*, to make golden, to gild; *ρήτωρ*, orator; *γραφικός*, skilled in painting.

5. The root is often lengthened in derivation (§ 16, 3), e. g. *λήδ-η* (from *λᾶδ-εῖν*), *χῆν* (from *χαν-εῖν*); or it takes the variable vowel (§ 16, 6), e. g. *τρέφω*, *τροφ-ή*, *τροφ-ός*, *τρόφ-ιμος*, *τραφ-ερός*. A strengthening consonant (§§ 139, 1, and 157, seq.) may also be added; or the final consonant *λ* be doubled, e. g. *κάλλος* from *καλός*; some stems also take a reduplication, e. g. *δωκ-ή*, *δωδ-ή*, *ἀγω-ός*, *Ξι-συν-ός* (from *ΞΕΦ-Ω*, comp. *σοφ-ός*). Other changes also may be made in the root, as has been shown in § 16.

6. The change of *ε* into *ο* (seldom into *α*) and of *ει* into *οι* (§ 16, 6) requires

¹ By comparing the examples under (a) and (b), it will be seen that the terminations of the former are not *significant*, while those of the latter are.

special attention. It occurs, (a) in Oxytones of the first Dec. in *ή* and *δ* of more than one syllable, e. g. τροφή, *nourishment* (from τρέφ-ω); μόν-ή, *a remaining* (from μέν-ω); φορ-ά, *a carrying* (from φέρ-ω); αλοιφή, *salve* (from αλείφ-ω); — (b) in dissyllabic Barytones of the second Dec., which denote what is done, or the result of an action, e. g. λόγος, *word* (from λέγ-ω); φόν-ος, *murder* (from ΦΕΝ-Ω, comp. ἐπεφνον); νόμος, *a law* (from νέμ-ω); — (c) in dissyllabic Oxytones of the second Dec. in -μός, and in dissyllabic oxytone adjectives of the second Dec. in -ός, which, for the most part, denote an *active* object and often have a substantive meaning, e. g. πλοχ-μός, *plait of hair* (from πλέκ-ω); στολ-μός, *garment* (from στέλλ-ω); πομπ-ός, *attendant* (from πέμπ-ω); σοφ-ός, *wise* (from ΞΕΦ-Ω, *sapio*); τροφ-ός, *nourishing, nourisher* (from τρέφ-ω); — (d) in monosyllabic substantives of the third Dec., e. g. φλόξ, *flame* (from φλέγ-ω); δόρυ, *antelope* (from δέρκ-ομαι); — (e) in oxytone substantives in -εύς and adjectives in -ds, which, however, have sometimes a substantive sense, e. g. τροφ-εύς, *nourisher* (from τρέφ-ω); σπορ-ds, *scattered* (from σπερ-εῖν); λογ-ds, *chosen* (from λέγ-ω); δρομ-ds, *running* (from ΔΡΕΜ-Ω, comp. δραμ-εῖν); — (f) in all derivatives of the forms mentioned, e. g. in substantives in -αμος, adjectives in -ιμος, verbs in -άω, -έω, -όω, -εύω, -ίζω, e. g. πλόκ-αμος; τρύφ-ιμος; φθον-έω (from φθόν-ος), δωμ-άω (from δόμ-ος, and this from δέμ-ω), etc.

REMARK. The change of *ε* into *α* (comp. § 16, 6) is found only in a few old poetic derivatives, e. g. τραφ-ερός.

REM. 2. Words derived from verbs are called *verbals*; those derived from substantives or adjectives, *denominatives*.

A. DERIVATION.

§ 232. I. Verbs.

1. All derivative verbs end in -άω, -έω, -ίω, -όω, -ύω, -εύω, -άζω, -ίζω, -όζω, -ύζω; -αίνω, -ύνω, -αίρω, -είρω. All these verbs must be considered as denominatives; for though the stem-substantive for several verbs of this kind is not in use, yet the analogy of the other verbs requires that a substantive should be assumed as the stem of these also. Many of these derivative verbs, especially many in -έω and -άω, supply the place of obsolete primitives, e. g. φιλέω, τιμᾶω. — On the formation and signification of derivative verbs the following points are to be noted: —

(a) Verbs in -άω and -άζω, which are mostly derived from substantives of the first Dec., and those in -ίζω which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. τολμᾶω, *to be bold*, from τόλμα, *boldness*; χολᾶω, *to be angry*, from χολή, *gall*; γοᾶω, *to weep*, from γόος; δικάζω, *to judge*, from δίκη; ἐλπίζω, *to hope*, from ἐλπίς; ὀρίζω, *to limit*, from ὅρος; αἰτίζω, *to beg*, from αἷτης, *beggar*; sometimes those in -άω denote *fulness, abundance*, e. g. χολᾶω, *to be full of bile, have much bile*. — Verbs in -άζω and -ίζω formed from proper names, express the effort to resemble single individuals or whole nations, in custom, nature, language, sentiment

Such verbs are called *Imitative* verbs, e. g. *δωριάζω*, to be a Dorian, i. e. to *speak* or *think* as a Dorian, *Δωριεύς*; *ἐλληνίζω*, to personate the custom or language of a Greek, to be a Greek in custom, etc.; *μηδίζω*, to be a Mede in sentiment.

REMARK 1. Verbs in -ίζω often signify to make something into that which the root denotes. See (c).

REM. 2. Verbs in -όζω and -ύζω are very rare, e. g. *ἀρμόζω*, to fit; *ἐρπύζω*, to creep. — By the ending -άζω also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called Frequentative and Intensive verbs, e. g. *ρίπτάζω*, to throw to and fro, jactō, from *ρίπτω*, jacio; *στενάζω*, to sigh much and deeply, from *στένω*, to sigh; *εἰκάζω*, properly, to liken again and again, to compare on all sides; hence to infer, conjecture.

(b) Verbs in -έω and -εύω are derived from substantives and adjectives of all declensions, and commonly express the intransitive idea of the primitive, for the most part, the being in a condition, or the exercise of agency, the practising of that which is signified by the primitive; but they are sometimes transitive also. When the stem ends in -es, which is the case, e. g. in adjectives in -ης, -es, the es is omitted, and when it ends in -eu, the eu is omitted before the ending -έω, e. g. *φιλέω*, to be a friend, to love, from *φίλος*, *ἀτυχέω*, to be unfortunate, from *ἀτυχής* (stem *ἀτυχes*), *εὐδαιμονέω*, to be prosperous, from *εὐδαίμων* (stem *εὐδαίμων*), *ἀγορεύω*, to speak in public, from *ἀγορά*, market, *κοσμέω*, to adorn, from *κόσμος*, *βασιλεύω*, to be a king, from *βασιλεύς*.

(c) Verbs in -όω, which are mostly derived from substantives and adjectives of the second Dec., those in -αίνω, which are commonly derived from adjectives, more rarely from substantives, and those in -ένω, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in -ίζω, see Rem. 1, e. g. *χρυσόω*, to make golden, to gild, from *χρυσός*, *δηλόω*, to make evident, from *δῆλος*, *ἀγνίζω*, to make pure, from *ἀγνός*, *πλουτίζω*, to make rich, to enrich, from *πλούτος*, *κοιλαινω*, to make hollow, from *κοῖλος*, *λευκαίνω*, to make white, from *λευκός*, *βαρύνω*, to burden, from *βαρύνς*.

REM. 3. From the Fut. of several verbs, are formed verbs in -σείω, which denote a desire for that which the primitive word signifies; these are called Desiderative verbs, e. g. *γελασείω*, to desire to laugh, from *γελάω*, to laugh, *πολεμῶ*, to desire to engage in war, from *πολεμίζω*, *παραδωσείω*, to be inclined to surrender. There are also other Desideratives in -άω and -λαω, e. g. *θανατάω*, to wish to die, *μαθητιάω*, to wish to become a disciple.

REM. 4. Some verbs in -σκω have an inceptive sense (beginning to be), and are called Inceptive or Inchoative verbs, e. g. *γηράσκω*, to begin to be old, to grow old; *γενεῖσκειν*, to begin to have a beard; *ἡβάσκειν*, pubesco.

‡ 233. II. Substantives.

Substantives are derived:—

1 From verbs and substantives, and express—

a. A concrete idea, i. e. the idea of an active person (concrete nouns):

(a) With the endings -εύς (Gen. -έως) for the Masc., -ειᾶ or -ισσα for the Fem.; -της [-έτης, -ότης, -ίτης, -ώτης] (Gen. -ου) (mostly Paroxytones), -τήρ and -τωρ (Paroxytones) for the Masc., -τριᾶ (Proparoxytones), -τρης, -τις,

and *-is* (Gen. *-idos*), *-τειρά* (Proparoxytone) for the Fem.; *-ων* for the Masc., *-αινά* for the Fem.; *-ως* for the Masc., *-ωts* and *-ωνη* for the Fem., e. g. *ιερεύς*, priest, Fem. *ιέρεια*, from *ιερός*; *αὐλητής* and *-ήρ*, flute-player, Fem. *αὐλήτρια*, *αὐλητρίς*, from *αὐλέω*; *σωτήρ*, deliverer, *σώτειρα*, from *σώζω*; *πολίτης*, citizen, *πολίτις*, from *πόλις*; *ρήτωρ*, orator, from *ῥέω*; *δερπάπων*, servant, *δερπάπαινα*, from *δέρω*; *οἰκέτης*, a slave, from *οἶκος*; *δημότης*, one of the people, from *δῆμος*; *οπλίτης*, a hoplite, from *ὄπλον*; *στρατιώτης*, a soldier, from *στρατιά*.

(β) With the ending *-ός* (Gen. *-ού*), seldom, and only from verbs with the variable vowel [§ 231, 6 (c)], e. g. *πομπός*, attendant, from *πέμπω*; *δῆ τροφός*, nourisher, nurse, from *τρέφω*; *ἀρωγός*, an ally, from *ἀρώγω*.

b. They express the abstract idea of action, i. e. action or energy apart from the person who manifests it. These are abstract nouns:—

(a) From verbs:

(α) with the endings *-σις* (Gen. *-σεως*) and (more seldom) *-σία*, substantives which denote the transitive or active idea of the verb, e. g. *πράξις*, actio, an acting from *πράττω*; *ποίησις*, a making, from *ποιέω*; *δοκιμασία*, a proving, from *δοκιμάζω*;

(β) with the ending *-μδς* (Gen. *-ού*), such as denote the intransitive idea of the verb, e. g. *δδυρός*, weeping, from *δδύρομαι*;

(γ) with the ending *-μα*, such as denote the effect or result of the transitive action of the verb, e. g. *πράγμα*, something done, *μῆμα*, monumentum, *ποίημα*,¹ the thing made or done;

(δ) with the endings *-μη*, *-η*, *-α* (all for the most part Oxytones), and (from verbs in *-έω*), *-εία*, such as denote sometimes a transitive relation, and some times the effect of that relation, e. g. *τομή*, a cutting, from *τέμνω*; *δοιδή*, song, from *δεῖδω*, *φθορά*, destruction; *παιδεία*, education;

(ε) with the endings *-ος* (Gen. *-ου*), *-τος* (Gen. *-του*) and *-ως* (Gen. *-ους*) such as denote, generally, an intransitive relation, also a transitive, and partly the effect of the action of the verb, e. g. *λόγος*, word, from *λέγω*; *κωκυτός*, lamentation; *τὸ κῆδος*, care.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense):—

(α) with the endings *-ία*, from adjectives in *-ος*, and some in the third Dec., e. g. *σοφία*, wisdom (from *σοφός*); *εὐδαιμονία*, happiness (from *εὐδαίμων*, Gen. *-ονος*);

(β) *-ία* (Proparoxytones) from adjectives in *-ης* and *-ους*, whose stem ends in *ε* and *ο*, with which the *ι* of the ending coalesces and forms *ει* and *οι* (thus *-ειά*, *-οιά*), e. g. *ἀλήθεια*, truth (from *ἀληθής*, Gen. *-έος*), *εὐνοία*, benevolence (from *εὖνο-ος*, *εὖνους*);

(γ) *-σύνη* mostly from adjectives in *-ων* (Gen. *-ονος*) and *-ος*, e. g. *σωφροσύνη*, modesty (from *σώφρων*, Gen. *-ονος*); *δικαιοσύνη*, justice (from *δίκαιος*);

(δ) *-της*, Gen. *-τηος* (commonly Paroxytones) from adjectives in *-ος* and

¹ Nouns derived from the first Pers. Perf. Pass. denote the result of the action of the verb, e. g. (*εὑρημαι*), *εὑρημα*, the thing found, the discovery; those from the second Pers., the abstract act, e. g. (*εὑρησαι*), *εὑρεσις*, the act of finding; those from the third Pers., the agent or doer, e. g. (*εὑρηται*), *εὑρετής*, the discoverer.

-us, e. g. *ἰσότης*, Gen. *-ότητος*, *equality* (from *ἴσος*); *παχύτης*, *thickness* (from *παχύς*);

(ε) -ος, Gen. -εος = -ous, from adjectives in -us and -ης, and such as have the forms of comparison in -ίων and -ιστος, e. g. *τάχος*, τό, Gen. *τάχους*, *swiftness* (from *ταχύς*), *ψεῦδος*, τό, Gen. -ους, *falsehood* (from *ψεῦδής*), *ἀσχος*, τό, *baseness* (from *ἀσχρός*, *ἀσχίον*);

(ζ) -ds, -δδος (only in abstract numeral substantives) e. g. *ἡ μονάς*, *unity*; *δύς*, *duality*; *τριάς*, *a triad*.

REMARK 1. In abstracts in -τία, which express both a transitive and intransitive relation, from compounds in -τος and -της (Gen. -ου), the τ is commonly changed into σ, e. g. *ἀδελφότης* and -σία (*ἀδελότης*), *ἀθανασία* (*ἀθάνατος*), *ἀκαθαρσία*, *ἀεὐβλεψία*, etc. So also with adjectives in -ιος, e. g. *Μιλήσιος* (*Μίλητος*), *ἐνιάνσιος* (*ἐνιαντός*). Comp. §§ 17, 6, and 234, Rem. 2.

REM. 2. The older Attic poetry sometimes makes the α long in the endings -ειᾶ and -οιᾶ, e. g. *Ἀναιδείᾶ*, *προνόιᾶ*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:—

(a) Gentile nouns, i. e. the names of persons derived from their country, in -εύς (Fem. -ις, -ιδος), -της (Fem. -ιτις), -άτης (Fem. -ατις), -ήτης, -ώτης, e. g. *Δωριεύς* (*a Dorian, one from Doris*), *Δωρίς*, *Συβαρίτης*, *-ιτις*, *Σπαρτιάτης*, *Ἀργυρήτης*, *Ἡπειρώτης*. Comp. § 234, 3 (g), etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings -ίδης (Fem. -ις, Gen. -ιδος); also -ιδής¹; but substantives of the first Dec. in -ης and -ας, and many of the second and third Dec. whose stem ends in ι, and some others, have -άδης (Fem. -άς, Gen. -άδος); these endings are appended to the stem, and where the stem ends in ε, this ε and ι of the ending -ίδης combine and form a diphthong, as in *Πηλείδης*, e. g. *Πριάμ-ιδης*, Fem. *Πριάμ-ις* from *Πριάμ-ος*, *Πηλείδης* from *Πηλεός*, Gen. *Πηλέ-εος*, *Κεκροπίδης* from *Κέκροψ*, Gen. -οπ-ος, *Πανδοίδης* from *Πάνδοος*, -ους; *Τελαμών-ιδής* from *Τελαμών*, *Αἰνείδης* from *Αἰνέας*, *Θεστιδής*, Fem. *Θεστι-άς* from *Θέστιος*.

(c) Diminutives (frequently with the accompanying idea of contempt) with the endings -ιον which is the most usual, -άριον [-άσιον] (seldom) and some few with the endings -άλλιον, -υλλίς, -ύδριον, -ύφιον (-άφιον) (which belong mostly to the language of the common people and to comedy);— -ίς (Gen. -ιδος and -ιδος), -ίδιον (formed from -ίς);— -ίσκος, -ίσκη (-ίσκιον, *ἰχνη*, *-ἰχνιον*);— -ιδεύς (but only of the young of animals), e. g. *μειράκιον*, *youth*, from *μειράξ*, -ακ-ος, *παιδίον*, *a little child*, from *παῖς*, *παιδ-ός*;— *παιδ-άριον*; -άσιον instead of -άριον only in *κοράσιον* (from *κόρα*, *young woman*) on account of the preceding ρ; *μειρακ-άλλιον*, *ἀκανθ-υλλίς* from *ἀκανθα*, *thorn*, *νησ-ύδριον*, *islet*; *ζωθ-φιον*, *little animal*; *χρυσ-άφιον* from *χρυσός*;— *πινάκ-ις*, *little tablet*, from *πίναξ*; *ἀμαξίς*, *little wagon*; *νησ-ίδιον*, *islet*, from *νήσος*; *κρεάδιον* (instead of -φδιον) from *κρέας*, *οἰκίδιον* (instead of *οἰκι-ίδιον*) from *οἰκία*;— *νεανί-σκος*, *νεανίσκη* from *νεανίας*; -ίσκιον seldom, e. g. *κοτυλίσκιον* from *κοτύλη*; -ἰχνη,

¹ This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables; thus, *Πηληϊδής*.

-ίχνιον only in *πολίχνη, πολίχνιον* from *πόλις, κυλίχνη, κυλίχνιον* from *κύλιξ*; — *λαγ-ιδεύς, young hare*, from *λαγώς*; *ἀετ-ιδεύς, young eagle*, from *ἀετός*.

(d) Designations of place, with the endings -ιον (in connection with the preceding vowels -αιον, -ειον, -ιον) and -ειον, which denote the abode of the person designated by the primitive word, or a place consecrated to a divinity or hero; -ών (Gen. -ῶνος), seldom -έων, and -ωνιδ, which denote the residence of persons or a place filled with plants, e. g. *ἐργαστήριον, workshop*, from *ἐργαστήρ*, and so others in -τήριον from -τήρ or -της; sometimes also this ending is used with reference to vessels, e. g. *ποτήριον, drinking vessel*; *κουρείον, barber's shop*, from *κουρεύς, -έας* (several in -ιον [-ειον] have another signification, e. g. *τροφείον, wages of a nurse*, from *τροφεύς*); *θησείον* from *θησεύς, -έας, Ἀθηναίων, Μουσείον*; — *ἀνδράν* and *γυναικῶν, apartments for men and women*; *ἵππῶν, stable for horses*; *ροδῶν* and *ροδωνίδ, bed of roses*; *περιστερέων* and *περιστερών, dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings -τρον and -τρα, e. g. *ξύστρα, curry-comb*; *διδαστρον, tuition-money*; *λουτρον, water for washing*; *λουτρον, bath*; also to designate place, e. g. *ὀρχήστρα, dancing-room*, instead of the ending -τήριον.

‡ 234. III. Adjectives.

1. From verbs are derived adjectives with the following endings:—

(a) With the ending -ος, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive, or passivo idea of the verb from which they are derived, e. g. *φανός, brilliant*, from *φαίνω*; *λοιπός, the remainder*; the verb-stem of many is not in use, e. g. *κακός*.

(b) With the endings -ικός, -ή, -όν, and -ιμος, -ον, -ιμος, -η, -ον or -σιμος, -ον, which denote *ability, fitness, aptness*. Of these, those in -ικός have a transitive signification, those in -ιμος both a transitive and passive, e. g. *γραφ-ικός, fit or able to paint*; *τρόφ-ιμος, nutritive*; *ἰδ-σιμος, curable*.

(c) A few with the ending -νός, -ή, -όν with an intransitive or passive signification, e. g. *δει-νός, frightful* (ΔΕΙΩ), *σεμ-νός, honored, honorable* (σέβομαι), *στυγ-νός, hated, hateful* (ΣΤΥΓΩ), *ποθεινός* (ποθέω), *desired*.

(d) A few with the ending -λός with a transitive signification, -ωλός, -ή, -όν and (from verbs in -άω) -ηλός, -ή, -όν with a transitive and intransitive signification, e. g. *δει-λός, timid*; *ἐκπαγ-λος* (instead of *ἐκπλαγλός* from *ἐκπλήσσω*), *frightful*; *φειδ-ωλός, sparing*; *σιγηλός, silent*; *ἀπατηλός, deceitful*.

(e) With the ending -ᾶρός, -ά, -όν (from verbs in -άω and -αίνω) with an intransitive signification, e. g. *χαλᾶρός, slack*; *μυᾶρός, stained*; also in *φθονερός, envious*; *νοσηρός, diseased*; *οἰκτρός, pitiable*.

(f) With the ending -μων, -μον (Gen. -ονος) with an intransitive signification, e. g. *μνη-μων, mindful, memor* (ΜΝΑΩ), *νοήμων, intelligent* (νοέω).

(g) With the ending -ης, -ες (Gen. -εος), e. g. *πλήρης, plenus*.

(h) With the ending -άς (Gen. -ᾶτος) with a transitive, intransitive, or passive signification, e. g. *φορ-άς, bearing* (φέρω); *δρομάς, running* (ΔΡΕΜΩ); *λογάς, chosen* (λέγω).

(i) With the endings *-τός*, *-τής*, *-τόν*, and *-τέος*, *-τέα*, *-τέον* (verbal adjectives); those in *-τός* denote either a completed action like the Perf. Pass. Part., e. g. *λεκ-τός* (from *λέγω*), *dictus*; or the idea of possibility = English termination *-ble*, which is their usual signification, e. g. *ὄρα-τός*, *capable of being seen, visible*. In their formation, most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τέος
τιμᾶ-ω	τε-τίμη-ται	τιμη-τός
φωρᾶ-ω	πε-φῶρά-ται	φωρά-τέος
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	πέ-χῦ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τέος
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στέλ-λ-ω	ἔ-σταλ-ται	σταλ-τέος
τείν-ω (TA-Ω)	τέ-τᾶ-ται	τα-τέος
δί-δω-μι (ΔΟ-Ω)	δέ-δο-ται	δο-τός, -τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus, for example, a considerable number followed the form of the first Aor. Pass., e. g. *αἰρέ-ω*, *ἠρέ-δην*, *αἰρε-τός*; *παύ-ω*, *ἐπαύ-σ-δην*, *πau-σ-τός*, *-τέος*; *χρά-ομαι*, *ἐ-χρή-σ-δην*, *χρη-σ-τός*, *-τέος*; *στρέφ-ω*, *ἐ-στρέφ-δην*, *στρεπ-τός*; *τρέπ-ω*, *ἐ-τρέφ-δην*, *τρεπ-τέος*; *τρέφ-ω*, *ἐ-θρέφ-δην*, *θρεπ-τέος*; *ἱ-στη-μι*, *ἐσταδ-δην*, *στα-τός*, *-τέος*; *ἐπαινέ-ω*, *ἐπηνέ-δην*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἔ-σχε-τον*, *σχε-τός*; *αἰρέω*, *εἵλε-τον*, *έλε-τός*; *ἵημι*, *ἔ-τον* (commonly *εἶτον*), *ἄφ-ε-τέος*, *ἐν-ε-τός*; *τίδημι*, *ἔ-δε-τον*, *δε-τός*, *-τέος*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-ετον*, *μενε-τός*, *-τέος*; *εἴμι*, *ἵ-τον*, *ι-τέος*; so *ἀπ-εύχε-τος* from *ἔΤΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

2. Adjectives are formed from substantives and adjectives:—

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος*, *-ειος*, *-οιος*, *-φος*, *-υιος*) and *-ικός* (which, when *υ* precedes, becomes *-κός* and when *ι*, often *-ακός*). These adjectives have a very great variety of meanings. They frequently indicate the mode or manner of the adjective idea, often also in a very general manner, that which proceeds from an object and is connected with it or related to it, e. g. *γῶραν-ιος*, *heavenly, pertaining to heaven*; *καθάρ-ιος*, *cleanly* (but *καθαρός*, *clean*); *ἐλευθέριος*, *frank, liberal, liberalis* (but *ἐλεύθερος*, *liber*); *ἀγοραῖος*, *belonging to the market-place* (*ἀγορά*); *δέριος*, *summit-like* (*δέρος*, *-εος*), *αἰδοῖος* (*αἰδώς*, *-ός*), *ἠρῶος* and *ἠρώος*; *τριπύχιος*; *δουλικός*; *δηλυκός*, *μανιακός*.

REMARK 2. In some words the ending *-αῖος* also *-ιαῖος* occurs, e. g. *χερσαῖος*, *σκοταῖος* and *σκοτιαῖος*. In several words the ending *-σιος* (§ 17, 6) is used instead of *-τιος*, e. g. *φιλοτήσιος* (*φιλότης*, *-ητος*), *ἐκούσιος* (*ἐκόν*, *-όντος*).

3. Adjectives are formed from substantives alone:—

(a) With the ending *-εῖος* (mostly Paroxytones), which are formed from words denoting persons, especially from proper names; but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *belonging to a man, manly*, *γυναικεῖος*, *ἀνδρώπειος*, *Ὀμήρειος*.

(b) With the endings *-eos* = *-oûs* and *-ivos*, which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσ-εος = χρυσοῦς, *golden*; χαλκεος = χαλκοῦς, *brazen*; ξύλ-ιως, *wooden*; σκύντιος, *made of leather, leathern*.

(c) With the ending *-ivos* (seldom *-ivós*), derived from substantives. These express certain relations of time; sometimes, also, an abundance or fulness, e. g. ἑσπερ-ίως, *vespertinus*; χθες-ίως, *hesternus*; ὄρειός, *mountainous* (ὄρος, Gen. *-eos*).

(d) With the endings *-εις*, Gen. *-εντος* (always preceded by a vowel, η, when the substantive from which the Adj. is formed, is of the first Dec., and ο, when it is the first or second); *-ρός*, *-ερός*, *-ηρός*, *-ἄλέος*, which denote fulness or abundance. e. g. ἁλῆ-εις, *woody*; πυρ-εις, *fiery*; ἀσχ-ρός, *base*; νοσ-ερός, and νοσ-ηρός, *unhealthy*; βωμ-αλέος, *strong*. Exceptions to those in *-εις*, are δειδρῆεις from δένδρον, χαρίεις from χάρις.

(e) With the ending *-ήριος*, which have the transitive sense of verbal substantives in *-ηρ* and *-ης*, e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending *-ώδης*, Neut. *-ῶδες* (formed from *-ο-ειδής* from εἶδος, *form, quality*). These adjectives denote a quality or resemblance, but often also a fulness or abundance, e. g. φλογώδης, *resembling flame, fiery*; ποιώδης, *abounding in grass, grassy*.

(g) With the endings *-ιος* (Fem. *-ιά*), *-κός*, *-ικός* (Fem. *-κή*, *-ική*), *-ηνός* (Fem. *-ηνή*), and when *ι* or *ρ* precedes, *-ᾶνός* (Fem. *-ᾶνή*), *-ίνος* (Fem. *-ίνη*); these are Gentile adjectives, which are also frequently used as substantives, particularly those in *-ηνός*, *-ᾶνός*, *-ίνος*, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-ιος, *-ία*, Ἀθηναίος, *-αία*, Χίος (instead of *-ιος* from Χίος), Ἀργεῖος (from Ἀργος, *-εος*); Λακεδαιμον-ικός; Κυζικ-ηνός, *-ηνή* (Κύζικος), Σαρδι-ανός, *-ανή* (Σάρδεις, Ion. Gen. *-ίων*), Ἀγκυρανός ('Αγκύρα), Ταραν-ίνος, *-ίνη* (Τάρας, *-αντος*).

§ 235. IV. *Adverbs*.

1. Adverbs are formed from verbs:—

With the endings *-δην* or, when the primitive has the variable *ο*, *-όδην*, which denote mode or manner, e. g. κρύβδην, *secretly* (κρύπτω); γράβδην, *by writing, scribendo* (γράφω); σκορ-άδην, *scatteredly, sparsim*.

2. From verbs and substantives:—

With the ending *-δόν* or *-αδόν*, *-ηδόν* (mostly from substantives). These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *openly, aperte*; διακριδόν, *distinctly*; βοτρυδόν, *grape-like, in clusters* (βότρυς), λαδόν, *in troops, catervatim*; ἀγεληδόν, *in herds, gregatim*; κυνηδόν, *like a dog*.

3. From substantives, pronouns, and adverbs, adverbs are formed to denote the three relations of place, viz., *whence, whither, and where*, by the endings *-θεν*, *-δε* (*-σε*), and *-δι*, e. g. οὐρανό-θεν, *from heaven*; οὐρανό-δε, *into or to heaven*, οὐρανό-δι, *in heaven*; ἄλλο-θεν, *from another place, aliunde*, ἄλλο-σε, *to another place, alio*, ἄλλο-δι, *at another place, alibi*.—Rules in respect to the accent of those in *δε*

and -σι: (a) Dissyllables are either Paroxytones or Propenispomena, e. g. *πρόσθεν*, *γῆθεν*, *αἰδι*; (b) polysyllables are Paroxytones, when the penult is short by nature, e. g. *Λεσβίδεν* from *Λέσβος*, *Κυπρίδεν* from *Κύπρος*, *οὐρανίδεν*, *οὐρανίδι* from *οὐρανός*; exceptions: *οἰκάδεν*, *οἰκάδι*, *ἐνδοδεν*, *ἐνδοδι*, *πάνταδεν*, *ἔλλαδεν*, *ἐκδοστοδεν*, and some poetic words; (c) polysyllables whose penult is long by position, are without exception Proparoxytones, e. g. *ἐντοσδεν*, *ἐπισδεν*; (d) polysyllables whose penult is long by nature, are Proparoxytones, when the primitive was a Barytone, e. g. *ἐξωδεν* (*ἔξω*), *ἐτέρωδεν* (*ἕτερος*), *Ἀθήνηδεν* (*Ἀθήναι*); but Properispomena, when the primitive was an Oxytone, e. g. *Πυθώδεν* (*Πυθώ*), *Θριήδεν* (*Θρίδ*). On the accent of those in -δε (-σε), see § 34, Rem. 3.

REMARK 1. Words of the first Dec. retain their α or η before -δεν; those of the second, their ο; and those of the third, the ο of the Gen. ending, e. g. *Ὀλυμπιάδεν*, *Σπάρτηδεν*, *οἰκοδεν*, *ἔλλοδεν*; but the vowels α, η, and ο are often exchanged with each other, e. g. *ρίζιδεν* from *ρίζα*; *Μεγαρόδεν* from *Μέγαρον*, *τά*.

REM. 2. Adverbs in -ω, and also others, append the endings to the unchanged vowels, e. g. *ἔνωδεν*, *κάτωδεν*, *ἔξωδεν*, *ἐκείδεν*, *ἐγγύδι*, *ἐνδοδεν*, *ἐνδοδι*. Some forms of the comparative in -τερος lengthen ο into ω, e. g. *ἀμφοτέρωδεν*. In some of the above forms, ω can be shortened into ο in poetry, and then rejected entirely, e. g. *ἔξοδεν*, *πρόσδεν* (instead of *ἔξωδεν*, *πρόσωδεν*), and in imitation of Doric usage, σ is often omitted before δ, e. g. *ἐπίδεν*, *ἐκτοδεν* (instead of *ἐπισδεν*, *ἐκτοσδεν*).

REM. 3. The ending -δε is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. *ἐλαδε*, *to or into the sea* (*ἐλας*), *Πυθώδε* (from *Πυθώ*), *οἰκόνδε* only Epic, elsewhere *οἰκάδε* (from the stem *οἰκ-*, as *φύγαδε* (from *φύγ-*) instead of *φυγῆδε* which is not in use, *Ἑλευσινίδδε*). In pronouns and adverbs, -σε is appended instead of -δε, e. g. *ἐκεῖ-σε*, *ἔλλοσε*, *ἐτέρωσε*, *οὐδαμῶσε*, *τηλόσε*; more seldom in substantives, e. g. *οἰκοσε*. — In plural substantives in -ας, *σε* becomes *α*, e. g. *Ἀθήναςε*, *Θήβαςε*; but some substantives in the singular, also, follow this analogy, e. g. *Ὀλυμπιάσε*; so the poetic adverbs, *θύραςε*, *to the door, foras*, *ἐραςε*, *χαμᾶσε*, *to the ground, humum* (from the obsolete substantives, *ἐρα*, *χαμᾶ*, *earth*).

REM. 4. Instead of -δε or -σε, the Epic dialect has -δης also, e. g. *χαμᾶδης* instead of *χαμᾶσε*, *ἑλλανδης* instead of *ἔλλοσε*, and *οἰκάδης*, *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable αχ, which is to be accounted for by the ending -akis coming before the aspirated relative, e. g. *πολλ-αχ-όθεν* (from *πολλᾶκις* and *ἔθεν*), *παντ-αχ-όσε*; this occurs also in most pronominal adverbs of place in -η, -ου, -αι, e. g. *ἐλλ-αχ-ού*, *alibi*, *πολλ-αχ-ού*, *παντ-αχ-ῆ*, *πολλ-αχ-ῆ*, *παντ-αχ-ού*.

§ 236. B. COMPOUNDS.

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. *ναυ-μαχία*, *sea-fight*, as is usual in English in composite words. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. *ναυ-μαχία* is a substantive, *ναυ-μαχεῖν* a verb, *ναυ-μάχος* an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. *δεισιδαίμων*, i. e. *deíctas tous daímonas*.

2. Both words stand either in an *attributive* relation to each other (= a substantive qualified by an adjective or by another substantive in the Gen.), e. g. *κακή εἰς* (= *κακή εἰς*, *bad condition*); *σκιαγραφία* (= *σκιάς γραφή*), *painting in light and shade*; *ἵππο-ουπλις* (= *ἵππου οὐρά*), *horse-tailed*; or in an *objective* relation (= a verb, adjective, or substantive with the Case of a substantive in the relation of an object, or with an adverb in the same relation), e. g. *ἵπποτροφεῖν* (= *ἵππους τρέφειν*), *ἵπποτρόφος*; *ναυμαχεῖν* (i. e. *ναυσι μάχεσθαι*), *ναυμάχος*, *ναυμαχία*; *εὐτυχεῖν*, *εὐτυχής*; *ἀνιστάσθαι*, *ἀνίστατος*, *ἀνδστασις*.

3. The verb can be compounded with *prepositions only*, e. g. *ἀπο*, *ἐκ*, *ἀντι*, *προ*, *ἐμ*, *δια*, *κατα*, *παρα*, *προσβαίνειν*; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. *σωματοφύλαξ*, *ἡδυλόγος*; *περίστασις*, *διάλευκος*; *εὐ-τυχής*, *ἀν-αίτιος*; the adverb, with prepositions only, e. g. *περι-σταθόν*.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. *εὐ-τυχεῖν* and *εὐ-τυχῆς* from *εὐ-τυχής*.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. *εὖ*, *well*; *πᾶν*, *except*; *ἅμα*, *at the same time*; *ἄγχι*, *near*; *ἔσθι*, *now*, *recently*; *ἄγαν* (*ἀγα-*), *very*; *πάλιν*, *again*; *πάλαι*, *long since*; *δίς* from *δύο*, *bis*, or the same as *δίχα*, *dis*, *separately*; *πᾶν*, *wholly*; *εὐτυχεῖν*, *εὐτυχής*, *prosperous*; *πλημμελής* (*πλήν*, *μέλος*), *violating harmony*; *πλημμελεῖν*, *πλημμέλῃσι*; *ἀματροχᾶν*, *to run together*, *ἀματροχία*; *ἀγχιβατεῖν*, *to go near to*; *ἀγχιβάλαστος*, *near propinquus*; *ἀντιδαλῆς*, *now blooming*; *ἀγασθενής*, *ἀγάρφος*, *ἀγώνιφος*, *very snowy*; *παλιμβλαστος*, *that buds again*; *καλαφύτος*, *planted long since*; *διςχίλιοι*, *two thousand*; *διφθογγος*, *having a double sound*; *πάνσοφος*, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:—

(a) *ἡμι-*, *half*, *semi*, e. g. *ἡμιφλεκτος*, *half-burned*, *semiustus*.

(β) *δυσ-* expresses difficulty, adversity, or aversion, and is often the antithesis of *εὖ*, e. g. *δυστυχεῖν* and *εὐτυχεῖν*, *δυσδαιμονία*, *misfortune*;

(γ) a *Privative* (usually *ἀν-* before a vowel) has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. *ἄσοφος*, *unwise*; *ἀτιμία*, *dishonor*; *ἄπαις*, *childless*; *ἀναιτίος*, *innocent*.

(δ) a *Collective* and *Intensive*, like the Latin *con* in composition, expresses *community*, *equality*, or a *collective* idea, and hence also *intensity*, e. g. (*community*, especially in the names of kindred and companions) *ἀδελφός*, *brother*, from *δελφός*, *womb*; (*equality*) *ἀτάλαντος*, *of the same weight*; *ἅπενος*, *even*; (*in a collective sense*) *ἄθροος*, *collected* (*θρέω*, *θρέομαι*, *to cry aloud*), *ἀολλής*, *collected* (from *ἀλῆς* or *ἀλής*), *ἀγέλω*, *ἀγέλη*; (*intensity*) *ἄπενής*, *intense*, *intense*; *ἄσκιος*, *very shady*; *ἄβρομος*, *making a loud noise*.

REM. 4. The *Euphonic α* (§ 16, 10) must be distinguished from the *Collective α*, e. g. *στάχυς* and *ἑσταχυς*, *an ear of grain*; *στεροπή* and *ἄστεροπή*, *lightning*.

§ 237. Formation of Compounds.

1. When the first part of the compound is a verb (§ 236, Rem. 1), the pure (sometimes also the strengthened) stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής*, *πιδ-ἄρχεῖν*; or the final vowels *ε*, *ο*, *ι*, also the syllables *σι*, *εσ*, *εσι*, *σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when

the following word begins with a vowel, e. g. *δακ-έ-δυμος*, *λιπ-ο-τάκτης* and *λειπ-ο-τάκτης*, *τερπ-ι-κέραυνος*, *ἐγερ-σί-γελως*, *φερ-έσ-βιος*, *ταμ-εσί-χρος*, *ἐλκ-εσί-πεπλος*, *μυζοβάρβαρος* (= *μυγ-σο-β.*), *βίψασπις* (= *βίπ-σ-σασπις*), *πλήξιππος* (= *πλήγ-σ-ιππος*).

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. (first Dec.) *νικη-φόρος*, *ἀγορα-νόμος*; (second Dec.) *λογο-γράφος*, *ισ-ήμερος* (by Elision), *κακοῦργος* (by Crasis), *λαγωβόλος* (*λαγός*); (third Dec.) *δοτυ-νόμος*, *ἡδυ-λόγος*, *βου-φορβός*, *ναυ-μαχία*; *πυρ-φόρος*, *μελαγ-χολία*, *πατήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ*, *φυσι-ο-λόγος*, *δαδούχος* (by Crasis, instead of *δαδ-ό-εχος*); in neuters in *-ος*, Gen. *-εος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ες* [‡ 61, (b)] is retained, e. g. *τελεσ-φόρος*; so also in other neuters, e. g. *κερασ-βόλος*, *φωσ-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος* (*δίκη*), *λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed even to words of the second and third Dec., e. g. *θανατη-φόρος*, *ἀσπιδη-φόρος*; neuters in *-ος* (Gen. *-εος*, Pl. *-η*) frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος*, *σκευοφόρος* and *σκευηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίππους*, *αίγι-βότης*; *μυστιπόλος* (*μυστής*), *μυρίππους*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος*, *δεο-σ-εχθρία*, together with the regular *δεοεχθρία*, *ναυ-σί-πορος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part of the compound, it is to be noted, that the words beginning with *α*, *ε*, *ο*, in composition regularly lengthen these vowels (if the last part of the compound is a simple) into *η* and *ω*, e. g. (α) *εὐήμερος* from *ἐνεμος*, *στρατηγός* from *ἄγω*, *εὐήνωρ* from *ἄνθρωπος*; (ε) *δυσήρετος* from *ἐρετμός*, *δυσήλατος* from *ἐλαύνω*; (ο) *ἀνωφελής* from *ὕψελος*, *πανώλεδρος* from *ὕλλωμι*, *ἀνώνυμος* from *ὄνομα*.

5. In relation to the end of the word, the following points should be noted:—

A. In the Greek language, as has been seen (‡ 236, 3), a verb can be compounded only with prepositions; but if it is necessary to compound a verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly *-έω*, is regularly appended to this compound word: e. g. from *ἵππους τρέφειν*, to keep horses, the derivative is not *ἵπποτρέφειν*, but by means of the compound substantive *ἵπποτρόφος*, it is *ἵπποτροφέω*; so *δεοσεβέω* from *δεοσεβής*, *ναυμαχεῖν* from *ναυμάχος*, *εὐτυχεῖν* from *εὐτυχής*.

B. The compound is an adjective or noun:—

a. The second part is derived from a verb, and has the following endings:

(α) Most frequently *-ος*, *-ον*, e. g. *θηροτρόφος*, nourishing wild beasts, *θηρότροπος*, nourished by wild beasts. See ‡ 75, Rem. 4.

(β) *-ης* (*-της*) or *-ας* (Gen. *-ου*), *-ηρ* (*-τηρ*), *-τωρ*, commonly used as substantives with a transitive signification, e. g. *εὐεργέτης*, benefactor; *νομοθέτης*, legislator; *μυροπώλης*, ὀνυδοθήρας, παιδολέτωρ;

(γ) -ης, -es, commonly with a passive or intransitive signification, e. g. θεοφιλής, *beloved of God*; εὐμαδής, *quick to learn, docilis*; εὐπρεπής, *becoming*;

(δ) -ς (-ξ), e. g. ψευδόμαρτυς from ΜΑΡΤΥΝ, νομοφύλαξ.

b. Or the second part is a substantive:—

(a) An *attributive* relation exists between the two parts of the compound, the first containing a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. δμώδουλός, *a fellow-slave*; βούλιμος, *excessive hunger, bulimy*; ἀκρόπολις, *citadel*.

(b) An *objective* relation exists between the two parts of the compound, the last denoting the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb, or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοὺς δαίμονας δέσας, ἐπιχαίρεκακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἐνδεός = ὁ τὸν δεδὸν ἐν ἑαυτῷ ἔχων, ἄποιος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged,¹ where the substantive has a form which is appropriate for the Masc. or Fem. of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. -ος (Gen. -ου), -ως (Gen. -ω), -ης (Gen. -ους), -ις (Gen. -ιδος), -ων and (when it ends in -υ) -ς, e. g. σύνδειπνος (δείπνον), *a fellow-guest*, εὐδίδικος (δίκη), ἄτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρήμα, χρήματα), ἄστομος (στόμα), εὐγεωός (γῆ), *having a fertile soil*; λειπόνεως (ναῦς), *one who deserts the ship*; ἀνωφελής (τὸ ὄφελος), ἀναλκίς (ἀλκή), ἀχρήμων, ἄδακρυς, Gen. -νος (τὸ δάκρυ).

c. Or the second part is an adjective:—

The adjective retains its form, except that those in -ος commonly take the ending -ης; the first part consists either of a substantive or an adverb, e. g. ἀστυγείτων, *near the city, urbi vicinus*; πάνσοφος or πάσσοφος, -ον, *very wise*; ἀνόμοιος, -ον, *unlike*; πρόδηλος, -ον, ἀηδής from ἡδύς, ποδάκης from ὠκύς.

¹ For example, δεισιδαίμων is an adjective of two endings, the ending -ων being both Masc. and Fem., therefore the substantive δαίμων is not changed in composition; but σύνδειπνος takes a regular adjective termination, as the substantive δείπνον has neither a Masc. nor Fem. ending.

SYNTAX

SECTION I

SYNTAX OF THE SIMPLE SENTENCE.

CHAPTER I.

Parts of a Simple Sentence.

§ 238. *Nature of a Sentence. — Subject. — Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ρόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν*. The conceptions of the mind are related both to each other and to the speaker. The conceptions or ideas themselves are expressed by *Essential* words (§ 38, 4); their relations to each other, partly by inflection and partly by *Formal* words.

Thus, e. g. in the sentence *Τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*, there are five essential words: *καλός, ρόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflection and partly by the Formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate. The subject is that, of which something is affirmed; the predicate that, which is affirmed of the subject, e. g. in the sentences, *τὸ ρόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ρόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be

expressed by a mere inflection-ending of the verb, e. g. *δίδω-μι*, (*I*) *give*.

4. The subject is a substantive or a word used as a substantive, viz. a substantive pronoun or numeral; an adjective or participle used as a substantive; an adverb which becomes a substantive by prefixing the article; a preposition with its Case; an infinitive; finally, every word, letter, syllable, and every combination of words can be considered as a substantive, and with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ρόδον δάλλει.—Ἐγὼ γράφω, σὺ γράφεις.—Τρεῖς ἦλθον.—Ὁ σοφὸς εὐδαίμων ἐστί.—Οἱ φθονοῦντες μισοῦνται.—Οἱ πάλαι ἀνδρείοι ἦσαν.—Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο.—X. Cy. 8. 3, 42. Οὔτοι οὕτως ἡδὺ ἐστί τὸ ἔχειν χρήματα, ὥς ἀνιάρν τὸ ἀποβάλλειν.—Τὸ διδάσκειν καλὸν ἐστί.—X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ.—Τὸ εἰ σίνδεσμός ἐστί.—Τὸ ἦτα μακρόν ἐστί.—Τὸ γνῶσι σεαυτὸν καλὸν ἐστί.

REMARK 1. In the construction of the Accusative with the Infinitive, the subject is in the Acc., as will be seen § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition (*eis*, *περὶ*, *κατὰ*) with its Case, e. g. *Eis* *τέτταρας* ἦλθον, *as many as four came* (with round numbers *eis* also signifies *about*, *at most*). X. Cy. 8. 3, 9. ἔστασαν πρῶτον μὲν τῶν δορυφόρων *εἰς* *τετρακισχιλίους* (*about four thousand stood*), ἐμπροσθέν δὲ τῶν πυλῶν *εἰς* *τέσσαρας*, *dischiloi* δὲ *ἐκατέρωθεν τῶν πυλῶν*. X. H. 6. 5, 10. ἐφυγον *εἰς* *λακεδαίμονα* τῶν περὶ Στάσιππον Τεγεατῶν *περὶ* *ὀκτακοσίους*. So καὶ ἐκάστους, *each one singly, one by one, singulari*; κατὰ ἔξῃ, *singularis genies*.

5. In the following cases the subject is not expressed by any special word:—

- (a) When the subject is a personal pronoun and is not particularly emphatic, e. g. *Γράφω, γράφεις, γράφει*;
- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχοεῖ* in Hom. *οἶνοχος*, *the cup-bearer pours out the wine*; *δύει* in Her. *sc. ὁ θυτῆρ*. X. An. 3. 4, 36. *ἐπεὶ ἐγὼ γινώσκον αὐτοὺς οἱ Ἕλληνες βουλευμένους ἀπέναι καὶ διαγγελλομένους, ἐκήρυξε* (*sc. ὁ κηρυξ*) *τοῖς Ἕλλησι παρασκευάσασθαι*. So *σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν*, *sc. ὁ σάλπικτής* (*the signal is [was] given by the trumpet*). So we must explain words which denote the state of the weather or the phenomena of nature; as *ὕει*, *it rains*; *νίφει*, *it snows*, *βροντᾷ*, *ἄστράπτει*, *sc. ὁ Ζεὺς*. Th. 4. 52. *ἔσεισε*, *there was an earthquake*. X. Cy. 4. 5, 5. *συσκοτᾷ*, *it is dark*;
- (c) The subject is easily supplied from the context; thus, in designations of time, e. g. *ἦν ἔγγυς ἡλίου δυσμῶν* (*sc. ἡ ἡμέρα*). *Ἦν ἐμφὶ ἀγορὰν πλῆθους* and the like; *παρέχει μοι*, *sc. καιρός*, *it is time, it is allowed, one can = licet*,

e. A. Her. 3, 73. *ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν*. In this way the verb *ἰδεός* is very frequently omitted in certain phrases, e. g. *προσῃμαίνω*, sc. *ἰδεός*; *προχωρεῖ μοι* (sc. *τὰ πράγματα*), *things prosper to me*, I succeed, comp. Th. 1, 109. In such expressions as *φασί*, *λέγουσι*, etc., the subject *ἄνθρωποι* is regularly omitted, as it is readily apparent;

- (d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. *τὸν Ἰσθμὸν ἔτελλον καὶ σφί ἦν πρὸς τέλει*, sc. *τὸ τεῖχος*, *they walled the Isthmus, and the [wall] was*, etc. X. Cy. 2, 4, 24. *πορεύσομαι εὐδὺς πρὸς τὰ βασίλεια*, *καὶ ἦν μὲν ἀνδίστηται*, sc. *ὁ βασιλεὺς*. So also other Cases as well as the Nom. are thus supplied, e. g. Pl. L. 864, d. *παίδι ᾧ χράμενος, οὐδὲν πω τῶν τοιοῦτων* (sc. *παίδων*) *διαφέρων*;

- (e) With the third Pers. Sing. of the verb, in a subordinate clause containing a general idea, and in definitions, the indefinite pronoun *τις* is sometimes omitted. Pl. Criton. 49, c. *ὅτε ἀνταδικεῖν δεῖ, ὅτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσῃ ὑπ' αὐτῶν*, *not even if any one should suffer from them*; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1718. *κούφως φέρειν χρεὶ δυνήτῳ δυντα συμφορὰς*, the participle must be considered as the subject.

REM. 2. Such expressions as *δεῖ*, *χρεὶ*, *δοκεῖ*, *πρέπει*, *ἔξεστι(ν)*, *ἐνδέχεται* (it is possible), *καλῶς*, *εὖ ἔχει*, *ἔχει λόγον* (*consentaneum est*), *λέγεται* (it is said), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs.

6. The predicate is a verb, an adjective, participle, adjective pronoun or numeral, or a substantive with the Formal word *εἶναι*; *εἶναι*, in this relation, is usually called the *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ρόδον θάλλει. — Ὁ ἄνθρωπος θνητός ἐστιν. — Ἀθάνατοι εἰσιν οἱ θεοί. — Ἡ ἀρετὴ καλὴ ἐστιν. — Ἀγαθὴ παραίφασις ἐστὶν ἑταίρου. — Κύρος ἦν βασιλεὺς. — Τοῦτο τὸ πρῶγμ' ἐστὶ τόδε. — Σὺ ἦσθα πάντων πρῶτος. — Οἱ ἄνδρες ἦσαν τρεῖς.

REM. 3. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of the affirmation to the subject and speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses; e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the affirmation is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *εὐδαιμων εἰμι* = *εὐδαιμονέ-ω*, *εὐδαιμων εἰ* = *εὐδαιμονέ-ει*, *εὐδαίμονες ἔσονται* = *εὐδαιμονή-σουσιν*, though there is a difference between the two modes of expression.

REM. 4. It is necessary to distinguish between the use of *εἶναι*, as a Formal and as an Essential word; in the former relation, it is merely a copula, connecting the subject with the substantive or adjective, etc. (§ 238, 6); in the latter, it has the idea of *being or existence, being in a certain condition*, etc., e. g. *ἐστὶ θεός* = *θεός ἐστιν ὧν* (there is a God, God exists), as in Her. 3, 108. *τοῦ θεοῦ ἡ προνοία ἐστὶ ἐοῦσα σοφία*.

REM. 5. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, though it is found also in prose, particularly in Herodotus, comp. Rem. 3. Eur. C. 381. πῶς ὁ ταλαπῆρς, ἦτε πάσχοντες τάδε; Id. H. 117. ἦν σπεύδων. Her. 3, 99. ἀπαρνεύμενός ἐστι. Id. 9, 51. ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσσωποῦ δεκα σταδίου ἀπέχουσα. Pl. L. 860, e. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. Dem. Ol. 3. (v. 1.) 11, 7. ταῦτ' ἂν ἐγνωκότες ἦσαν, *they would have been convinced of these things.*

REM. 6. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. This ellipsis is most frequent in the following cases:—

- (a) In general propositions, observations, and proverbs. Eur. O. 330. ὁ μέγας ἄλβος οὐ μόνιμος ἐν βροτοῖς. X. Cy. 2. 4, 27. στρατιῇ γὰρ ἡ ῥῆσθη (δόξος) ταχίστη;
- (b) Very often with verbal adjectives in -τέος, as also with other expressions denoting *necessity* and *duty*, e. g. ἀνάγκη, χρεών, δέμις, εἰκός, also with *καίρος*, ὥρα and the like. Dem. Ph. 3, 129, 70. ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. Id. Cor. 296, 205. ἀτιμίας—ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη;
- (c) Often with certain adjectives, e. g. ἔτοιμος, πρόθυμος, οἶός τε, δυνατός, ῥάδιον, χαλεπὸν, δῆλον, ἄξιον, etc. Pl. Phaedr. 252, a. (ἡ ψυχὴ) δουλεύει ἐτοίμῃ. Dem. Ph. 1. 48, 29. ἐγὼ πάσχειν οἷον ἐτοιμος. X. C. 1, 1, 5. δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλεγεν, εἰ μὴ ἐπίστευον ἀληθεύσειν. Comp. ib. 2, 34. Here belong also the expressions *θαυμαστὸν ὅσον*, *it is very wonderful* (= *mirum quantum*), *ἀμήχανον ὅσον*, *it is quite impossible, inconceivable* (= *immane quantum*), see § 332, Rem. 10. On οὐδέ τις οὐ (=*nemo non*), see § 332, Rem. 12.

REM. 7. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. § 71, *ὡς ἐν μέσῳ* (sc. ἦν) *καὶ παρήμην τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν*; the Ind. Pres. also is not very often omitted after conjunctions, e. g. ὅποτε, ἐπεὶ (comp. X. C. 1, 46); on the contrary, very frequently after *ὅτι* and *ὥς* (*that*), e. g. X. C. 1. 2, 52. λέγων, ὥς οὐδὲν ὕψελος. The subjunctive is but seldom omitted after the relative *ὅς* *ἔν*, and especially after conjunctions, e. g. Pl. Rp. 370, e. *ὧν ἂν αὐτοῖς χρεῖα* (sc. ᾗ). The ellipsis of the Opt. when *ἐν* belongs to it is more frequent, e. g. X. Cy. 1. 4, 12. *τίς γὰρ ἂν, ἔφασαν, σοῦ γε ἰκανότερος πείσαι* (sc. εἴη); Ib. 2. 3, 2. *ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμέτεροι* (sc. εἴησαν). The ellipsis of the Imp. is very rare, e. g. S. O. C. 1480. *Ἰλαος, ὃ δαίμων*. X. An. 3. 3, 14. *τοῖς οὖν θεοῖς χάρις* (sc. ἐστω), *ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ᾗλδον*. The participle is very often omitted, especially after *verba intelligendi* and *declarandi*, e. g. X. S. 3, 7. *δῆλόν γε, ὅτι φαῦλος* (sc. *ἐν*) *φανοῦμαι*, but elsewhere also, e. g. X. C. 2. 3, 15. *ἄσπεα λέγεις καὶ οὐδαμῶς πρὸς σοῦ* (sc. *ὄντα*), *αὐτὸν modo tibi convenientia*; even in such cases as Th. 4, 135. *χειμῶνος τελευτῶντος καὶ πρὸς ἔαρ ἤδη* (sc. *όντος*). The Inf. is often omitted after *δοκεῖν*, *ἡγεῖσθαι*, *νομίζειν* and the like, e. g. Th. 7, 60. *βουλευτέα ἐδόκει*. X. Cy. 1. 6, 14. *ἀπιόντα με ἐκέλευσας τοῖς στρατηγικοῖς* (sc. *εἶναι*) *νομιζομένοις ἀνδράσι διαλέγεσθαι*.

§ 239. Comparison.—Attribute and Object.

1. When the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. Ὁ πατήρ μείζων ἐστίν. ἢ ὁ υἱός.—Ὁ

σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, and commonly takes with it a partitive Genitive, e. g. Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν. — Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by *ἔτι*, *still, even, etiam*, e. g. *μεῖζων ἔτι*, *still greater*; (b) by *μακρῶ*, *δλίγῳ*, *πολλῶ*, *ἔτι πολλῶ*, *ὅσῳ*, *τοσοῦτῳ*; *μέγα*, *ὀλίγον*, *πολύ*, *ὅσον*, *τοσοῦτο*, which show how *much* more or less of the quality expressed by the adjective is intended, e. g. *πολλῶ μεῖζων*, *multo major, far greater*, *πολλῶ ἔτι μείζους*, *multo majores etiam*; (c) sometimes by *μᾶλλον*. Her. 1, 32. *μᾶλλον ὀλβιωτέρος ἐστί* (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by *καί*, *vel, even*, e. g. *καί μάλιστα*, *vel maxime, very greatly indeed*; (b) by words denoting measure or the degree of difference, viz. *πολλῶ*, *μακρῶ*, *πολύ*, *παρὰ πολύ*, *ὅσῳ*, *τοσοῦτῳ*, e. g. *πολλῶ ἄριστος*, *multo praestantissimus, the best by far*; *μακρῶ ἄριστος*, *longe praestantissimus*; (c) even by the Superlative: *μάλιστα* (*πλείστον* and *μέγιστον* rhet.), e. g. S. O. C. 743. *πλείστον ἀνδρῶν κάκιστος*. Th. 7, 42. *μάλιστα-α δεινότητος*; (d) by the relative: *ὥς*¹ (*ὅπως*), *ὅτι* and *ἥ*, *οἷος* (§ 343, Rem. 2), e. g. *ὥς τάχιστα*, *quam celeritate*, *ὅτι μάλιστα*, *ἢ ἄριστον*, e. g. Pl. Apol. 23, a. *πολλὰ μὲν ἀπέχθεται μοι γέγοναι καὶ οἶαι χαλεπώταται καὶ βαρύνταται*. X. An. 4, 8, 2. *χωρὶς οἷον χαλεπώτατον*; (e) by *εἷς*, *unus*, e. g. Her. 6, 127. *ἦλθε Σμυρδουρίδης Συβαρίτης, ὃς ἐπὶ πλείστον δὴ χλιδῆς εἷς ἀνὴρ ἀπῆκετο*. X. An. 1, 9, 22. *δῶρα πλείστα εἷς γε ἀνὴρ ὦν ἐλάβανε*, *he received the most gifts, at least considering the fact that he was but a single individual* (C. Tusc. 2, 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining *ἐν τοῖς* with it, in which case the Superlative must be repeated, e. g. Ὁ Ἔρως ἐν τοῖς πρεσβυτάτοισι ἐστί (i. e. *ἐν τοῖς πρεσβυτάτοις ὄσιν*), *the oldest among those who are very old*. Her. 7, 137. *τοῦτό μοι ἐν τοῖσι θεότατον φαίνεται γενέσθαι*. Pl. Symp. 173, b. *Σωκράτους ἐραστὴς ὦν ἐν τοῖς μάλιστα τῶν τότε*. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (*στράσις*) *ἐν τοῖς πρώτῃ ἐγένετο*. Ib. 17. *ἐν τοῖς πλείστοις νῆες*. In such instances, *τοῖς* must be considered as Neut. In like manner, the expression *ὁμοία* (*ὁμοία* Ion.) *τοῖς* was used with the Superlative. Her. 3, 8. *σέβονται δὲ Ἀρβύιοι πῶς ἀνδρῶν ὁμοία τοῖσι μάλιστα* (sc. *σεβομένοις*), *like those who respect very much, ut qui maxime*. Th. 1, 25. *χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὁμοία τοῖς Ἑλλήνων πλουσιωτάτοις*. The Superlative is also intensified by joining a positive with it, e. g. Ἀγαθὼν ἱππέων κρῆτιστος, *the best among the good horsemen = the very best*.

REM. 3. The Superlative relation is often expressed more emphatically by negative adjectives or adverbs in the Superlative, preceded by *οὐ* (*Leidōtes*), instead of positive adjectives or adverbs in the Superlative, e. g. *οὐχ ἥκιστα*, *not the least, especially*, *οὐ κάκιστος*, *οὐκ ἐλάχιςτος*, *stronger than μάλιστα*, *βέλτιστος*, *μέγιστος*. Sometimes, also, it is expressed antithetically, e. g. *οὐχ ἥκιστα*, *ἀλλὰ μάλιστα*.

¹ Ὡς, ὅτι are not in themselves intensive particles, but merely connect some part of δύνανται understood, and in that way may be said to give intensity to the Superlative. Sometimes δύνανται is expressed, e. g. *Ξενοφῶν ἐνίσταται ἰσταλμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα*.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. The word or words which define the subject more fully, is called an *attribute*, or *attributive*. The subject is more exactly described, therefore, (a) by the addition of an adjective (attributive¹ adjective), e. g. τὸ καλὸν ῥόδον; (b) by the Gen. of a substantive (attributive Gen.), e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* (= *regius hortus*); (c) by a substantive in the same Case as the word which is more definitely described, e. g. Κῆπος, ὁ βασιλεὺς. The explanatory word is here said to be in apposition with the word explained, and may be called an *appositive* of that word. The predicate (which is termed the object), is more exactly described, (a) by a Case of a substantive; (b) by a preposition with a substantive; (c) by the Inf., (d) by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκέει. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπεινὰ ἐπιθυμῶ. Καλῶς γράφεις.

§ 240. Agreement.

1. The finite verb agrees with the subject in Person and Number; the adjective, participle, pronoun, and numeral, in Gender, Number, and Case. The substantive, as a predicate, agrees with the subject only in Case; in Gender, Number, and Case, only when it denotes a *person*, and hence either has a particular form for the Masc. and Fem., or is of common gender. The same principle applies to substantives in apposition (§ 266, 1). But when the substantive denotes a *thing*, it agrees with the subject only in Case, e. g.

Ἔγω γράφω, συ γράφεις, οὗτος γράφει. — Ὁ ἄνθρωπος ἀνητὸς ἐστίν. — Ἡ ἀρετὴ καλὴ ἐστίν. — Τὸ πρᾶγμα αἰσχρὸν ἐστίν. — Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. — Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. — Ἐγενέσθην τῷ ἄνδρι τούτῳ (Κριτίας καὶ Ἀλκιβιάδης) φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, X. C. 1. 2, 14. — Κύρος ἦν βασιλεὺς. — Τόμυρις ἦν βασίλεια. — Κύρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλεια. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ᾧδ' εἶπεν (*his daughter a wonder in beauty and size*), X. Cy. 5. 2, 7.

¹ When the adjective merely ascribes some quality to the substantive with which it agrees, it is called an *attributive* adjective, but when it belongs to the predicate and is used in describing what is said of the subject, it is called a *predicative* adjective, e. g. in the expression ὁ ἀγαθὸς ἄνθρωπος (*the good man*), ἀγαθός is attributive, but in ὁ ἄνθρωπος ἐστὶ ἀγαθός (*the man is good*), it is predicative.

2. The predicative adjective or substantive agrees with the subject as above stated, when the following and other similar verbs, which do not of themselves express a complete predicate sense, have chiefly the force of the copula:—

- (a) The verb *ὑπάρχειν*, to be the cause of, to be, to exist;
- (b) Verbs signifying to become, to increase, to grow, e. g. *γίνομαι*, *ἔφην*, *αὐξάνομαι*;
- (c) The verbs *μένω*, to remain, and *κατέστην*, to be established, appointed, to stand;
- (d) Verbs signifying to seem, appear show one's self, e. g. *ἔοικα*, *φαίνομαι*, *δηλοῦμαι*;
- (e) Verbs signifying to be named, e. g. *καλοῦμαι*, *ὀνομάζομαι*, *λέγομαι*, *ἀκούω*, to be called (like *audire*);
- (f) Verbs signifying to be appointed to something, to be chosen, to be named, e. g. *αἱροῦμαι*, *ἀποδείκνυμαι*;
- (g) Verbs signifying to be regarded as something, to be recognized as something, to be supposed, e. g. *νομίζομαι*, *κρίνομαι*, *ὑπολαμβάνομαι*;
- (h) Verbs signifying to be given as something, to be received as something, to be abandoned, cast off, and the like, e. g.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν.—Τούτοις ὁ Φίλιππος μέγας ἡυξήθη (Dem.).—'Αλκιβιάδης ἡρέθη στρατηγός.—'Αντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοὶς ἐχθροὶ ἀκούουσιν (*audiunt*), they hear themselves called flatterers, etc., Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (c), (f), (g), (h), have the active form, they take two accusatives (§ 280, 4).

REM. 2. Several of the verbs above named, are also joined with adverbs, but they then express a complete predicate sense; e. g. *Ἐωκράτης ἦν* (*lived*) *ἀεὶ σὺν τοῖς νόοις*. *Καλῶς, κακῶς ἐστίν* (*it is well, etc.*). *Δεινῶς ἔσαν ἐν φυλακῇ οἱ Βαβυλώνιοι* (*diligenter versabantur in custodia*), Her. 3, 152. *Μάτην εἶναι*, to be in vain. *Εἶναι*, as well as the verbs *γίγνεσθαι* and *πεφύκεναι*, is very often connected with adverbs of place and degree, of which the corresponding adjective-forms are not in use, as *δίχα*, *χωρὶς*, *ἐκός*, *μακρόν*, *πρόβῳ*, *ἐγγύς*, *πλησίον*, *ὁμοῦ*, *ἐλὶς*, *μᾶλλον*, *μάλιστα*, e. g. *Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἰγνώμαι* (*sententiae in diversis partes discedebant*), Her. 6, 109.

3. When a Demonstrative, Relative, or Interrogative pronoun, either as a subject or predicate, is connected with a substantive by the copula *εἶναι*, or one of the verbs mentioned in No. 2, the Greek commonly, as the Latin regularly, put the pronoun by means of *attraction*, in the same gender and number with

the substantive to which it belongs. So too, when the pronoun is in the Acc. and depends on a verb of *naming*, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. — Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. — Οὗτοι δὲ Ἀθηναῖοι γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν, Pl. Eutyphr. princ. — Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία, X. Cy. 8. 7, 24. — Τίς ἐστὶ πηγὴ τῆς ἀρετῆς; — Πάντες οὗτοι νόμοι εἰσὶν, οὗς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγραψε, X. C. 1. 2, 42. — Ἐάν τις φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί (*this is my means of life, hic mihi est victus*) 3. 11, 4.

REM. 3. Yet the Greeks not unfrequently put the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς, Pl. Rp. 344, a, where in Lat. it would be, *Est autem haec tyrannis*. Τοῦτό ἐστιν ἡ δίκαιοσύνη, ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως, Phaedr. 245, c. The Neut. Pl. is sometimes used instead of the Neut. Sing. Ἐγὼ γε φημι ταῦτα μὲν φλυαρίας εἶναι, X. An. 1. 3, 18. See § 241, Rem. 3. The neuter pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστὶ φθόρος; *quid est invidia?* (*what is its nature?*) and τίς ἐστὶ φθόρος; *quae est invidia?* (*what is envy?*) The neuter demonstrative is also always used, when it is more fully explained by a word in apposition, e. g. Οὗ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγὴ, Pl. Gorg. 478, c

§ 241. *Exceptions to the general rules of Agreement.*

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν*). Hence, after a collective noun in the Singular, when it is used of persons, as well as after the names of cities and countries, used for the *inhabitants*, and also with abstracts which stand for concretes, the *Plural* is used, and such a *gender* as belongs to the persons denoted by these words.

Hec. 9, 23. τὸ πλῆθος ἐπεβοήθησαν. Th. 4, 32. ὁ ἄλλος στρατὸς ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21. παντὶ τρόπῳ ἀνηρέδιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον (Hector); but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὁ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷον δὲ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἥστεος ὄχλος ἡδρόισθη πρὸς τὰς ναῦς, θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλίσας τῶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα. Also with the relative pronoun; see on adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate is commonly in the Pl., being conformed to the attributive genitive; the predicative adjective or participle takes the gender of the attributive genitive. S. Ph. 497. τὰ τῶν διακόνων τὸν οἶκον ἡπειγον στόλον (ἡπειγον which has the Neut. Pl. τὰ for its subject would regularly have been in the Sing. according to No. 4, but is conformed to the plurality in διακόνων). Pl. Rp. 8. 563, c. τὸ τῶν θηρίων ἐλευθερώτερὰ ἐστίν (the Sing. ἐστίν is used on account of the Neut. Pl. ἐλευθερώτερα, according to No. 4, while ἐλευθερώτερα is conformed to the idea of θηρία contained in θηρίων).

REM. 2. Closely related to the construction just stated, is the following. When a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, as ψυχὴ Τειρεσίαο, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο χρύσειον σκῆπτρον ἔχων, the shade of the Theban Teiresias came, having a golden sceptre (here ἔχων agrees in number with ψυχῇ, but in gender with Τειρεσίαο). Il. β, 459, δρύνειον πετεηνῶν ἔδνεα πολλὰ, ἔνδεα καὶ ἔνδεα ποσσῶνται ἀγαλλόμεναι πτερυγέσσων.

2. When the subject is expressed, not as a special and definite object, but as a general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject.

(The English sometimes uses the words *thing*, or *something*. Sometimes the pronoun *it*, or the substantives *χρῆμα*, *πράγμα*, are connected with the adjective. When the adjective is in the Superlative, the English uses the article *the*).

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη (a multiplicity of rulers is not a good thing): εἰς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὄντας ἔχουσι προστάτας. Id. M. 329. πλὴν γὰρ τέκνων ἔμοργε φίλτατον πόλιν. Id. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μοναρχία κράτιστον (a monarchy is the best thing, or most desirable). Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπιπονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λείαινα, ὃν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκτει ἔν. Pl. Rp. 4, 420, c. οἱ δφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρεῖα ἐναληθιμέναι εἰσίν. Her. 3, 53. τυραννὶς χρῆμα σφαλερόν. Pl. Th. 122, b. συμβουλὴ ἰερὸν χρῆμα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ὃν ἀπὸ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κινόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually put the predicative adjective in the Neut. Pl. instead of the Sing., where the English uses the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently with verbal adjectives in -τός and -τέος; with those in τέος and many in -τός, the Inf. is implied in the word itself. e. g.

ἀμυντέα ἐστί τινι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*.

Her. 1, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι (*it is impossible*) ἀποφυγεῖν καὶ δεῖ. 3, 88. δὴ ἅλα, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι. Th. 1, 86. οὐδ' οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῇ παρόντι τοὺς Λακροὺς ἀμυνέσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τὰδε (sometimes also ἐκεῖνα), to express an idea in its whole extent or in the most general manner, the plural bringing before the mind all the particulars involved in the idea. Th. 6, 77. οὐκ ἴωνες τὰδε εἰσίν, οὐδ' Ἑλλησπόντιοι, ἀλλὰ Δαωρίης, *is (this) is not Ionians, etc.* Aeschin. Ctes. p. 55. οὐκ ἐστί ταῦτα ἀρχή (*this is not an office*). Id. Leg. p. 50. ταῦτ' ἐστὶν δ' προδότης, *this is the traitor*. Pl. Phaedon. 62, d. δ' ἀνὸς ἄνθρωπος τάχ' ἀν' οἰηδεῖται ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότητος. In the English these plurals are generally translated by the singular, as *this, that*.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., inasmuch as a plurality of objects in the neuter, was regarded by the Greeks as one connected *whole*, the individuality being lost sight of.

Τὰ ζῶα τρέχει.—Τὰ πράγματα ἐστί καλὰ. X. Ven. 12, 11 σὺν τῇ πόλει σῴζεται καὶ ἀπόλλυται τὰ οἰκεία ἐκδοτου. Eur. M. 618. κακοὶ γὰρ ἄνδρες δ' ὦρ' ὄνησιν οὐκ ἔχει.

REM. 4. Also in adverbial participial phrases, a neuter plural is joined with a participle in the singular, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4, 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, *when these things had been agreed upon, orders were given, etc.* Yet, X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; most of them may be referred to the following cases:—

- (a) When the subject in the Neut. Pl. denotes persons or living creatures, the verb is very often put in the Pl. in accordance with the *Constructio κατά σύνεσιν*. Th. 4, 88. τὰ τέλη (*the magistrates*) τῶν Λακεδαιμονίων δμύσαντα Βρασίδαν ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔδνη ἐστράτευον. Pl. Lach. 180, c. τὰ μεῖράκια διαλεγόμενοι ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.
- (b) When the objects contained in the plural are to be represented *individually* rather than collectively, or when the idea of plurality composed of several parts (which may also have relation to different times and places) is to be made prominent,¹ e. g. X. An. 1, 7, 17. ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἱππων καὶ ἀνδράπων ἵχνη πολλὰ (*many tracks here and there*). Cy. 5, 1, 14. τὰ μοχθηρὰ ἀνδρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐστί, κἀκεῖτα ἔρωτα αἰτι-

¹ It will often, therefore, depend upon the view in the speaker's mind, whether the Sing. or Pl. is to be used.

ἀνταί, the singular ἐστὶ is used here because mankind is referred to as a class, but the plural αἰτιῶνται, to denote that each individual blames love, the charge being made too, in a different manner and at different times. Th. 5, 26. ἔξω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, mistakes of each of the two, at various points and times. X. An. 1. 4, 4. ἦσαν δὲ τὰτα δύο φαίχη.

- (c) The non-Attic poets from Homer down, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελιγάρυες ὕμνο. ὅστερον ὀρχαὶ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἐστί and ἦν, but only at the beginning of a sentence (comp. *il est cent usages*), which then assume the character of impersonal expressions. Her. 1, 26. ἐστὶ καὶ μεταξὺ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ τὰ στάδιοι. Pl. Rp. 5, 462, ε. ἐστὶ καὶ ἐν ταῖς ἄλλαις πόλεσιν ἐρχόντες τε καὶ δήμος. In like manner the Greeks regularly say ἐστὶν, οἱ, sunt, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 2, is very different from this.

5. A subject in the Dual, as well as two subjects in the Singular, very often have a predicate in the Pl., e. g. Δύω στρατὰ ἀνεχώρησαν. Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ. The rule seems to be, that when the affirmation is made of each of the two separately, the Dual is used, but when of both together, the Plural, e. g. Μίνως καὶ Δυκοῦργος νόμους ἔδωκεν (each gave laws); ἡδονὴ σοὶ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πόδε, χεῖρε, ὄτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual very often interchanges with the Pl., especially in participles, e. g. Pl. λ, 621. τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτῶνων σπάντε ποτὶ πνοήν. Pl. Euthyd. 273, d. ἐγελασάτην ἑμφω βλέψαντες εἰς ἀλλήλῳ.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs, are spoken of, e. g. Il. 3, 452, sqq. ὡς δ' ὅτε χεῖμαρροι ποταμοί, κατ' ὕρσφι ῥέοντες, ἐς μισγάγκειαν συμβάλλεται ὄρμιον ὕδωρ, . . ὡς τῶν μισγομένων γένητο ἰαχὴ τε φόβος τε (two streams running on opposite sides are compared with two hostile parties). Il. 3, 185, sqq. Εἰνδε τε καὶ σὺ Πόδαργε, καὶ Αἰῶν Λάμπε τε διε, νῦν μοι τὴν κομὴν ἀποτίλνεται, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται (two pairs).

REM. 10. The following points also are to be noted in respect to the Dual:—

- (a) A substantive in the Pl. is very often connected with the Duals δύο, δύο, but seldom with δυοῖν. Il. ε, 10. δύο υἱέες. Il. ι, 4. ἔνεμοι δύο. Aesch. Ag. 1395. δυοῖν οἰμώγμασιν. Pl. Soph. 244, b. προσχράμενοι δυοῖν ὀνόμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένω ἀλλήλοισιν;
- (b) The Duals τῷ, τοῖν, τῷδε, τοῦτω, τοῦτοι, αὐτῷ, αὐτοῖν, &c., οἷν, in prose are used both as masculine and feminine (i. e. they are of common gender), e. g. ἑμφω τὸ πόλεε — τὸ γυναῖκα — ἑμφω τοῦτω τὸ ἡμέρα — τοῖν γενησέων — τοῦτω τὸ τέχνα — τοῦτοι τοῖν κινήσειν — τὸ δδῷ. The Fem.

form of the article $\tau\acute{\alpha}$, is extremely rare, e. g. $\tau\acute{\alpha} \delta' \sigma\acute{\upsilon}\nu \kappa\acute{\alpha}\rho\alpha$, S. Ant. 769; oftener the form $\tau\alpha\iota\acute{\nu}$, X. H. 6, 4. 17. Pl. Tim. 79, d; so $\epsilon\kappa \tau\alpha\iota\acute{\nu}\delta\epsilon \delta' \omicron\upsilon\sigma\alpha\iota\iota\iota\iota \pi\alpha\rho\delta\acute{\epsilon}\nu\omicron\iota\iota$, S. O. C. 445. $\tau\acute{\alpha}\upsilon\tau\alpha$ occurs Av. Pac. 847, but $\tau\acute{\alpha}\upsilon\tau\alpha\iota\iota$ is more frequent, e. g. $\tau\acute{\alpha}\upsilon\tau\alpha\iota\iota \mu\acute{\omicron}\nu\alpha\iota\iota$, S. O. C. 859; $\epsilon\kappa \tau\acute{\alpha}\upsilon\tau\alpha\iota\iota$, 1149; $\tau\acute{\alpha}\upsilon\tau\alpha\iota\iota \delta\epsilon \tau\alpha\iota\acute{\nu} \delta\iota\alpha\delta\eta\kappa\alpha\iota$, Isae. 5, 15. $\Lambda\theta\tau\alpha$, S. Ant. 570. Besides the pronouns mentioned, sometimes other attributives also in the Dual are used as of common gender; the participle but seldom. Pl. Phaedr. 237, d. $\eta\mu\acute{\omega}\nu \epsilon\iota\iota \epsilon\kappa\acute{\alpha}\sigma\tau\omega \delta\acute{\upsilon}\omicron \tau\iota\iota \epsilon\iota\sigma\tau\omicron\iota \iota\delta\epsilon\alpha \epsilon\rho\chi\omicron\upsilon\tau\epsilon \kappa\alpha\iota \acute{\alpha}\gamma\omicron\upsilon\tau\epsilon, \omicron\iota\iota\iota \epsilon\pi\acute{\omicron}\mu\epsilon\delta\alpha$ — $\tau\omicron\upsilon\tau\omega \delta\epsilon \kappa. \tau. \lambda.$

6. When the predicate is a substantive connected to the subject by $\epsilon\iota\iota\iota$ or any other verb having the character of a copula (§ 240, 2), the verb often agrees by means of attraction, as commonly in Latin, with the nearest predicative substantive.

Her. 3, 60. $\tau\acute{\omicron} \mu\eta\kappa\omicron\varsigma \tau\omicron\upsilon \delta\rho\acute{\upsilon}\gamma\mu\alpha\tau\omicron\varsigma \epsilon\pi\tau\acute{\alpha} \sigma\tau\acute{\alpha}\delta\iota\omicron\iota \epsilon\iota\sigma\iota.$ 2, 15. $\alpha\iota \Theta\eta\beta\alpha\iota \Lambda\gamma\upsilon\pi\tau\omicron\varsigma \epsilon\kappa\alpha\lambda\acute{\epsilon}\tau\omicron.$ Th. 3, 112. $\epsilon\iota\sigma\tau\omicron\iota \delta\acute{\upsilon}\omicron \lambda\acute{\omicron}\phi\omega \eta' \iota\delta\omicron\mu\acute{\epsilon}\nu\eta \psi\eta\lambda\acute{\omega}.$ 4, 102. $\tau\acute{\omicron} \chi\omega\rho\iota\omicron\iota\iota \tau\omicron\upsilon\tau\omicron, \delta\epsilon\rho \pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\iota \epsilon\upsilon\eta\acute{\epsilon}\alpha \delta\delta\omicron\iota \epsilon\kappa\alpha\lambda\omicron\upsilon\iota\iota.$ Isocr. Paneg. 51, b. $\epsilon\iota\sigma\tau\iota \acute{\alpha}\rho\chi\iota\kappa\acute{\omega}\tau\alpha\tau\alpha \tau\acute{\omega}\nu \epsilon\delta\omega\acute{\nu} \kappa\alpha\iota \mu\epsilon\gamma\iota\sigma\tau\alpha\varsigma \delta\iota\omega\alpha\sigma\tau\epsilon\iota\alpha\varsigma \epsilon\chi\omicron\upsilon\iota\iota \chi\acute{\iota}\nu\delta\alpha\iota \kappa\alpha\iota \Theta\rho\acute{\alpha}\kappa\epsilon\varsigma \kappa\alpha\iota \Pi\acute{\epsilon}\rho\sigma\alpha\iota.$ So also in the participial construction, e. g. Th. 5, 4. $\kappa\alpha\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\upsilon\sigma\iota \kappa\alpha\iota \beta\rho\iota\kappa\iota\iota\iota\iota\iota, \delta\iota\iota \epsilon\rho\upsilon\mu\alpha \epsilon\iota\iota \tau\eta \Lambda\epsilon\omicron\upsilon\tau\iota\iota\iota.$ Pl. L. 735, c. $\tau\omicron\upsilon\delta \mu\acute{\epsilon}\gamma\iota\sigma\tau\alpha \epsilon\zeta\eta\mu\alpha\rho\tau\eta\kappa\acute{\omicron}\tau\alpha\varsigma, \acute{\alpha}\nu\iota\acute{\alpha}\tau\omicron\upsilon\varsigma \delta\epsilon \delta\iota\iota\iota\iota\iota, \mu\epsilon\gamma\iota\sigma\tau\eta\iota \delta\epsilon \omicron\delta\epsilon\alpha\iota \beta\lambda\acute{\alpha}\delta\beta\eta\iota \pi\acute{\omicron}\lambda\epsilon\omega\varsigma, \acute{\alpha}\pi\alpha\lambda\lambda\acute{\alpha}\tau\tau\epsilon\iota\iota \epsilon\iota\omega\delta\epsilon\iota\iota (instead of $\delta\iota\iota\iota\iota$). So also Her. 3, 108. $\eta \lambda\acute{\epsilon}\omega\iota\iota, \epsilon\delta\iota\iota \iota\sigma\chi\upsilon\rho\acute{\omicron}\tau\alpha\tau\omicron\iota \kappa\alpha\iota \delta\rho\alpha\sigma\acute{\upsilon}\tau\alpha\tau\omicron\iota, \acute{\alpha}\pi\alpha\zeta \epsilon\iota\iota \tau\omega \beta\iota\phi \tau\iota\kappa\tau\epsilon\iota \epsilon\iota\iota$, instead of $\epsilon\iota\sigma\tau\alpha.$ Comp. No. 2. A similar attraction occurs sometimes in sentences denoting comparison, e. g. $\tau\acute{\omega}\nu \kappa\omicron\iota\iota\omega\acute{\nu} \tau\iota \epsilon\pi\alpha \delta\iota\epsilon\upsilon\omicron\sigma\acute{\omicron}\mu\eta\iota, \epsilon\iota\iota \omicron\upsilon\delta\delta\epsilon\iota \sigma\acute{\omicron} \mu\acute{\alpha}\lambda\lambda\omicron\iota\iota, \eta \tau\iota\varsigma \acute{\alpha}\lambda\lambda\omicron\varsigma \epsilon\chi\epsilon\iota,$ Pl. Theaet. 209. a. ($\epsilon\chi\epsilon\iota$ here agreeing with $\tau\iota\varsigma$ instead of $\sigma\acute{\omicron}$). In Latin this is much more frequent.$

7. A superlative connected with a partitive Gen. commonly takes the gender of the subject, more rarely that of the partitive Gen.

Pl. ϕ , 253. ($\alpha\iota\epsilon\tau\omicron\upsilon$) $\delta\varsigma\delta' \acute{\alpha}\mu\alpha \kappa\acute{\alpha}\rho\tau\iota\sigma\tau\acute{\omicron}\varsigma \tau\epsilon \kappa\alpha\iota \acute{\omega}\kappa\iota\sigma\tau\omicron\varsigma \pi\epsilon\tau\epsilon\eta\iota\iota.$ χ , 139. $\kappa\iota\acute{\rho}\kappa\omicron\varsigma, \epsilon\lambda\alpha\phi\rho\acute{\omicron}\tau\alpha\tau\omicron\varsigma \pi\epsilon\tau\epsilon\eta\iota\iota.$ Her. 4, 85. $\delta \Pi\acute{\omicron}\nu\tau\omicron\varsigma \tau\epsilon\lambda\omicron\gamma\acute{\epsilon}\omega\iota\iota \acute{\alpha}\pi\acute{\alpha}\nu\tau\omega\iota\iota \pi\acute{\epsilon}\phi\iota\kappa\epsilon \delta\omega\iota\mu\alpha\sigma\iota\acute{\omega}\tau\alpha\tau\omicron\varsigma.$ Menandr. p. 193. (Mein.) $\nu\acute{\omicron}\sigma\omega\iota\iota \chi\alpha\lambda\epsilon\pi\acute{\omega}\tau\alpha\tau\omicron\varsigma \phi\delta\acute{\omicron}\nu\omicron\varsigma.$ X. C. 4. 7, 7. $\delta \eta\lambda\iota\omicron\varsigma \tau\omicron\iota\iota \pi\acute{\alpha}\nu\tau\alpha \chi\rho\acute{\omicron}\nu\omicron\iota \pi\acute{\alpha}\nu\tau\omega\iota\iota \lambda\alpha\mu\pi\rho\acute{\omicron}\tau\alpha\tau\omicron\varsigma \acute{\omega}\iota\iota \delta\iota\alpha\mu\acute{\epsilon}\nu\epsilon\iota.$ Pl. Tim. 29, a. $\delta \kappa\acute{\omicron}\varsigma\mu\omicron\varsigma \kappa\acute{\alpha}\lambda\lambda\iota\sigma\tau\omicron\varsigma \tau\acute{\omega}\nu \gamma\epsilon\gamma\omicron\iota\iota\iota.$ Plutarch. Consol. 102. c. $\eta \lambda\acute{\upsilon}\pi\eta \chi\alpha\lambda\epsilon\pi\omega\tau\acute{\alpha}\tau\eta \pi\alpha\delta\omega\iota\iota.$ On the contrary, Isocr. ad Nicocl. extr. $\sigma\acute{\omicron}\mu\beta\omicron\upsilon\lambda\omicron\varsigma \acute{\alpha}\gamma\alpha\delta\delta\varsigma \chi\rho\eta\sigma\iota\mu\acute{\omega}\tau\alpha\tau\omicron\iota \kappa\alpha\iota \tau\upsilon\rho\alpha\iota\iota\kappa\acute{\omega}\tau\alpha\tau\omicron\iota \acute{\alpha}\pi\acute{\alpha}\nu\tau\omega\iota\iota \kappa\tau\eta\mu\acute{\alpha}\tau\omega\iota\iota \epsilon\iota\sigma\tau\iota$ (the Superlative here taking the gender of the partitive Gen. $\kappa\tau\eta\mu\acute{\alpha}\tau\omega\iota\iota$).

REM. 11. When the idea of personality in general is to be expressed, the Masc. form may be used, referring to words denoting females; (in this and other similar irregularities, less regard is had to strict grammatical principles than to the general idea to be expressed,) e. g. $\chi\omicron\upsilon\iota\iota\iota\iota\iota\iota\iota \acute{\omega}\varsigma \epsilon\mu\epsilon \kappa\alpha\tau\alpha\lambda\epsilon\iota\mu\acute{\mu}\eta\iota \acute{\alpha}\delta\epsilon\lambda\phi\acute{\alpha}\iota \tau\epsilon \kappa\alpha\iota \acute{\alpha}\delta\epsilon\lambda\phi\iota\delta\acute{\alpha}\iota \kappa\alpha\iota \acute{\alpha}\nu\epsilon\psi\iota\alpha\iota \tau\omicron\varsigma\acute{\alpha}\tau\alpha\iota, \epsilon\iota\sigma\tau' \epsilon\iota\iota\iota \epsilon\iota\iota \tau\eta \omicron\iota\kappa\iota\acute{\alpha} \tau\epsilon\sigma\sigma\alpha\tau\epsilon\kappa\alpha\iota\delta\epsilon\kappa\alpha \tau\omicron\upsilon\delta \epsilon\lambda\epsilon\upsilon\delta\acute{\epsilon}\rho\omicron\upsilon\varsigma$ (free men), X. C. 2. 7, 2. $\eta \sigma\tau\epsilon\iota\phi\omicron\varsigma \omicron\upsilon\sigma\alpha \mu\acute{\omicron}\sigma\chi\omicron\varsigma \omicron\upsilon\kappa \acute{\alpha}\nu\acute{\epsilon}\tau\alpha\iota \tau\iota\kappa\tau\omicron\iota\iota\iota\iota\iota \acute{\alpha}\lambda\lambda\omicron\iota\iota, \omicron\upsilon\kappa \epsilon\chi\omicron\upsilon\sigma'$ $\acute{\alpha}\iota\tau\eta \tau\epsilon\kappa\iota\iota\iota, \acute{\alpha}\iota\iota \kappa\alpha\iota\iota\iota \epsilon\pi\acute{\alpha}\nu\tau\iota$

that other persons (Masc.) should bring forth young, Eur. Andr. 711. So also the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391 (Electra says of herself) *πесоῦμεθ', εἰ χρή, πατρι τι μωροῦμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., the speaker representing his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιδῆς, καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἤμεν (*I also was at that age sharp in these matters*), X. C. 1. 2, 46. Ἐννοῖα ποδ' ἡμῖν ἐγένετο (*the thought once occurred to me*), Cy. 1. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἴχομεν εἰπεῖν. Among the poets, particularly the Tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often occurs, e. g. Eur. H. F. 858. Ἥλιον μαρτυροῦμεσθα δρῶσ', ἃ δρᾶν οὐ βούλομαι. Hipp. 244. αἰδοῦμεθα γὰρ τὰ λελεγμένα μοι.

REM. 13. In an address directed to several persons, the Greek has several peculiar idioms:—

- (a) The Imp. Sing. *εἰπέ* and some others, which denote an exhortation or animating call, e. g. *ἄγε, φέρε, ἰδέ*, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. *εἰπέ μοι, ὃ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι*. Dem. Chers. 108, 74. *εἰπέ μοι, βουλευέσθε*.
- (b) In an address directed to several persons, the predicate in the Pl. often refers to a Voc. which denotes only one of the persons addressed; this is done for the purpose of making the principal person prominent. Od. β, 310. Ἀντίνο', οὕτως ἔστιν ἐπερφύλοισι μεθ' ὑμῖν δαίνυσσθαι. μ, 82. νῆα ἰδοῦντε, φαίδιμ' Ὀδυσσεῦ. X. H. 4. 1, 11. ἴτ', ἄφη, ὑμεῖς, ὃ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουλευθήναι ἅπερ ἡμεῖς· οἱ μὲν δὴ ἀναστάντες ἐδίδασκον. An interchange of the Sing. and Pl. often occurs among the Tragedians, when the chorus is either addressed by others, or speaks of itself, the poet having in mind, at one moment, the whole chorus, at another their leader, e. g. S. O. C. 167. *ξεῖνοι, μὴ δῆτ' ἀδικηδῶ σοι πιστεύσας*.
- (c) The second Pers. Imp. instead of the third, is sometimes connected with the indefinite pronoun *τις* or *πᾶς τις*, or even with a substantive and *τις*; this idiom, which is not common, occurs mostly in the Attic dialogue, e. g. Ar. Av. 1186. *χώρει* (instead of *χωρεῖτω*) *δεῦρο πᾶς ὑπρέτης* (*every servant come hither*): *τὸξευε* (instead of *τοξενέτω*) *πᾶς τις* (*every one use his bow*). Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) *στειχέτω τις ὡς τάχος, ἐλθὼν δὲ δάκνους τοῦσδ', ἵ' οἰωνοσκοπεῖ, μοχλοῖς τριάλνου κἀνάτρεψον ἔμπαλιν, καὶ—μέδες*. Comp. Larger Grammar, § 430, 2 (γ).

‡ 242. Agreement when there are several subjects.

1. When there are two or more subjects connected together there is a double relation to be distinguished:—

- (a) The subjects are regarded as expressing *multitude*, and the predicate is referred to all the subjects *equally*; then the predicate is in the Plural, and when there are but two subjects, in the Dual or even in the Plural (comp. ‡ 241,

5); the gender of the predicative adjective is determined according to the following rules:—

- (α) With words of like gender denoting persons, the adjective has the same gender; with words of different gender denoting persons, the gender of the adjective is conformed to the masculine subject, rather than to the feminine or neuter, and to the feminine rather than the neuter; in both cases the adjective and verb are plural.
- (β) With words of like gender denoting things, the adjective is either in the same gender and in the plural, or is in the neuter plural; with words of different gender denoting things, the adjective is in the neuter plural.
- (γ) When words denoting persons and things stand in connection, the adjective is plural and takes the gender of the words denoting persons, when the persons are to be considered as the more prominent idea, or the things are to be viewed *personally*; but when both are to be viewed merely as things, the adjective is in the neuter plural.

Καὶ λήθη δὲ καὶ ἀδυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν, X. C. 3. 12, 6. Σωκράτει ὁμιλητὰ γενόμενον Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κατὰ τὴν πόλιν ἐποιήσατότην, ib. 1. 2, 12. Ἡρακλῆς καὶ Θησεὺς μόνοι τῶν προγεγενημένων ὑπὲρ τοῦ βίου τοῦ τῶν ἀνθρώπων ἀδληταὶ κατέστησαν, Isocr. Pan. 212. Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσιν, Pl. Men. 73. Αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐν μεγάροις ποτιδέγμεναι, Pl. β, 137. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυεν, X. Cy. 3. 1, 7. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακά. — Σώματος κάλλος καὶ ἰσχυρὸς δειλὸς καὶ κακὸς ξυνοικοῦντα πρόποντα φαίνεται, Pl. Menex. 246, e. Εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δὴ λὰ ἐστὶν ἀγαθὰ ὄντα, Pl. Ἡν ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίσθ' ἡσκημένα, Her. 3, 57. Αἰδοί τε καὶ πλίνδοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐβρίμμενα οὐδὲν χρήσιμα ἐστὼ, X. C. 3. 1, 7. Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι, Aesch. Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῶν εἴη διελεῖν, ὕψαννίς τε καὶ τύραννος, Pl. Rp. 562, a.

- (b) Each subject is considered *separately* and *by itself*; then the predicate is confined to one of the subjects and

agrees with it. This construction is also used when one of the subjects is to be represented as more prominent than the others. There are here three positions of the predicate: (a) before all the subjects; (b) after all the subjects; (c) after the first subject.

Pl. Lys. 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἶπετό σοι καὶ ὁ χήματα καὶ θερπόμεντες καὶ ἡ πᾶσα πολλὴ παρασκευή. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. Pl. Symp. 109, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνδράπων ἠφανίζετο. Th. 8, 63. οἱ ἐν τῇ Μιλήτῳ καὶ ὁ Ἀστύοχος... ἐδάρισε. Th. 3, 5. Μέλκας Λάκων ἀφικνεῖται καὶ Ἑρμειώδης Θηβαῖος. X. An. 2, 2, 1. Φαλῖνος φέχεται καὶ οἱ σὺν αὐτῷ.

REMARK 1. Sometimes the verb, though it follows different subjects, agrees with the first subject, the remaining subjects being then represented as subordinate, e. g. X. An. 1, 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει. So also with the attributive adjective, e. g. X. An. 1, 5, 6. ἐπὶ δόλοὺς καὶ ἡμιβόλιον Ἀττικούς (the adjective here agreeing with ὁβολούς rather than ἡμιβόλιον). Th. 8, 63. Ἀστύοχος ἐπύθετο τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπελευθέρωτα.

REM. 2. The verb sometimes stands in the Sing., if several nouns in the Pl. denoting things precede, when it is intended to represent those nouns as making up *one* whole, as a condition, state, etc., e. g. Pl. S. 188. b. καὶ πᾶχναί καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονείας καὶ ἀκοσμίας περὶ ἄλλα τῶν τοιούτων γίγνεται ἰρσηκῶν.

REM. 3. When the subjects are connected by *ἢ*—*ἢ*, *αὐτ*—*αὐτ*, *καί*—*καί*, *ἐ*—*ἐ*, *οὔτε*—*οὔτε*, *neque*—*neque*, the predicate agrees with the subject standing nearest to it, if each subject is to be regarded *separately* and *by itself*, e. g. *ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει*, *aut hic, aut ille vera dicit*; but when the subjects are not considered separately or as independent of each other, but as expressing plurality, the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἡ Δημοφῶν ἢ Θερπιδῆς ἔχουσι.

REM. 4. The attributive adjective commonly agrees with the substantive nearest to it, e. g. Ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη, Th. But where perspicuity or emphasis requires it, the adjective is repeated with each substantive, e. g. πάντες ἄνδρες καὶ πᾶσαι γυναῖκες; or the constructions stated under No. 1 are observed, e. g. Ἡρακλῆς καὶ Θησεὺς μόνοι. Πατήρ καὶ μήτηρ καὶ ἀδελφοὶ αἰχμαλῶται γεγεννημένοι, etc. See examples under No. 1.

2. When several subjects of different persons have a common predicate, the verb (which is commonly plural) is in the first person rather than the second or third, and in the second rather than the third.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*.—Ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*.—Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*.—Σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*.—Ἐγὼ καὶ ἐκεῖνοι γράφομεν. —Σὺ καὶ ἐκεῖνοι γράφετε. —Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. —Ῥμεῖς καὶ ἐκεῖνοι γράφετε.

REM. 5. Sometimes also for the sake of a more forcible contrast, the person of the verb agrees with the subject nearest to it, e. g. X. C. 4, 4, 7. περὶ τοῦ

δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὸ οὐτ' ἂν ἄλλος οὐδεὶς θέναι τ' ἀντεῖπεν. Pl. Phaedon. 77, d. ὁμοῦ δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον. X. An. 2, 15. σὺ τε γὰρ Ἕλληνας εἰ καὶ ἡμεῖς. Comp. Rem. 4.

§ 243. *Remarks on certain Peculiarities in the use of Number.*

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets: δάκρυον, ἀκτίς, σταγὼν, στάχυς, *harvest*, etc.; in prose: κύμα, ἐσθῆς (like *vestis*), λίθος, πλίνθος, ἄμπελος, ἡ ἱππος, *cavalry*, ἡ ἀσπίς, *a body of troops*, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing., e. g. δ Πέρσης, *the Persians*, δ Ἀρδάβιος, δ Λυδός, δ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσδέσθαι, Her. 1, 69. Also the words στρατιώτης, πόλεμος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, nor to the names of materials, nor to abstracts; still, even such nouns in certain relations take the Pl., namely, when they express the idea of a common noun:—

(1) Proper names: (a) to denote several individuals of the same name, e. g. δύο Κατύλοι; (b) to denote persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡρακλέες τε καὶ Θησεῖς, *men like Hercules and Theseus*.

(2) Names of materials occur not seldom in the Pl., since either the single parts, which make up the material, or the different kinds of a given material, are contemplated, e. g. ἅλας, *salt*; ψάμαδοι, *sand*; πυροὶ καὶ κριδαί; ἀνεμος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the plural have a concrete signification, since the plural is used when the separate kinds or circumstances or relations of the abstract idea, are denoted, or the manifestation of the abstract action, as repeated in different places or times; hence also when the abstract idea relates to several persons, e. g. Herod. 7, 158. ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπαυρέσεις γέγονασι. 3, 40. ἐμοὶ αἱ σὰν μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι. So ἔχθρη, *inimicitiae*; στάσεις, *seditions*; φιλῖαι, *ταλαιπωρίαι*, *acuminae*; θάνατοι, *mortes*; ψύχη καὶ δάλη, *animi*; φόβοι, *φρονήσεις*, *reflections*; ἀπέχθεται, *aversiones*; ἀνδρία, *brave deeds*; ὑγίαι καὶ εὐεξίαι τῶν σωμάτων, *like valetudinæ*. etc.; πιστεῖς, *testimonia*; εὐνοίας δοῦναι, *to show acts of kindness*; χάριτες, *presents*; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, *treasures, divitiæ* (πλοῦτος, *riches*, abstract); γάμοι, *nuptiæ*; νύκτες, *the hours or watches of the night, horæ nocturnæ*; ταφαί, *funera*, etc. So, e. g. in English, *How long these nights are?* when one night is meant.

REMARK. The Greeks commonly use the Pl. of Abstracts as well as Concrete, when they refer to a Pl. Adj., the idea contained in the abstract term

being then applicable to several persons, e. g. *καὶ τὰς ψυχὰς; καὶ τὰ σώματα; ἄριστοι τὰς φύσεις; καὶ ταῖς γυνάμας καὶ τοῖς σώμασι σφαλλόμενοι*, X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns, and numerals are used as substantives, the Greek, like the Latin, always employs the Pl., when several individual things, individual relations or circumstances, a whole which is represented as consisting of single parts, are to be understood by these words; the English often uses the singular here, as *this, that* (*ταῦτα, ἐκεῖνα*). Comp. § 241, Rem. 3. The Sing. of adjectives used substantively is put in the Neut., when an abstract idea, a whole as such, is to be expressed, e. g. *τὸ καλόν, the beautiful* in the abstract, *τὸ κακόν, the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. *τὰ καλά, res pulchrae; τὰ κακά, mala, the evil deeds, things, etc.*

§ 244. THE ARTICLE.

1. The subject as well as every substantive, takes the article, when the speaker wishes to represent an object as a *definite* one, and to distinguish it from other objects of the same kind. The substantive without the article denotes either an indefinite individual, or it represents an abstract idea in the most general manner, without any limitation.

"*Ἄνθρωπος*: (a) *a man, as an individual*, i. e. some one of the race of men; (b) *man, a man, as a species*; *ὁ ἄνθρωπος*: (a) *the man, as an individual*, the man whom I have in view and consider as an individual distinguished from other men; (b) *the man, as a class or species*, as I think of him as something definite and limited in respect to his entire nature or constitution; — *γάλα, milk, τὸ γάλα, the milk* (as a particular substance); *σοφία, wisdom, ἡ σοφία, the wisdom* (viewed as a definite property or particular kind of wisdom); *φιλοσοφία, philosophy in general, ἡ φιλοσοφία, as a particular science or a particular branch of philosophy*. When the Inf. is to be considered as an abstract substantive, it has the article, e. g. *τὸ γράφειν*. But the abstract noun takes the article when it expresses a concrete idea, e. g. *ἡ σέδις, the* (particular) *sedition*; *τὸ πρᾶγμα, the* (particular) *deed*; hence also the Pl. *αἱ σέδις, τὰ πρᾶγματα*.

REMARK 1. From what has been said, it follows: (a) That the substantive, as the subject of a sentence, may stand with or without the article, according as it is intended to be represented, either as a definite or an indefinite object; (b) on the contrary, that the substantive, as a predicate, must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. *νύξ ἡ ἡμέρα ἐγένετο, the day became night*. Isocr. Nicocl. 28, α. *λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς ἐίδωλόν ἐστι*. But when the predicate denotes a definite, a before-mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, he concluded that this was the Orestes, namely, the one before-mentioned*. 5, 77. *οἱ δ' ἱπποβόται ἐκαλλόντο οἱ πᾶτες, the rich bore the name of* (before-mentioned) *ἱπποβόται*. Ir

passages like X. Cy. 3. 8, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμποῦπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. An. 6. 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article denotes, that the ideas expressed by *benefactor*, *honest man*, *traitor*, point to a definite action either before named, or well-known. — When the predicate is a superlative or a substantive with a superlative, the article is not used in Greek; the English, however, uses it here. Οἱ Φασηλίται εἰσι πονηρότατοι ἄνθρωποι καὶ ἀδικώτατοι (*the most wicked*, etc.), Dem. 25, 2. Ἄνδρ' καλῶ κάγαθῶ ἐργασία κρατίστη ἐστὶ γεωργία, X. Oec. 6, 8. Comp. § 241, 7.

2. Hence the article is used to denote the whole compass of the idea, everything which can be included under the term used; one object is here considered as a representative of the whole class.

Ὁ ἄνθρωπος θνητός ἐστι, πικρὴ (i. e. all men) is mortal. Χρῆ-ν αὐτὸ φθέγγεσθαι τὸν ῥήτορα καὶ τὸν νόμον, Aesch. Ctes. 16. Ἡ ἀνδρεία καλὴ ἐστίν, i. e. everything which is understood by the idea of *ἀνδρεία*. Τὸ γὰρ αὖ ἡδύ ἐστιν.

REM. 2. Where the English uses the indefinite article *a* or *an*, denoting merely a class, as *a man*, or an individual of a class who is not distinguished from the others, as *some man*, it not being determined what man, the Greek omits the article; hence *ἄνθρωπος* in both instances.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This is the case: (a) In appellations denoting *kindred* and the like, where the particular relation is obvious of itself, or is sufficiently definite from the connection or the context, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it*, *Mother comes*; (b) When two or more independent substantives are united, forming one whole, e. g. παῖδες καὶ γυναῖκες (like English *wife and child*, *horse and rider*), πόλις καὶ οἰκίαι (*city and houses*), Th. 2, 72; (c) When common nouns are, at the same time, used as proper nouns; these being definite from their nature or from usage, do not need the article, e. g. Ἕλιος, οὐρανός, ἄστυ, *used of Athens*, πόλις, *of a particular city*, known from the context, γῆ, *of a particular country*, βασιλεὺς, *of a particular king*, commonly the *king of Persia*, etc.; other like expressions are ἄνεμος, θάλασσα, etc. The article is often omitted also with words denoting time, though this is generally the case only in connection with prepositions, e. g. ἀφ' ἡμέρας, μέχρι νυκτός, ἅμα ὁρῶν, περὶ ἡλίου δυσμᾶς, μετὰ ἱλίου ἄλωσιν. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἡγεῖσθαι θεούς, *to believe in gods*. Ἐπὶ δεῖπνον ἐλθεῖν, *to come to supper*, *to a feast*, X. C. 1. 3, 6. Ἐφ' ἵππου λέναι, *horse-back*. Ἐπὶ θήραν ἐξέναι (i. e. *ad venandum*), X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον, ἢ μὴ ἐπιστάμενον (*ad vehendum*), X. C. 1. 1, 9. Ἐπὶ ὕδωρ λέναι (*aquatum ire*), Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well-known appellatives, they have come to be used as a kind of proper names, e. g. Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δίκαιοσύνη καὶ ἡ ἄλλη πᾶσι ἀρετὴ σοφία ἐστὶ, 3. 9, 5. Ἐπιστήμη ἡρα σοφία ἐστίν, 4. 6, 7. Μάλιστα γὰρ

ἐμμεληθήκει αὐτῷ ἰππικῆς, Cy. 8. 3, 25. The omission of the article is natural also, when an abstract is to be represented *actively*, e. g. Ἐν φιλοσοφίᾳ (ῶσιν, in philosophizing (in philosophando), Pl. Phaed. 68, c. But where a particular art or science, etc. is to be distinguished from another, the article is used, e. g. ἡ ῥητορικὴ, ἡ ἀριθμητικὴ. The substantives μέγεδος, πλῆθος, ὕψος, εὐρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, as they are to be received as a kind of adverbial expression, e. g. ποταμὸς Κύνος ὄνομα, εὐρος δύο πλέθρων, two plethra wide, X. An. 1. 2, 23.

3. The article is very often used with common nouns to denote what belongs to an object or is requisite for it, what is due to it.

X. Cy. 3. 3, 6. Ἐνομίζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξίειπανον ποιήσσει, τὸ δλον αὐτῷ καλῶς ἔχειν (partem, cui praeest; centuriam suam). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἑκάστῳ τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (partem debitam). An. 7. 6, 23. ἀλλὰ, φαίητε ἔν, ἴδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο ἐδύνατο ἂν ταῦτα ἐξαπατᾶν (the measures requisite to guard against deception). 5. 6, 34. οἱ στρατιῶται ἠπείλουν αὐτῷ εἰ λήψοντα ἀποδιδρᾶσκοντα, ὅτι τὴν δίκην ἐπιδήσοιεν (the due, deserved punishment).

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν (parents love THEIR children). Ὁ στρατηγὸς τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἔγει (leads HIS soldiers). Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν δώρακα ἐνέδυ καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, X. An. 1. 8, 3.

5. As the article may make one object prominent, by individualizing it and presenting it apart from others, it is often used, when an object is to be represented in a *distributive* relation to the predicate of the sentence.

Προσαυτοῖσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δώσειν ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ (singulis mensibus singulis militibus, three half-Darics a month to each soldier, comp. English so much the pound), X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν (each of you shall have a Daric each month), 7. 6, 7. Ὁ δὲ συνεδισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὕψῳ προπέμπει, ὅτε μὴ παρήη πολλὰ, δύναι' ἂν ἀλύπως τῷ ἐνὶ χρήσθαι (singula panis frustra, to dip each morsel into the different sauces), Id. C. 3. 14, 6.

6. The article is properly and originally a demonstrative pronoun, and is still often used in a demonstrative sense. This

is particularly the case in Homer, where the article almost uniformly has a pronominal relation. Comp. † 247.

The simplest use of the article as a demonstrative, is as follows: An object not before described or referred to, when it is first mentioned as an indefinite individual, does not take the article; but when it is repeated, it takes the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα · ὁ δὲ ἀνὴρ μοι ἔλεξεν*. Hence the article is also used when the speaker points to an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον* (*the book = this or that book*). In this relation, the article may be used with material nouns, e. g. *Δός μοι τὸ γάλα* (*the milk, which had been pointed out*); and even when a part only of the material is referred to, the article is employed, though material nouns elsewhere are always without the article, as they contain no idea of individuality, e. g. *Πίνε τοῦ οἴνου* (*of this wine*). The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς*, *that beautiful boy*; this is very frequent with proper names. See No. 7. *Ὅτε Πέρξης ἀγέλρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα* (*that numberless host*), X. An. 3. 2, 13.

7. Personal proper names as such, i. e. so far as they in themselves denote merely individuals, do not take the article. But they take it, when they have been already mentioned, and are afterwards referred to (No. 6); or even when they have not been before named, if it is intended to designate them as well-known and distinguished (No. 6). Plural names of nations, and also the names of countries, districts, and festivals, are both with and without the article.

Σωκράτης ἔφη. So also where an adjective is joined with a proper name, e. g. *σοφὸς Σωκράτης*, *the wise Socrates*. *Ἐνίκησαν Θηβαῖοι Λακεδαιμόνιους*. *Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλυνεν*, X. An. 1. 4, 5. *Κῦρον δὲ μεταπέμπεται (Δαρειὸς) . . . ἀναβαίνει οὖν ὁ Κῦρος*, X. An. 1. 1, 2. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείδειαν ἀρπάζει*, Pl. Phaedr. 229, b (*as well-known names*).

REM. 5. When a noun in apposition, accompanied by the article, follows a personal proper name, the proper name does not take the article, e. g. *Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*. But yet when the article is used, e. g. *ὁ Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*, it has a demonstrative sense, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when it serves to distinguish the person or thing mentioned from others of the same kind, or when the person or thing named is to be pointed out as one known, e. g. *Σωκράτης, ὁ φιλόσοφος*; *Σωκράτης, ὁ Ἀθηναῖος*, *Socrates, the philosopher, the Athenian*; *Χειρίσφος, ὁ Λακεδαιμόνιος*; on the contrary, the noun in apposition does not take the article, when it expresses merely an adjective attributive, e. g. Her. 1, 1. *Ἡρόδοτος Ἀλικαρνασσεύς*, *Herodotus of Halicarnassus*. Th. 1, 1. *Θουκυδίδης Ἀθηναῖος*, *Thucydides an Athenian*, or *of Athens*. *Κλεόνωρ Ὀρχομένιος*, *Cleanor of Orchomenus*, X. An. 3. 2, 4. The names of rivers are

commonly placed as adjectives between the article and the word ποταμός, e. g. δ' Ἄλυσ ποταμός (*the river Ialys*), Her. 1, 72. δ' Ἀχελῷος ποταμός, Th. 2, 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν, X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν, 11. πρὸς τὸν Ἀράξην ποταμόν, 19. Examples like the following are more seldom: ἐπὶ τῷ ποταμῷ Κακυπάρει, Th. 7, 80. ἐπὶ τὸν ποταμόν τὸν Ἑρμεῖον, ib. 82. Sometimes the article is wanting: ἐπὶ Ψάρον ποταμόν (according to the best MSS.), X. An. 1. 4, 1; ἐπὶ Ἀρπασόν ποταμόν (according to the best MSS.), ib. 4. 7, 18; ποταμός Σελινοῦς, 5. 3, 8. The names of mountains, islands, seas, cities, etc., are also placed between the article and the noun, when they are of the same gender or, at least, of the same declension as the nouns to which they belong, viz. γῆ, ἕκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κῆμην, Th. 4, 43; τὸ Σούνιον ἕκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκόμβρου ὄρους, Th. 2, 96; τοῦ Αἰμου ὄρους, Th. 2, 96 (δ Αἶμος); ἡ Βόλβη λίμνη, Th. 1, 58, 4, 103; ἡ Μένδη πόλις, Th. 4, 130. But if the gender (or declension) is not the same, they must be regarded as in apposition with the nouns to which they belong, and are placed before or after them, e. g. τῷ ὄρει τῇ Γερανείᾳ, Th. 4, 70; τὴν ἕκραν τὸ Κυνὸς σῆμα, 8. 105; τῆς Ἰδης τοῦ ὄρους, 108; ἡ Λήκυδος τὸ φρούριον, 4, 113; τὸ χωρίον αἱ Ἑννέα ὁδοί, 1, 100; τὴν πόλιν τοὺς Ταρσοὺς, X. An. 1. 2, 26. The article is seldom omitted, e. g. ἀπὸ Ἀβδηρῶν πόλεως, Th. 2, 97.

8. When adjectives or participles are used as substantives, they regularly (according to No. 2) take the article. The English here either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker* (= *the one speaking*); or resolves the participle by *he who, they who, that which* (= to the Lat. *is, qui*). This usage is very frequent in Greek with all the participles.

Ὁ σοφός, *the wise (man), a wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες (*those who judge*), *the judges*; οἱ λέγοντες, *the orators*; τὸ ἀγαθόν, τὸ καλόν, τὰ καλὰ, δ βουλόμενος, *quivis*; δ τυχών, *whoever happens*. Ὁ πλείστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται. Ὁ πλείστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλείστα ὠφελήσων τ. κ. μ. τ. ἀξιοῦσεται. — Ὁ ἀρετὴν ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἂν δέ τι σφαλῇ, οὐ σπασίξει τῶν βοηθησόντων, X. An. 7. 7, 42. But when the adjectives and participles are designed to express only a part of a whole, the article is omitted, e. g. ἀγαθοί, *good men*; φιλοσοφούντες, μαδόντες; κακὰ καὶ αἰσχροὶ ἐπραξεν.

9. Participles also take the article, when definite individuals are spoken of, in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive, in the form of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *cum, cum, id dico, qui, quae, quod, or et is quidem, qui*.

Her. 9, 70. πρῶτοι ἐσθλῶν Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὔτοι ἔσαν οἱ διαρπάσαντες (*and these are they that rolled, etc.*). X. C. 2. 6, 18. οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχροὶ ἥκιστα προσέμεναι πολλὰκις πολεμικῶν

ἔχουσι πρὸς ἀλλήλας. 3. 5, 4. Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἴν τῇ ἑαυτῶν τοῖς
 μὲν γὰρ Ἀθηναίοις ἐνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάχ-
 τεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.

10. The Greek may convert adverbs of place and time, more seldom of quality, into adjectives or substantives by prefixing the article. In like manner a proposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἔνθα πόλις, *the upper city*. Ὁ μεταξὺ τόπος, *the intervening place*. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεὺς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε, *the men of that time*. Ἡ αἰών (sc. ἡμέρα). Ἡ ἐξαίφης μετέστας. Ὁ αἰ, an immortal. So τὸ and τὰ νῦν, now, i. e. *at the present time*; τὸ πάλαι, *formerly, in the former time*; τὸ πρὶν, τὸ αὐτίκα, *immediately*. Οἱ πάντες τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψῦχος. Ἡ ἄγαν ἀμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th 6, 80. τὴν ἀκινδύνως δουλείαν. So also τὸ πάντων and τὸ παράπαν, *omnino*, τὸ κάρτα, τὸ παραπολύ used adverbially. Even: Ἡ τῶν γεφυρῶν οὐ διάλυσις, *the not destroying of the bridges*. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, *the philosophers*. Οἱ ἐν ἔστει. Ἡ ἐν Χερρόνησφ τυραννίς.

11. The neuter article τό, may be placed before every word or part of speech, when the word is not considered in relation to its meaning, but is used only as a form of speech, or when a preceding word is repeated, without regard to the structure of the sentence in which it is repeated. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ὁμεῖς, ὁ ἄνδρες Ἀθηναῖοι· τὸ δ' ὁμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. Pl. Rp. 352, d. οὐ περὶ τοῦ ἐπιτυχόντος (*de re levi*) ὁ λόγος (ἐστίν), ἀλλὰ περὶ τοῦ θντινα τρόπον χρῆ ζῆν.

† 245. *Position of the Article.*

1. The article is sometimes separated from its substantive by intervening particles, e. g. μὲν, δέ, γέ, τέ, γάρ, δὴ; by the indefinite pronoun τις (in Herodotus very often), and by αὐτὸς ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα. When a preposition stands before the article, the prose-writers say either: πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. — Τῶν τις Περσέων, Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τὲ — καί, there are two Cases: (1) the article is *repeated* with each; then the separate ideas expressed by the substantives are con-

sidered independent of each other, or they stand in contrast or (2) the article is *not repeated*; then the separate ideas are considered as forming one single conception.

Σωκράτης πάντα ἡγεῖτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them), X. C. 1. 1, 19. Αἱ βραδουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοναί, 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ κακῶν ἔργων, *ib.* Τὰ τε συμφέροντα καὶ κεχαρισμένα, 2. 2, 5. Οἱ στρατηγοὶ καὶ λοχαγοί, An. 7. 3, 21. Τὸ μεγαλοπρεπὲς τε καὶ εὐεχέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον (here the first two and also the last two form one single conception), X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας, Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many MSS.), Pl. Rp. 557, c.

3. When a substantive having the article has attributive expletives joined with it, viz., an adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case (§ 244, 10), then the article has a different position according to the idea to be expressed, as will be seen from the two following cases:—

(a) The attributive is joined with its substantive to express a single idea, as *the wise man* = *the sage*, and is designed to contrast the object denoted by its substantive with other objects of the same kind. In this case, the attributive stands either between the article and the substantive, or after the substantive with the article repeated; or the substantive stands first without the article, and the attributive follows¹ with the article.

Ο ἄγαθός ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man). See Rem. 1. Οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens). Ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμὸς. Οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς. Ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians in contrast with another people). Οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν. Ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (literally *the against the Persians war*, i. e. *the war against the Persians*, in contrast with other wars). Ἀπὸ θαλάσσης τῆς Ἰόνων. Τυραννὶς ἡ ἐν Χερρονήσῳ. Ἡ ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃ ναυμαχία, *the in*

¹ Where the attributive expletive consists of several words, or where the expletive is itself qualified by another expletive, it is usually placed after its substantive, otherwise too long a phrase would intervene between the article and its substantive; such expletives involved the idea of some such phrase as, *I mean*, etc., e. g. ἡλίσσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν (*they encamped in the villages [I mean] those above, etc.*). Ἡ ἐκ κώμης is qualified by ὑπὲρ πεδίου, and this by παρὰ Κεντρίτην, etc., X. An. 4. 3, 1. Τρίτος μαστὸς λοιπὸς ἦν, . . . ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς ρυκτὸς ὑπὸ τῶν ἐδελόντων, here ὁ ὑπὲρ and what follows qualifies the word *μαστός*, X. An. 4. 2, 14.

Salamis against the Persian sea-fight, i. e. *the sea-fight in Salamis against*, etc. These last examples show that a substantive with its Case has an adjective force.

REMARK 1. In the first position (*ὁ ἀγαθὸς ἄνθρωπος*), the emphasis is on the attributive, e. g. *Δεῖ παιδείας κοινωνεῖν τὸ δῆλον γένος ἡμῖν τῷ τῶν ἀββέων (γένει)*, Pl. L. 803, d. But in the second position (*ὁ ἄνθρωπος ὁ ἀγαθός*), the idea expressed by the substantive is represented as a definite one or one already mentioned, or is contrasted with that of another substantive; in the third position (*ἄνθρωπος ὁ ἀγαθός*), the idea expressed by the substantive is represented as indefinite, but in contrast with another. *Τί διαφέρει ἄνδραπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου*, X. C. 4. 5, 11. *Ἡ ἀρετὴ συνέσσι μὲν θεοῖς, συνέσσι δὲ ἀνδράποισ τοῖς ἀγαθοῖς*, 2. 1, 32. *Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν*, Pl. P. 294, a. *Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεσθηκότων, αἱ δὲ πόλεις (republics) αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις*, Aeschin. 3, 6. *Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω*, Pl. Lach. 191, b. *Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημι οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῳ*, Pl. Menex. 240, c. *Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγεννημένας καὶ τὰς ὀφειλάς τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνων ἐσομένας*, Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἡ πειρὰ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται (great pleasures and advantages)*, X. Cy. 3. 3, 8. *Πῶς ποτε ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει*; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. With a verbal substantive, the attributive expressed by a preposition and its Case, is often placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the substantive: *Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἔστυ*, Th. 2, 52. *Ἡ οὖν ὑμετέρα ὀργὴ ἐς Μιτυληναίους*, 3, 44. *Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας*, X. Hier. 3, 4. Also the more definite expletives of an Inf., Part. or adjective, frequently are not placed between the article and these words: *Τὴν σοφίαν τοὺς ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ἀποκαλοῦσιν*, X. C. 1. 6, 13 (instead of *τοὺς τὴν σοφίαν . . . πωλοῦντας*, in order to make prominent the idea in *τὴν σοφίαν*).

(b) The attributive is joined with its substantive not to express a single idea, but is to be regarded as the predicate of an abridged subordinate clause; then the attributive is not contrasted with another object of the same kind, but with itself; it being designed to show that the object to which the attributive belongs, is to be considered, in respect to a certain property, by itself, without reference to another. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

Ὁ ἄνθρωπος ἀγαθός or *ἀγαθὸς ὁ ἄνθρωπος*, *a good man* (= *ἀγαθὸς ὢν*, *the man who is good, inasmuch as, because, if he is good*). *Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν* or *κακὸν τὸν ἄνδρα*, *they hate the bad man*, i. e. *they hate the man, inasmuch as, because, if he is bad*. (On the contrary, *τὸν κακὸν ἄνδρα* or *τὸν ἄνδρα τὸν κακόν*, *the bad man*, in distinction from the good; hence, *τοὺς μὲν ἀγαθοὺς ἄν*

δράκους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν.) 'Ο Βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good* (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). 'Ο θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνδρὶ ἐπέφυσεν (*a soul, as it is the most excellent*), X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν (*a blacker skin; the blackness of the skin is the consequence of the καταλαμπέσθαι ὑπὸ τοῦ ἡλίου*), 4. 7, 7. 'Ενέπηρσάν τε τὰς σκηνὰς ἐρημοὺς καὶ τὰ χρήματα διήρπασαν (*quia deserti erant*), Th. 1, 49. 'Αξιῶ (procielo) τοὺς δερπτόντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι (= ὥστε αὐτὰ ἄφθονα εἶναι), X. G. 2. 1, 9.

REM. 3. If a substantive having the article has a Gen. or a preposition and its Case connected with it, the position under (a) occurs, only when the substantive with its Gen., etc. forms a contrast with another object of the same kind, e. g. δ τῶν Ἀθηναίων δῆμος or δ δῆμος δ τῶν Ἀθηναίων (the Athenians in contrast with another people); the emphasis here is on the Gen., e. g. Οὐκ ἄλλοτριον ἡγήταις εἶναι δ' Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, ἀναμνησθεταὶ δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίους προγόνους εὐεργεσίας, Dem. (Psephism.) 18, 186. 'Εδωσατάδῃ ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελεῶν, X. An. 2. 6, 4. On the contrary, the Gen. without the article, is placed either before or after the other substantive, when that substantive denotes only a part of that expressed in the genitive; the emphasis is then on the governing substantive, e. g. δ δῆμος Ἀθηναίων, or Ἀθηναίων δ δῆμος, the people and not the nobles. Hence, with this position, a partitive and not an attributive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz., the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philosophy of SOCRATES, the SOCRATIC philosophy, in contrast with the philosophy of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φιλοσοφία, i. e. the PHILOSOPHY of Socrates and not something else of his, e. g. his life. Ὡς περ οἰκίας τὰ κατώθεν (*domus infimas partes*) ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποδέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει, Dem. 2. 10. Τούτων εὖ ἐδρεψε καὶ ἐπαίδευσεν, ὡς δοκεῖ Ἀθηναίων τῷ πλῆθει, to the multitude, not to the intelligent, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδὸς (contrasted with τούτου τοῦ παιδός), Pl. Lysid. 204, c.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἑμαντοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. Τὸν ἑμαντοῦ πατέρα or τὸν πατέρα τὸν ἑμαντοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive with the article, e. g. δ πατήρ μου or μοῦ δ πατήρ, δ πατήρ σου or σοῦ δ πατήρ, δ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) δ πατήρ, my, thy, his (ejus) father, δ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν, or ἡμῶν, ὑμῶν, νῶν, αὐτῶν δ πατήρ, our, your, their (eorum) father. But when the substantive has another attributive joined with it, these pronouns can stand between the substantive and that attributive, e. g. Ἡ πάλαι ἡμῶν φύσις. In the Sing. and Dual, the enclitic forms are always used; these never stand at the beginning of a sentence; but in connected discourse they can stand before the substantive which has the article. The Gen. of demonstrative and also of reciprocal pronouns, have the position of (a), e. g. δ τούτου (ἐκείνου) πατήρ or δ πατήρ δ τούτου (ἐκείνου). Τῇ ἀλλήλων εὐνοίᾳ. The demonstratives are sometimes also found without the article after the substantive with the article, e. g. Οἱ ἀναγκαῖοι ἐκείνου, Isac. 9, 10. Τὰ ἱερὰ ἐκείνου, ib. 16. Τοῦ πατρὸς τούτου, 1C 3. Τῇ νῦν ὕβρει τούτου, Dem. 4, 3.

REM. 5. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned

under (a) occurs, the substantive with its attributive forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις or πόλις ἡ μέση, the *MIDDLE city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, the *MOST REMOTE island*, in contrast with other islands. 'Ες τὸ ἐσχατὸν ἔρμα τῆς νήσου (in contrast with other ἐρύμασι), Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, the attributive then only defining it more fully. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, on the *top of the mountain* (properly on the mountain where it is the highest); ἐν μέσῃ τῇ πόλει (seldom ἐν τῇ πόλει μέσῃ), in the *middle of the city*; ἐν ἐσχατῇ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχατῇ, on the *border of the island*. 'Εν μέσοις τοῖς πολεμίοις ἀπέδανε, X. H. 5, 4, 33. Κατὰ μέσον τὸν κύκλον, Cy. 2, 2, 3. Οἱ Πέρσαι περὶ ἄκραις ταῖς χερσὶ χειρὶδας δασείας ἔχουσιν, 8, 8, 17.

REM. 6. In like manner, the word *μόνος* has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ *μόνος* παῖς, the *ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. 'Ο παῖς *μόνος* or *μόνος* ὁ παῖς παίζει, the *boy plays alone (without company)*. Μόνην τὴν ἀνδρῶπων (γλῶττων) ἐποίησαν (οἱ θεοί) ὅταν ἀνδρῶν τὴν φωνήν, i. e. ἡ τῶν ἀνδρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν ὅταν κ. τ. λ., they made the *human tongue only, capable of articulating sounds*, X. C. 1, 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other (§ 264, 2), one position may be as an English, e. g. Οἱ ἄλλοι ἀγαθοὶ ἄνθρωποι, the *other good men*; or the limiting attributive with the article either stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. 'Ο ναυτικὸς δὲ τῶν βαρβάρων στρατός. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, the *other bodily pleasures*, Pl. Rp. 565, d. 'Εν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις, Lys. 281. (When ὁ ἄλλος is joined with an adjective used substantively, the article is commonly repeated, e. g. τὰλλα τὰ πολιτικά, X. Hicr. 9, 5. Οἱ ἄλλοι οἱ παρατυγχάνοντες, X. Apol. 11.) 'Η οὐχ ἡκιστα βλάψασα ἡ λοιμώδης νόσος, Th. 1, 23. 'Εν τῷ τοῦ Διὸς τῇ μεγίστῃ ἰορτῇ, Th. 1, 126. 'Ες αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἕτερον πύργον, 8, 90. 'Εν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ, Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἱερόν, Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is used before each of the three parts, e. g. τὰ τεῖχος τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεσαν, Th. 1, 108. (But the article is omitted with a limiting demonstrative standing between the substantive and the limited attributive, e. g. Τὴν τούτου ταυτηνὴν τὴν δαυμαστὴν κεφαλὴν, Pl. Symp. 213, c.) Finally, if the limiting attributive with the article is placed first, the limited substantive and its attributive follow, both without the article, e. g. Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας, Eur. Hel. 476. Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας, Ar. Acharn. 1210. 'Απὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων, X. H. 4, 3, 15. Τὰς ὑπὸ τῇ Θορῇ οἰκούσας πόλεις Ἑλληνίδας, 4, 8, 26.

REM. 8. When an attributive participle has a more definite expletive belonging to it, their relative position is as follows:—

(a) 'Ο πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός.

(b) 'Ο στρατηγὸς δὲ πρὸς τὸν πόλεμον αἰρεθεὶς.

When there are two of these more definite expletives, one stands either after the substantive or after the participle, e. g. Τὴν πρὸς Εὐβουλον γενομένην εἰσὶν ὑμῖν, Aeschin. 3, 25. Τῶν καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει, Dem. 18, 95. Τῆς νῦν ὑπαρχούσης αὐτῷ δυσμένους, 4, 4. Τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς, 20, 83.

- (c) Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός. Τὴν ὑπάρχουσαν τῇ πόλει δυνάμειν, Dem. 8, 10.
- (d) Ὁ αἰρεθεὶς στρατηγὸς πρὸς τὸν πόλεμον. Τὴν προσοῦσαν ἀδοξίαν τῇ πράγματι, Dem. 6, 8.
- (e) Ὁ πρὸς τὸν πόλεμον στρατηγὸς αἰρεθεὶς (this position is most frequent, when the participle has two more definite expletives). Τὰς ὑπὸ τούτου βλασφημίας εἰρημέναις, 18, 126. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, Th. 7, 23. Τὸ πρὸς Λιβύην μέρος τετραμμένον, 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. Τὴν τότε Θηβαίους ῥώμην καὶ δόξαν ὑπάρχουσαν, Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. Οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, Dem. 18, 35. Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει, 19, 84.

REM. 9. When a participle used substantively has predicative expletives joined with it, these are placed between the article and the participle. Thus, for example, πρότερος, πρῶτος, ὕστερος, ὕστατος (*he came first*, etc.), becomes: ὁ πρότερος (πρῶτος, ὕστερος, ὕστατος) ἀφικόμενος (*he who came first*); ἄκων ἀμαρτάνει becomes: ὁ ἄκων ἀμαρτάνων; ἀνδρείος νομίζεται: ὁ ἀνδρείος νομίζόμενος; αὐτὸς ἀδικεῖ: ὁ αὐτὸς ἀδικῶν (*one doing wrong of his own accord*); τοιοῦτός ἐστιν: ὁ τοιοῦτος ὢν; μόνος ἐστίν: ὁ μόνος ὢν. When the predicative expletive consists of an adjective and substantive, the substantive is usually placed directly after the participle, e. g. πρῶτος τεταγμένος ταξίαρχος (*he who had been placed as the first centurion*).

§ 246. Use of the Article with Pronouns and Numerals, with and without a Substantive.

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the *personality* is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to. On ὁ ποῖος, see § 344, Rem. 3.

Τὸν ἐαυτὸν δὴ λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων (*his important person*), Pl. Phaedr. 258, a. Δεῦρο δὴ, ἥ δ' ὅς, εὐδὸν ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνες τοὺς ὑμᾶς (i. e. καὶ τίνες εἰσὶν οἱ, οὓς λέγεις ἡμᾶς), Pl. Lys. 203, b.

2. The article is used with a substantive which has a possessive pronoun belonging to it, or the Gen. of a personal or reflexive pronoun (§ 245, Rem. 4), when the object is considered as a definite one or as relating *exclusively* to possession; the possessive is placed between the article and the substantive [§ 245, 3 (a)].

Ὁ ἐμὸς πατήρ, ὁ οὗτος λόγος, *thy word* (a definite or particular one), ὁ ἐμὸς παῖς, *my son* (a definite one of several, or even the only one); also ὁ λόγος σου; τὸν σεαυτοῦ πατέρα or τὸν πατέρα τὸν σεαυτοῦ; on the contrary, the article is omitted when it is to be denoted, that the object named belongs to the possessor in common with others of the same kind, or when the substantive with the posses-

sive is a predicate or in apposition: ἐμὸς ἀδελφός or ἀδελφός μου, *a brother of mine* (it not being determined which); ἐμὸς παῖς or παῖς μου; οὗτός ἐστι(ν) ἀδελφός σός or ἀδελφός σου; οὗτος, ἀδελφός ἐμός or ἀδελφός μου.

3. A substantive to which one of the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, and even αὐτός, *ipse*, is joined, regularly has the article. As these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive [comp. § 245, 3 (b)]; thus:—

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),
 ἦδε ἡ γνώμη or ἡ γνώμη ἦδε (not ἡ ἦδε γνώμη),
 ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος (not ὁ ἐκεῖνος ἀνὴρ),
 αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτὸς βασιλεὺς [seldom (ὁ) βασι-
 λεὺς ὁ αὐτός] signifies *idem rex, the same king*).

REMARK 1. The substantive does not take the article:—

- (a) When the pronoun is used as the subject, and the substantive as the predicate (§ 244, Rem. 1), e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή (*this is the virtue of a man*), Pl. Men. 71, e. Αὕτη ἐστὼ ἰκανὴ ἀπολογία, Apol. 24, b. Κίνησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο (*this was the greatest agitation*), Th. 1, 1; hence a distinction must be made between τούτῳ τῷ διδασκάλῳ χρῶνται (*they have this teacher*), and τούτῳ διδασκάλῳ χρῶνται (*they have this man for a teacher*). Τεκμηρίω τούτῳ χρῶμενος (which signifies *τὸ αὐτὸ ἐστὶ τεκμήριον, ὃ ἐχρῆτο*), X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies *αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω*), An. 2. 2, 12. If, however, the predicative substantive is to be represented as a definite object or one before-mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα δημολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου (*hanc esse firmam illam disputandi rationem, viz. such a modo as had been clearly shown by previous examples*), X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐδόδημος οὗτος(ι), X. C. 4. 2, 3. Νικηράτου τούτου, Symp. 2, 3. Χαμίδης οὗτος(ι), 2, 19. Αὐτὸν Μένωνα, An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως, An. 1. 7, 11. Ἐπὶ γῆν τήνδε ἡλδομεν (with the variation ἐπὶ τὴν γῆν τ.), Th. 2, 74. The article occurs but seldom, and then with a demonstrative force. Τί δῃ? ἐκεῖνον τὸν Θαλῆν δαυμάζομεν; Ar. Nub. 181. Τόνδε τὸν Ἰππίην μετεπεψήμεθα, Her. 5, 91. Comp. 8, 27.
- (c) When the idea of an object is to be expressed *absolutely*, the substantive without the article is joined with the pronoun αὐτός. Comp. § 244, 1. Αὐτὴ δεσποτεία αὐτῆς δουλείας, Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχομεν, 134, b. Οὐκ αὐτοῦ δεσπότης δῆπου, δὲ ἐστὶ δεσπότης, ἐκείνου δοῦλός ἐστιν, 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially scorn or contempt, instead of the pronoun σύ. Οὗτος(ι) ἀνὴρ οὐ παύσεται φλυαρῶν; Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ δνόματα δηρεῶν; (= *blockhead, why don't you cease?*) Pl. Gorg. 489, b. Οὐκ οἶδ' ἅττα λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλων τιὰ ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελοῦμενος (= *you, oh man can you not bear to be benefited?*) Ib. 505, c.

- (e) In passages like Οὔτοι, οὗς ὁρᾶτε, βάρβαροι πολεμώτεροι ἡμῖν ἔσονται, X. An. 1. 6, 16, the relative clause supplies the place of the article. But there are few passages like: Φέρε λαβὼν χιτῶνας μὲν τουτουσί and the following τοὺςδε χιτῶνας, X. Cy. 8. 3, 6, where the demonstrative is used like a *deictic* (*that which points out*) adverb (*here, there*). The poets very often omit the article where the prose-writers must use it.

REM. 2. When the pronoun *οὗτος* or *ἐκεῖνος* belongs to a substantive having the article and an attributive, then these pronouns are often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες, Th. 8. 80. Ἡ στενὴ αὕτη ὁδός, X. An. 4. 2, 6. Ὁ Λιβὺς ἐκεῖνος λέων, Ad. H. A. 7, 48. So δ αὐτός οὗτος πόλεμος, Luc. de hist. conser. c. 14. So also with the genitives μου, σου, αὐτοῦ, etc. (§ 245, Rem. 4); likewise with πᾶς, ὅλος, e. g. ὁ ἀγαθὸς μου πατήρ; ἡ τῶν Ἀθηναίων πᾶσα (ὅλη) πόλις.

4. A substantive with which *τοιούτος*, *τοιόσδε*, *τοσοῦτος*, *τηλικοῦτος*, are joined, takes the article placed according to § 245, 3 (a), when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἡμεμπτὸν φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*), X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους (i. e. *talis vir, qualem descripsimus Socratem*), C. 1. 2, 8. Τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ἡμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes), Dem. Cor. 327, 305. Ὅρων τοὺς τηλικοῦτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding *γεραῖοι*, but at the same time designating the whole class of the *γεραῖοι*), X. R. L. 1, 7. So also when taken substantively: ὁ τοιοῦτος, τὰ τοιαῦτα. On the contrary, the article must be omitted, when the object is indefinite: any one of those who are of such a nature, or are so great, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοῖης.

5. When πᾶς, πάντες, ὅλος belong to a substantive, the following cases must be distinguished:—

(a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used.

Πᾶς ἄνθρωπος (seldom ἄνθρωπος πᾶς), *every man* (i. e. every one to whom the predicate *man* belongs; πάντες ἄνθρωποι, *all men*). So also ὅλη πόλις, a *whole city*, πόλις ὅλη, a *whole city*. Then πᾶς in the singular signifies *each, every*. Πᾶς may often be translated by *mere*, or *utter*, e. g. Ὁ Ἔρως ἐν πόσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν, Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται, Polit. 284, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3 (a). Here πᾶς, πάντες are emphatic.

Ἡ πᾶσα γῆ, *the whole earth*; οἱ πάντες πολῖται, *all citizens without exception*. This usage is more seldom than that under (a). This construction occurs also with ὅλος, but it is still rarer than with πᾶς, e. g. ἡ ὅλη πόλις, πόλις ἡ ὅλη, *the whole city*. Here the singular πᾶς always has the sense of *whole*. Πειράσθαι (χρῆ) κοῦῃ σώζειν τὴν πᾶσαν Σικελίαν, Th. 4, 61. Ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι, Pl. Theat. 204, a. Ἀνδράποισι γὰρ τοῖς πᾶσι κοῦνδ τοῦδε μαρτάνειν, S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον, Pl. Prot. 329, e. Hence it signifies, in *all*. Πέμπουσι χίλους τοὺς πάντας ὀπλίτας, *a thousand hoplites IN ALL*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, Th. 3, 66.

(γ) When the words πᾶς, πάντες, intended merely as a more definite explanation, without any special emphasis, belong to a word denoting a definite object and hence having the article, they are then placed according to § 245, 3 (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, in connection with a substantive and the article.

Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν οἱ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες οἱ πάντες οἱ στρατιῶται καλῶς ἐμαχίσαντο. Διὰ τὴν πόλιν ὅλην οἱ διὰ ὅλην τὴν πόλιν (simply *through the whole city*, whereas διὰ τὴν ὅλην πόλιν, *through the whole city*). Διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται, X. An. 7, 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος τάσῃς ἐξιοῖς ἐπ' ἀρετῇ θανυμύσεσθαι, τὴν Ἑλλάδα πεπρατέον εὖ ποιεῖν, X. C. 2, 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as a general one; but when the idea contained in the substantive is to be made prominent, it takes the article which is always placed according to § 245, 3 (b).

Κατὰ τὴν ἡμέραν ἐκάστην, Dem. Cor. 310, 249, or καδ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καδ' ἐκάστην ἡμέραν (*quodidie, each day, every day, general*) τοιαῦτα ὄρᾶν τε καὶ ἀκούειν, X. C. 4, 2, 12. Ἄ ἐκάστη ἡλικίᾳ προστέτακται ποιεῖν, διηγησόμεθα, X. Cy. 1, 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει, H. 3, 5, 13; but Ὅτι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται, *in every single land*, Cy. 8, 6, 6. Καὶ ἡγεμὼν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας, An. 7, 4, 14.

7. When ἑκάτερος, *each of two*, ἄμφω and ἑμφότερος, *both*, belong to a substantive, the article is always used, since here

only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3 (b).

Ἐπὶ τῶν πλευρῶν ἑκατέρων, X. An. 3. 2, 36, or ἐπὶ ἑκατέρων τῶν πλευρῶν. Τὰ δὲ ἀμφοτέρωσιν ἀμφοτέρωσιν τὰ δὲ τῶν. Ἀμφοῖν τοῖν χεροῖν οἱ τοῖν χεροῖν ἀμφοῖν. Καθ' ἑκάτερον τὸν ἐκπλοῖον, Th. 4, 14. Τῷ ὅτι ἑκατέρω, X. Ven. 5, 32.

8. In respect to the pronoun αὐτός and the indefinite pronouns or numerals ἄλλος, ἕτερος, πολὺς, πλείων, πλείστος, the following points are to be observed:—

(a) Ὁ αὐτός signifies *the same, idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*; τὰ αὐτά, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo ipse*.

(b) Ἄλλος = *alius, another*, in contrast with *ipse* (αὐτός); ὁ ἄλλος = *reliquus the other*; οἱ ἄλλοι = *reliqui, ceteri, the rest*, e. g. ἡ ἑλλή Ἑλλάς, *reliqua Graecia the rest of Greece*, in contrast with some part before named; οἱ ἄλλοι ἄνθρωποι *the other men or the others*, in relation to definite individuals. Ὁ Ἀριαῖς καὶ οἱ ἄλλοι ὄσοι ἦτε Κόρου φίλοι, *Ariaeus and the rest*. But Ὁ Γλοῦς ἐπεφάνη μετ' ἄλλων, *Glus appeared with others*, in contrast with himself;—ἕτερος = *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference or contrast*;—ὁ ἕτερος = *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρήται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of πολὺς, πολλοί are to be distinguished: (α) When πολὺς, πολλοί belong to a substantive without the article, as πολὺς πόνος, πολλὴ σπουδὴ, πολὺς λόγος, πολλοὶ ἄνθρωποι, an object is denoted as an indefinite one, e. g. Πολὸν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὅτου δέας ἀπερχονται (*having much toil*), Pl. Phaedr. 243 b. Πολλοὶ ἄνθρωποι τοῦ πλοῦτου δρέγονται (*many men, general*); (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and πολὺς is then placed: (1) as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθές ἰδεῖν πλείον (*magnum illud, de quo dixi, studium, that great zeal, of which I have spoken*), Pl. Phaedr. 248, b. εἰς περί τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*), 270, a. Ἐν ταῖς πολλαῖς γενέσεσιν (*among the many generations mentioned*), Phaedon. 88, a; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named or a multitude of men belonging together*, in opposition to the parts of the whole, hence also οἱ πολλοί, *the many, the multitude, the populace, plebs*, or even *the most, the majority* (in contrast with the separate individuals), e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι (*what the few prescribe to the many [the majority] not by persuasion but by force*), X. C. 1. 2, 45, τὸ πολὺ, *the greater part*, e. g. Τῶν πολεμίων τὸ μὲν πολὺ ἔμενεν, μέρος δ' αὐτῶν ἀπύνητα τοῖς κατὰ τὰ ἄκρα (*most of the enemy remained*), X. An. 4. 6, 24. What is true of the Positive, is true also of the Comparative and Superlative. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων σχολή τούτων ἐπιμελεῖσθαι, εἴ ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις διαιωμένῳ (*the greater leisure, considered as a definite thing, or as a definite whole*), X. C. 1. 6, 9. Εἰ δὲ δίδου, ἐπὶ τούτῳ

ἐν εἰδέν, ὅπως ἐμοὶ δοὺς μείων μὴ ἀποδοίῃ ὁμῶν τὸ πλεῖον, *An.* 7. 6, 16. "Ἐπειτα τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείων χρόνον μᾶλλον, ἢ τῇ κακίᾳ, *R. L.* 9, 2; *οὐ πλείους* or *τὸ πλεόν* signifies the *majority* in opposition to the *minority* (*οὐ ἐλάσσους*), therefore a definite whole; *οὐ πλείστοι*, *the most*, *τὸ πλεῖστον*, *the greatest part*, also to be considered as a definite whole. — Or, (2) *πολύς* is joined with the substantive having the article, and is placed according to § 245, 3 (b); *πολύς* is then to be taken in a predicative sense, e. g. 'Ἐπεὶ ἴδρα πολλὰ τὰ κρέα (*when he saw the flesh that it was much, the flesh in great abundance*), *X. Cy.* 1. 3, 6. Σφίσι πολλὰ τὰ ἔπορα ξυμβεβηκότα (*sc. ὁρῶντες*), *Th.* 1, 52. Πολλὰ τὴν αἰτίαν εἶχον (*they had cause in great abundance, i. e. were very severely censured*), 6, 46.

(d) 'Ολίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; *οὐ ὀλίγοι*, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz., emphatically *the Oligarchy*, considered as a whole, in opposition to *οὐ πολλοί*, e. g. Πρέσβεις οὐ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον, *Th.* 5, 84; but when only an indefinite idea is expressed by the word *ὀλίγος*, the article is omitted, e. g. Προβαδῆναι τὴν πάλιν ὑπ' ὀλίγων (*by oligarchs, not by the Oligarchs*).

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. *τρῆς ἄνδρες ἦλθον*; but the substantive takes the article which is placed: (a) according to § 245, 3 (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions *ἀμφί*, *περί*, *εἰς*, *ὑπέρ*; but the article is here used most frequently, when a preceding substantive with a cardinal number agreeing with it, and without the article, is referred to.

Οἱ τῶν βασιλέων οἰνοχόοι δίδωσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιδίην (*with the three fingers, i. e. the three generally used*), *X. Cy.* 1. 3, 8. "Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πέντηκοντα ἔτη (*he had reached about the sum of fifty years*), *X. An.* 2. 6, 15. Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους, *Cy.* 3. 2, 3. Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν (*referring to the preceding words οὐ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι*, *Th.* 1, 49).

(β) But the article is placed according to § 245, 3 (b), when the numeral without any emphasis, is joined with the definite object, merely to define it more definitely, and when the numeral had not been previously mentioned, e. g. Ἑμαχέσαντα οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται, *the hoplites with Pericles, a thousand in number, fought*.

REM. 3. The article is frequently omitted with substantives which have an ordinal number joined with them, as the ordinal in a measure supplies the place of the article. Τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα (*he died the third year*), Th. 2, 103. Comp. 3. 25, 88.

§ 247. *The Article as a Demonstrative and Relative Pronoun.*

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense both of a substantive and adjective demonstrative pronoun, which refers to an object, and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. ὁ (he) γὰρ ἦλθε δῶδς ἐπὶ νῆας Ἀχαιῶν. 29. τὴν (her) δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γὰρ μοι δέμης ἐστὶ κομίζεμεν οὐδ' ἀποτίμειν ἄνδρα τόν (that man), ὅς κε θεοῖσιν ἀπέχθεται μακρόσσιν. Hence, in Homer, the substantive is found in very many passages without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, c. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νυκτίας, ὁ γεραίος; so also, τὸ πρὶν, τὸ πρόσθεν (*prius*); it is found in connection with a substantive and an attributive adjective or adverb, the attributive being placed between the article and substantive, e. g. τῶν προτέρων ἑταίρων, Il. λ, 691. τὸν δεξιὸν ἵππον ψ, 336. οἱ ἑνερπες θεοί ξ, 274. τὸ σὺν γέρας α, 185. τὸ σὺν μένος α, 207; so it is used in case of apposition. e. g. Od. λ, 298. καὶ Αἰήδην εἶδον τὴν Τυνδαρέου παράκοιτιν. Od. ξ, 61. ἄνακτες οἱ νέοι; further, Ἄντιγυες αὖ περὶ δῖφρον, Il. λ, 535. Ἄνδρῶν τῶν τότε ι, 559. Τίς οἱ Δολλοῖο, Od. ω, 497; also with the demonstrative, αἱ κύβες αἴδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς ἀεκέα τίστετε λάβην (*of your father*), and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ (*the τεύχεα belonging to the ship*).

3. The use of the article as a demonstrative adjective, is not unfrequent in all the post-Homeric writers (§ 244, 6); but as a demonstrative substantive pronoun, it was retained, in certain cases, through every period of the language; thus:—

(a) Τὸ δέ (*id autem, or on the contrary*), very frequently at the beginning of a sentence; ὁ μὲν (*is quidem*), ὁ δέ (*is autem*), οἱ δέ (*ii autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*προτοῦ*), *formerly*; often καὶ τόν, τήν, *et eum, et eam*, at the beginning of a sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελεύσαι δοῦναι. In connection with καί, the Greek says in the Nom.: καὶ ὅς, καὶ ἥ, καὶ οἱ (§ 334), but in the Acc. καὶ τὸν, καὶ τήν; seldom τὸ γέ, *id quidem*, τῷ, *ideo*, and the like.

(b) In such phrases as, τὸν καὶ τόν, τὸ καὶ τό, *this man and that man, this thing and that thing*; τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or ὅτος, which sentence expresses periphrastically the force of an adjective, or

especially, an abstract idea. This usage is confined mostly to Plato. Pl. Phaedon. 75, b. *δρέγεται τοῦ ὁ ἴσιν ἴσον* (= τοῦ ἴσου ὄντος), *he reaches after that which is equal*. Prot. 320, d. *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὁσά πυρὶ καὶ γῇ κεράννυνται*. Soph. 241, c. *εἴτε μμημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτά εἰσι*.

- (d) In such phrases as, *ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ*, the *one—the other some, the others*. Isocr. Paneg. 41. *εἰς μὲν τοὺς ὀβριζόντες, τοῖς δὲ δουλεύοντες, treating some with contempt, and being slaves to others*. Very frequently *τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ*, *partly—partly, τῇ μὲν—τῇ δέ*, *on one side—on the other side*.

4. In the Homeric language, the demonstrative *ὁ ἢ τό*, is frequently used in place of the relative. Il. α, 125. *ἀλλὰ τὰ μὲν πολλὰν ἐξεπράδομεν, τὰ δὲ δάσσαι*: (*quæ ex urbibus prædati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the Tragedians take this liberty, though very rarely. Her. 3, 81. *τὰ μὲν Ὀδάνης εἶπε, λελέχθαι αἰμοὶ ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἔνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἠμάρτηκε*. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

In relation to the subject, the predicate can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms:—

(1) The subject appears as *active*, e. g. *Ὁ παῖς γράφει*, τὸ ἄνδρος θάλλει.—But the active form has a two-fold signification:—

(a) *Transitive*, when the object to which the action is directed, is in the Acc., and therefore appears as *passive* or as *receiving* the action, e. g. *Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν*, — Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, as *Τὸ ἄνδρος θάλλει*, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. *Ἐπιδυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν*, — Intransitive verb.

(2) Or the subject performs an action which is confined to, or is reflected upon itself, e. g. *Τύπτομαι, I strike MYSELF; βουλευόμαι, I advise MYSELF, or I deliberate; τύπτομαι τὴν κεφαλὴν, I strike MY OWN head; καταστρέφομαι τὴν γῆν, I subjugate the land for MYSELF; ἀμύνομαι τοὺς πολεμί-*

ous, *I keep off the enemy from MYSELF*, — Middle or Reflexive verb.

REMARK 1. When the reflexive action is performed by two or more subjects on each other, as *τύπτονται*, *they strike each other*; *διακελεύονται*, *they exhort each other*, it is called a reciprocal action, and the verb, — Reciprocal verb.

(3) Or the subject appears as *receiving* the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*, — Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses: the Fut. and Aor. All the other passive forms are indicated by the Mid., since the passive action was considered as a reflexive one.

REMARKS ON THE CLASSES OF VERBS.

‡ 249. A. Active Form.

1. Many *active* verbs, especially such as express *motion*, besides a transitive signification, have an intransitive or reflexive sense. (So in English, as *he leads, the birds move, the carriage breaks, the snow melts*, which have also a transitive sense; so the Lat. *vertere, mutare, declinare*, etc.)

Ἀχέραν ποταμὸς ἐσβάλλει ἐς τὴν λίμνην, Th. 1, 46. Ἡ Βόλβη λίμνη ἐξίησιν ἐς θάλασσαν, 4, 103. Ἐγγὺς ἦγον οἱ Ἕλληνες (comp. to draw near), X. An. 4, 2, 15. So also ἀνάγειν, to go back, to withdraw; διαγειν, perstare, to continue, are found in prose. — Ἐλαύνειν or ἐλαύνειν ἵππῳ (X. An. 1, 8, 1), to ride; προσελαύνειν, adequare, to ride up to. — Many compounds of βάλλειν, e. g. ἐμβάλλειν and εἰσβάλλειν, to fall into, to empty (of a river); ἐκβάλλειν, to spring forth, to put forth (of plants, etc.); μεταβάλλειν (like mutare), διαβάλλειν, to cross over; προσβάλλειν τινί, to make an attack upon; συμβάλλειν τινί, manus conserere, to engage in combat with; ἐπιβάλλειν, to fall upon; ὑπερβάλλειν, to exceed, to be prominent. — Κλίνειν and its compounds, e. g. ἐπικλίνειν, to incline to something; ἀποκλίνειν, declinare. — Τρέπειν, like vertere; ἐπιτρέπειν, se permittere, to entrust one's self to. — Στρέφειν (like mutare) and its compounds. — Πταίειν, to strike against, to stumble; προσπταίειν, as μεγάλως προσέπτωσαν, they suffered a total shipwreck (Her. 6, 95). Ἀπαλλάττειν, to get off, escape. — Compounds of διδόναι, as ἐνδιδόναι, to discharge itself (of a stream); ἐπιδιδόναι, proficere, to increase, advance. — Compounds of ἵεναι, e. g. ἀιέναι, to relax, be remiss; ἐφιέναι (sc. εαυτὸν) ἰσχυρῶ γέλωτι (indulgere), Pl. Rp. 388, e. Compounds of μίσγειν, μίγνυμαι, as συμμίσγειν, commisceri; προσμύγνυμαι, to fight with, also appropinquare, e. g. προσέμυζαν τῷ τείχει, Th. 3, 22. Αἵρειν, to get under way, set out (of ships, to weigh anchor), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (to set sail), Her. 6, 99; ἀνταίρειν (sc. χεῖρας) τινί, to fight with, to withstand. — Συνάπτειν, manus con-

serere.—Ἔχειν, to land; ἔχειν τινός (*desistere*), Th. 1, 112; ἔχω with adverbs, as εἰς, καλῶς, κακῶς, like *bene, male habere*; ἔχειν ἀμφὶ τι, in *aliqua re occupatum esse*; προσέχειν (sc. νοῦν), *attendere, to give one's attention to, or appellare, to land*; προέχειν, *praestare*; ἐπέχειν, *se sustinere, or expectare, in mente habere*, e. g. ἐπεύχον στρατεύεσθαι; κατέχειν, *se retinere, also to land*; παρέχειν, e. g. τῇ μουσικῇ, *musicæ se dare*; ἀπέχειν, to be distant from; ἀντέχειν, *resistere*.—Πρόττειν with adverbs, e. g. εἰς, κακῶς, or with the Acc. of adjectives, e. g. καλὰ, κακά, to *fare well or ill*.—Διατρίβειν (*consumere*), *versari, to employ one's self*.—Compounds of φέρειν, as διαφέρειν, to be different, *differre*; ὑπερφέρειν (*eminere*) *πλούτῳ*.—Ἀναλαμβάνειν, *refici, recreari*.—Οἰκεῖν, *administrari*, e. g. πόλις οἰκεῖ (*the state is managed*), Plat.—Τελευντᾶν, to end, to die.—Κατορθεῖν, to succeed.—Νικᾶν, to prevail, e. g. ἐνίκα ἡ χείρων τῶν γνωμέων (like *vincit sententia*), Her. 6, 109. Ἐλλείπειν, *officio suo deesse*; ἀπολείπειν, to remain behind, etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive, but in the second Aor. an intransitive sense:—

δίω, to wrap up,	first Aor. ἔδωσα, I wrapped up,	second Aor. ἔδυν, I went in,
ἵστημι, to place,	“ ἔστησα, I placed,	“ ἔστην, I stood,
φύω, to produce,	“ ἔφυσα, I produced,	“ ἔφυν, I was produced,
σκέλλω, to make dry,	“ (ἐσκελα, poet. I make dry),	“ ἐκλεην, I withered.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive, but in the second an intransitive sense:—

ἐγείρω, to wake,	first Pf. ἐγήγερκα, I have awakened,	sec'd Pf. ἐγρήγορα, I am awake,
διδύμι, perdo,	“ δλώλεκα, perdidī,	“ δλώλα, perii,
πείθω, to persuade,	“ πέπεικα, I have persuaded,	“ πέποιδα, I trust,
ἀνοίγω, to open,	“ ἀνέψαχα, I have opened,	“ ἀνέψαγα, I stand open (§ 187, 6),
πράττω, to do,	“ πέπραχα, I have done,	“ πέπραγα (sc. εἰς), I fare well.

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive sense:—

ἐγγνύμι, to break,	second Pf. ἔαγα, I am broken,
ῥήγνυμι, to tear,	“ ἔρρωγα, I am torn,
τήκω, to smelt (iron),	“ τέτηκα, I am smelted,
πηγνύμι, to fasten,	“ πέπηγα, I am fastened,
σήπω, to make rotten,	“ σέσηπα, I am rotten,
φαίνω, to show,	“ ἐφάνη, I appear.

REMARK 1. The Pass. ἀλίσκομαι, to be taken, has an active form in the Perf. and Aor., viz., ἐδόλωκα, I have been taken, ἐδών, I was taken (§ 161, 1).

3. Intransitive active verbs are sometimes used in the place of the passive.

This is particularly the case with *πάσχειν*, *πίπτειν*, *φεύγειν*, *εἶδ*, *κακῶς ἀκούειν*, *δυσήσκειν*, more seldom *τελευτᾶν*. These active verbs with *ὅτι* and the Gen. are very commonly used instead of the passive of such verbs as *ἀδικεῖν*, *βίπτειν* or *βάλλειν*, *διώκειν*, *κτείνειν*; *δυσήσκειν* in certain forms is always so used (§ 161, 13). *Μεγάλα πεισδόντα* (*eversa, were destroyed by*) *πρήγματα ὑπὸ ἡσσόνων*, Her. 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν* (*audire, they thought it worse to be evil spoken of by the citizens*), *ἢ καλῶς ὑπὲρ τῆς πόλεως ἀποδυσήσκειν*, Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli ab aliquo*; very often *φεύγειν ὑπὸ τινος*, *fugari ab aliquo, to be put to flight by some one*, or in a judicial sense, *accusatum esse ab aliquo*, e. g. *ἀσεβέας φεύγειν ὑπὸ τινος*, *to be accused by some one of impiety*. *Εἶδ*, *κακῶς πᾶσχω* *ὑπὸ σου*, *I am benefitted, injured by you*. *Ἐτελετύτησαν τ' Ἀθηναίων* (*interfecti sunt*), Her. 6, 92.

REM. 2. It will be seen (§ 279, Rem. 5) that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σέλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν*, *caused to be cut down*. So frequently *ἀποκτείνειν*, *δάπτειν*, *οικοδομεῖν* and similar examples; often also *διδάσκειν*, *παιδεύειν* (comp. Pl. Prot. 320, a. 324, d. Menon. 94, b).

‡ 250. B. Middle Form.

1. The Mid. denotes an action, which is performed by the subject, and is again reflected upon it or is confined to it. Two cases are here to be distinguished:—

(a) The Mid. denotes, first and most frequently, an action which the subject performs upon an object within its own sphere, i. e. upon an object belonging to the subject, connected with it, or standing in any near relation to it. In English, this relation of the Middle voice is expressed by a possessive pronoun, or by the preposition *to* or *for* with a personal pronoun.

Τύπτομαι, *ἐτυψάμην τὴν κεφαλὴν*, *I strike, I struck my own head* (*τύπτειν κ., to strike the head of another*); *λοῦσασθαι τοὺς πόδας*, *to wash one's own feet* (*λοῦειν τ. π., to wash the feet of another*); *ἀποκρύψασθαι τὰ ἑαυτοῦ*, *to conceal one's own affairs*; *περιβρῆξασθαι χιτῶνα*, *suam vestem, to rend one's own garment* (*περιβρῆξαι, alius, that of another*); *παρασχέσθαι τι*, *to give something from one's own means, to furnish of one's self*, as *ναῦς*, hence also *to show*, e. g. *εὐνοίαν παρέχεσθαι* (*on the contrary παρέχειν τι πρᾶγματα, φόβον, etc., to cause trouble, fear, etc., to some one*); — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνῶμην, δύναμιν*, *to show one's own work, etc.*; *ἐπαγγείλασθαι τι*, *to promise*; in a reciprocal relation: *νείμασθαι τι*, *aliquid inter se partiri, to divide something with each other, so μερίσασθαι*; — *ποιήσασθαι τι*, *to do*

or *make something for one's self*, e. g. εἰρήνην, σπονδὰς (ποιεῖν, to do or accomplish), ποιήσασθαι πόλεμον, to carry on war; ἐπιμέλειαν, to use care; ἀγεσθαι γυναῖκα, to take a wife for one's self, to marry; ἐλέσθαι τι, sibi sumere, hence to choose, prefer; ἔρασθαι τι, to take up for one's self, to lay on one's self (ἀρεῖν τι, to take up something in order to lay it upon another); αἰτήσασθαι τι, to ask for one's self (αἰτεῖν, to ask); πρῆσθαι χρήματά τινα, sibi ab aliquo pecuniam exigere; μισθώσασθαι, conducere, to hire for one's self (but μισθῶσαι, locare, to let out); μεταπέμψασθαι, to cause to come to one's self, to send for; καταστρέψασθαι, καταδουλώσασθαι γῆν, sibi subjicere terram; ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self; ἀπολύσασθαι τινα, to free for one's self, to ransom; πορίσασθαι τι, sibi aliquid comparare (πορίζειν τί τινι, alii aliquid comparare), κομίσασθαι, e. g. Πλαταίεισι παῖδας καὶ γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας, Th. 2, 78; κτήσασθαι, παρασκευάσασθαι τι, sibi comparare; δέσσειν and γράψασθαι νόμους are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, δεῖναι and γράφειν νόμον are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. Ἐχούς ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔδεντο; Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τοὺτους τοῖς ἀνθρώποις δεῖναι, X. C. 4. 4, 19;—ἀμύνεσθαι τοὺς πολεμικούς, propulsare a se hostes, hence to defend one's self against any one (ἀμύνειν, properly to ward off, then to help); τιμωρῆσασθαι τι, to revenge one's self on some one, to punish him (τιμωρεῖν τινι, to help one); τρέψασθαι, to put to flight; ἀπέσασθαι κακὰ, a se propulsare mala; ἀποπέμψασθαι τινα, a se dimittere; ἀποσεισάσθαι τι, a se depellere; παραιτήσασθαι, deprecari; διαδέσσειν, ἀποδόσσειν, to sell; ἀποτρέψασθαι, ἀποβαλέσθαι, ἀποκρούσασθαι. Several Deponent Middle verbs also belong here (§ 102, 3).

(b) The Middle denotes, second, but much more seldom, an action which the subject performs *immediately* on itself, so that the subject is at the same time, also, the *object* of the action. The English here uses the active verb with the Acc. of the reflexive pronoun, e. g. τύπτομαι, *I strike myself*; ἐνυφάμην, *I struck myself*. Here belong particularly the following verbs:—

Ἀπάγειν τινα, to strangle some one; ἀπάγεσθαι, to strangle one's self; τύψασθαι, κόψασθαι, to strike one's self; κύψασθαι, to bend one's self down; οἰκίσασθαι, migrate; ἐπιβαλέσθαι, to apply or devote one's self to something; παρασκευάσασθαι, se parare; τάξασθαι, to place one's self in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; [but also to fix or establish for one's self according to No. (a), e. g. τάξασθαι φόρον, to agree to pay tribute;] προσδέσσειν, se adiungere, to agree with; ἵστασθαι (στήναι, ἱστάναι) and its compounds, to place one's self [but also according to No. (a), sibi ponere, to place for one's self, e. g. τρέπαιον]; ὀρμίσασθαι, καθορμίσασθαι, to lapa (comp. Th. 4, 15); κυκλώσασθαι, to encircle (comp. Th. 5, 72), but κυκλασθῆναι, to form a circle or place one's self in a circle; τραπέσθαι [not τρέψασθαι, see No. (a)], to turn one's self (Th. 5. 29, 73); ἐγγυθήσασθαι, to pledge one's self.

παύσασθαι, to cease (from *παύω*, to cause to cease); *δείξασθαι*, to show one's self; particularly verbs which express an action performed by the subject upon his own body, e. g. *λούσασθαι*, *νίψασθαι*, *ἀλείψασθαι*, *χρίσασθαι*, *ζώσασθαι*, *γυμνᾶσθαι*, *καλύψασθαι*, *κοσμήσασθαι*, *ἀμφιέσασθαι*, *ἐνδύσασθαι*, *ἐκδύσασθαι*, *κείρασθαι*, *ἀπομόρξασθαι*, *se abstergere*; *ἀπομύξασθαι*, *se emungere*; *ἀποψήσασθαι*, *se abstergere*; *στεφανώσασθαι*; *στείλασθαι*, to get ready, to fit one's self out; also some few verbs which in the Mid. express internal, mental action, e. g. *φυλάξασθαι*, to be on one's guard, to be cautious (but *φυλάττειν τινά*, to guard some one); *ψηφίσασθαι*, to determine or decree by vote (but *ψηφίζειν*, to put the vote); *βουλεύσασθαι*, to deliberate, to advise one's self (but *βουλεῖν τινά*, to advise some one); *γεύσασθαι*, to taste (*γεύειν*, to cause to taste, to give a taste of); *τιμωρήσασθαι*, to avenge; the reciprocals *διακαταλύσασθαι πρὸς τινα*, to be reconciled to any one; *συνδέσθαι*, to bind one's self, to agree with any one; *σπείσασθαι*, to make a treaty, peace with; *ἀποσχέσθαι*, to restrain one's self, to abstain from; several compounds of *ἵμηναι*, e. g. *ἐφίεσθαι*, to strive; *ὕφίεσθαι*, to yield, be remiss; *μεδίεσθαι*, to neglect, be remiss; *ἀντιποιήσασθαι τινος*, to strive for something; *ἀντιλαβέσθαι τινός*, to lay hold of something. Here belong, also, most Deponent Middle verbs (§ 197, Rem. 2).

REMARK 1. This immediate reflexive relation is expressed also: (a) by middle verbs with a Pass. Aor., e. g. *διαλύειν*, to separate, *διαλυθῆναι*, *διαλυτέσθαι*, to separate one's self, *discedere* (see § 197, Rem. 3); (b) by the active form, e. g. *μεταβάλλειν*, to change one's self (see § 249, 1); (c) by the active form with the Acc. of the reflexive pronoun, e. g. *ἐπαινέειν ἑαυτόν*, *ἀναρτᾶν ἑαυτόν*, to attach one's self to, to make one's self depend on any one; *ἀποκρύπτειν ἑαυτόν*, *ἐδίξην ἑαυτόν*, *παρέχειν ἑαυτόν*, *ἀπολύνει ἑαυτόν*, to free one's self, *ἀποσφάττειν ἑαυτόν*, *ἀποκτείνειν ἑαυτόν*; the Mid. then has the signification of the Pass.; thus, *ἐπαινέσθαι*, *ἀποκτείνεσθαι*, *ἀποσφάττεσθαι*, *laudari*, *interfici*, *jugulari ab alio*, and has for its Aor. and Fut. a Pass. form. Sometimes the active form with the reflexive pronoun is used, even when the verb has a middle form. This mode of expression is very natural in antithesis or contrast, e. g. *Ἐδάφηενεν ἀπὸ ἵππου, ὅποτε γυμνᾶσαι ἑαυτόν τε καὶ τοὺς ἵππους*, X. An. 1. 2, 7.

REM. 2. The Mid. in the same manner as the Act. (§ 249, Rem. 3), can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. *Ὁ πατήρ τοις παῖδας ἐδιδάξατο* (*ἐπαίδευσατο*), which signifies either, *the father educated the children for himself*, or, if it is clear from the context, *he caused them to be educated* (as X. C. 1. 6, 2; on the contrary, *διδάσκειν*, *παιδεύειν* are used without referring back to the subject, § 249, Rem. 3); *κείρασθαι*, to shave one's self, or to get shaved. *Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι* (*having caused to be made*) *ἀνέδρασαν ἐς Δελφοῦς*, Her. 1, 31. *Παυσανίας τράπεζαν Περσικὴν παρτίδιστο* (*caused to be set before him*), Th. 1, 130. *Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο* (*caused to be removed*), 4, 38.

REM. 3. The reflexive relation of the middle to the subject, is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the advantage or disadvantage of the subject, e. g. Il. 6, 409. *ὅτε ποτὲ Τρῶες Δαναῶν ἐδύναντο φάλαγγας ῥηξάμενοι* (*in suum commodum*) *κλισίῃσι μεγήμεναι*. Hence the reflexive pronoun is not seldom used with the middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the middle only in a general and indefinite manner, e. g. *Ἄνεσθαι*

βουλευεται εαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι (to gain a name and power for himself) X. An. 5. 6, 17. Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς, *Isocr.* Paneg. 58, 85. Ῥῥῶμον αὐτοῖς κατεστήσαντο τὸν βίον, 63, 108. Τὴν ἐμμαντοῦ γνώμην ἀποφαινόμενος, *Id. Permut.* 309, 22.

REM. 4. In many verbs, the active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the active expresses the action absolutely, or objectively, without any accessory idea; the middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence, the middle is employed when the literal meaning is changed into the figurative, e. g. διοικεῖν of an outward arrangement, διοικεῖσθαι of mental; ὀρίξειν literally, ὀρίξεσθαι figuratively; σταδμῶν only in a literal sense, to measure, but σταδμῶσθαι also in a figurative signification, to weigh or measure in one's mind, aliquid secum pendere; σκοπεῖν, to look at something, σκοπεῖσθαι, to look mentally, to consider; so in derivative verbs in -εῖν and -εόμεναι, the active form is used absolutely, to be in a certain state; the middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such, e. g. πονηρεῖν, to be bad, πονηρεόμεναι, to demean one's self badly; πωλεῖν, to be a citizen, πολιτεύομαι, to live and act as a citizen; ταμῖν, to be a manager, ταμνεόμεναι, to conduct business, to arrange, especially in a metaphorical sense, e. g. τοὺς νόμους; στρατεῖν, to undertake an expedition, used of a general or a state, στρατεύομαι, to engage in an expedition, used of the soldiers. Derivatives in -ίζομαι correspond in sense to those in -εόμεναι, e. g. ἀστερίζομαι, to demean myself as a citizen; χαριεντίζομαι, to act in an agreeable manner. Still, derivatives in -ίζω, from names of nations, reject the middle, e. g. δωρίζω, to demean myself or to speak like a Dorian.

REM. 5. Several verbs which in the active have a causative sense, in the middle have a simple intransitive sense, though some of them are constructed with an Acc., e. g. φοβῆσαι, to cause to fear, φοβήσασθαι, to fear; αἰσχύναι, to make ashamed, αἰσχυνῆσθαι, to be ashamed, to feel shame; πορεύσαι, to cause to go, to convey, πορεύσασθαι, to go; περαιῶσαι, to cause to pass over, περαιώσασθαι, to pass over; κοιμῆσαι, to cause to sleep, lull to sleep, κοιμησάσθαι, to sleep; παύσαι, to cause to cease, παύσασθαι, to cease; πλῆξαι, to cause to wander, πλάγξασθαι, to wander, etc.

REM. 6. The middle form, as already stated (§ 248, Rem. 1), is often used to express reciprocal actions. This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact, e. g. μάχεσθαι, to fight with; ἀμιλλᾶσθαι, to contend with; ἀγωνίζεσθαι, to strive; διαλέγεσθαι, to converse with; ἀσπάζεσθαι, to salute; ταῦτα συντίθεσθαι, mutually to agree on these points; σπονδὰς στένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὰς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers, e. g. πυνθάνεσθαι and ἔρεσθαι, to inquire; ἀποκρίνεσθαι and ἀπαμβεσθαι, to answer; συμβουλευέσθαι, to consult with one, ask his advice, and ἀνακονεύσθαι, to consult one (ἀνακονεῖν being especially used of consulting oracles).

§ 251. C. The Passive.

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another upon itself,—permits the action to be performed upon itself. Hence the subject always appears as a passive or suffering object.

Μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo; πείδομαι, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.

2. Yet, there are but two tenses, the Fut. and the Aor., which have special forms to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule: The Fut. and Aor. Mid. have a reflexive (or intransitive) sense only; but all the other tenses of the Mid. serve at the same time for the Passive also.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense also. The reason of this may be found in a great measure in the shorter form of this Fut. compared with that of the Fut. Pass. This passive use of the Fut. Mid. is found most frequently with Pure verbs; much more seldom with Mute verbs, and very seldom with Liquid verbs (probably not at all in Attic prose). *Μαστιγῶσεται, στρεβλώσεται, δαθήσεται, ἐκκαυθήσεται τῷ φθάλμῳ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται*, Pl. Rp. 361, c. *Τῇ τῶν χρημάτων σπάνει κωλύσονται*, Th. 1, 142. *Ἦν τις βουλῇ κακὸς γενέσθαι, κολασθήσεται τῇ προπόσει (ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμῆσονται τοῖς προσήκουσιν ἔσλοις· τῆς ἀρετῆς (but the brave shall be honored with the befitting rewards of valor), 2, 87. Περὶ τῶν σφετέρων φρουρίων, ὥς ἐπιβουλευσομένων, πολλὰς πράγματα εἶχον*, X. C. 6, 1, 10. *Εἰρξόμεθα (includemur)*, X. An. 6. 6, 16. *Ἡ γῆ εὐφυλάζεται ὑπὸ τῶν φρουρούντων. Οὐκ ἀγνοοῦντες, ὅτι ἐνεδρεύουσιντο ὑπὸ τῶν πολεμίων*, H. 7. 2, 18. Very commonly ἀδικήσομαι, ἔρξομαι (from ἄρχω, impero), βλάψομαι, δρέψομαι. So always ἀλώσομαι. Some verbs have both forms of the future, as, e. g. ὠφελεῖν, ζημιῶν, στερεῖν, φοβεῖν, ἔγειν; then the Mid. form seems to denote a condition, the Pass. an action received. But in very many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχέα ἡσδεῖσα μεγάλα ζημιώσεται, shall suffer great loss therefor, in contrast with βραχέα ἡσδ., Th. 3. 40. Σοῦ ζῶντος, βέλτιον δρέψονται καὶ παιδεύονται (they shall grow up better and educate themselves), Pl. Crito. 54, a.*

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. δ, 35. *κούρω δὲ δῶν καὶ πεντήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select for themselves* (on the contrary, 48. *κούρω δὲ κρινάσθωντε δῶ κ. πεντ., the selected*). Hes. Sc. 173. *κάπροι δοιοὶ ἀποურάμενοι ψυχὰς, they had deprived each other of life*. Pl. Phaedr. 244, c. *τῷ ὀρῶντι μανέντι καὶ κατασχομένῳ*, "in fine frenzy" and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3 (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήσθην, I willed; εὐφραίνω, I gladden, cheer. εὐφραίνομαι, I am glad, εὐφράνσθην, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoice, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of the passive condition or state is generally expressed by the Prep. ὑπό with the Gen., e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*. Instead of ὑπό, πρὸς with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος. Βαῶν*

σικαὶ τέχνηαι εἰκότως ἀδοξοῦνται πρὸς τῶν πόλεων, X. O. 4, 2; also *παρὰ* with the Gen. is used, when the author is at the same time to be represented as the person from near whom, or from whose vicinity, or through whose means internal or outward, the action has proceeded; hence used specially with *πέμπειν*, *διδόναι*, *ὠφελεῖν*, *συλλέγειν*, *λέγειν*, *ὁμολογεῖν*, *σημαίνειν*, *ἐπιδεικνύναι* (*demonstrari*), e. g. 'Ο ἄγγελος ἐπέμψθη παρὰ βασιλέως (sent both by and from near the king). 'Η μεγίστη εὐτυχία τοῦ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος, Her. 7, 106. Τὰ παρὰ τῶν θεῶν σημαίνόμενα, X. Cy. 1. 6, 2. Παρὰ πάντων ὁμολογεῖται, An. 1. 9, 1. Οἶμαι γὰρ με παρὰ σοῦ σοφίας πληρωθῆσεσθαι, Pl. Symp 175, e. 'Εκ is still stronger than *παρὰ*, used especially with verbs of *giving*; yet it is seldom used by the Attic writers, e. g. 'Εκείνη αὐτὴ ἡ χώρα ἐκ βασιλέως ἐδόθη, X. H. 3. 1, 6; in Her., however, *ἐκ* is very often used instead of *ὅθεν* simply. The use of *ὅθεν* with the Dat. is almost wholly poetic, e. g. *δαμῆναι ὑπὸ τινι*; in Attic prose only in certain connections, e. g. *οὐδὲ ὑπὸ τῷ πατρὶ τετραμμένος*, Pl. Rp. 558, d. *τυγχάνει ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος*, Lach. 184, e. When the passive condition is not caused by persons, but by things, the Dat. is commonly used (= Lat. Ablative), e. g. 'Η πόλις πολλὰς συμφορὰς ἐπέσχετο, the city was distressed by great misfortunes. — The above usage corresponds with that of the Latin, the voluntary agent with a passive verb being put in the Abl. with the preposition *a* or *ab*, the involuntary agent in the Abl. without a preposition.

REM. 5. The Dat. of persons, however, is very often used, particularly with the Perf. tense, and regularly with verbal adjectives. The Pass. has in such instances an intransitive or reflexive sense, and the Dat. indicates the person by whom the action was performed, or for whom it was performed. While *ὅθεν* with the Gen. denotes merely the author of the passive action, the Dat., at the same time, denotes that this action stands in relation to the author, e. g. 'Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has been before pointed out by me, and for me now stands as pointed out*, Her. 6, 123.

4. It is a peculiarity of the Greek, that the Act., not merely of transitive verbs with the Acc., may be changed into the personal Pass., like the Latin, but also the Act. of intransitive verbs with the Gen. and Dat.

Φθονοῦμαι ὑπὸ τινος (from *φθονεῖν τινι*, *invidere alicui*), i. e. *I experience envy from some one, am envied* (in Latin, on the contrary, *invidetur mihi ab aliquo*). X. Conv. 4, 29. *κρεῖττόν ἐστι πιστεῦεσθαι ὑπὸ τῆς πατρίδος μάλλον, ἢ ἀπιστεῖσθαι* (from *πιστεύειν* and *ἀπιστεῖν τινι*), *I am trusted, I am distrusted*. Th. 1, 82. *ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα* (*ἐπιβουλεύειν τινι*). Pl. Rp. 3. 417, b. *καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλευόμενοι διόξουσιν πάντα τὸν βίον*. 8. 551, a. *ἀσκέται δὲ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον*. X. S. 4, 31. *οὐκέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις*. 'So ἀρχθῆναι., κρατηθῆναι, ἡγεμονευθῆναι, καταφρονηθῆναι ὑπὸ τινος (from *ἀρχεῖν*, *κρατεῖν*, *ἡγεμονεύειν*, *καταφρονεῖν τινος*), *ἐπιχειρηθῆναι* (from *ἐπιχειρεῖν τινι*). On *κόπτομαι τὴν κεφαλὴν*, *ἐπιτρέπομαι τὴν φυλακὴν*, see § 281, 3.

REM. 6. The Greek may form a Pass. from other intransitives also, yet, for the most part, only when the subject is a thing, particularly a Neut. pronoun, or a Part. used as a Neut. substantive, e. g. *καὶ μικρὰ ἁμαρτηθέντα* (vel *parva peccata*), X. An. 5. 8, 20. *Ἀτυχηθέντων* (*rerum infeliciter gestarum*), Dem. Cor. 298, 212. *Ἐπὶ τούτοις ἐγὼ ἀλθνευμένοις δίδωμι σοὶ τὴν ἐμὴν δέξιν*

(ea conditione, ut haec vere dicantur), X. Cy. 4. 6, 10. Ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύουσιν (in periculum vocari), Th. 2, 35. Οὐ βέβαιον τὰ ὑπὸ πολλῶν κινδυνεύοντα ὅφ' ἐνὸς ῥηθῆναι, Lys. 5, 112.

§ 252. Remarks on the Deponents.

It has been seen above (§ 102, 3) that Deponents are simply verbs which occur either in the Mid. only, or in the Mid. with a Pass. Aor., and have a reflexive or intransitive signification; and, also, that they are divided into Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form. The reflexive sense of many Deponents is so slight, that they seem to be, in our mode of regarding them, merely transitive verbs, e. g. *δέχομαι τι*, *I take* (namely, to myself) *something*, *ἐργάζομαι τι*, *build* *something*, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf., and Fut. in a Pass. sense are very rare, and are found only in such Deponents as have in single examples an active form, e. g. *βιάζεσθαι*, *win*.

πάντα ἀπείργασται τῷ θεῷ, Pl. L. 710, d. *Μεμιμημένος* (ad imitationem expressus, made like), Her. 2, 78. *Ἐδ' ἐντεθυμημένον* (well-considered), Pl. Crat. 404, a. *Νῆες οὐκ ἐχρησθήσαν* (adhibuitae sunt), Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. *ἐδέξάμην*, *except*, *ἐδέχθην*, *exceptus sum*; *ἐβιάσάμην*, *coegi*, *ἐβιάσθην*, *coactus sum*; *ἐκτησάμην*, *mihi comparavi*, *ἐκτηθῆν*, *comparatus sum* (*I was gained*); *ὀλοφύρασθαι*, *to lament*, *ὀλοφύρῃναι*, *to be lamented*; *ἀκέσασθαι*, *to heal*, *ἀκεσθῆναι*, *to be healed*; *ἀποκρίνασθαι*, *to reply*, *ἀποκριθῆναι*, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning (§ 197, Rem. 1).

§ 253. Tenses and Modes of the Verb.

(a) Tenses denote the relation of *time* expressed by the predicate, this being designated either as Present, Future, or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes denote the relation of what is affirmed in the predicate to the subject; this relation being denoted either as an actual fact, as a conception or representation, or as a direct expression of the will. The mode which expresses a fact, as the rose *blooms*, is called the Indicative; that which denotes a conception, as the rose *may bloom*, the Subjunctive; that which denotes the direct expression of the will, the Imperative, as *give*.

§ 254. A. More Particular View of the Tenses.

1. The tenses are divided, according to their form and meaning, into two classes: (a) into Principal tenses, which, both in the Ind. and Subj., always denote something present or future; (b) into Historical tenses, which in the Ind. always denote something past, in the Optative, something present or future.

2. The Principal tenses are:—

- (a) The Present: (a) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;
- (b) The Perfect: (a) Indicative, e. g. *γεγράφαμεν, scripsimus*; (β) Subjunctive, e. g. *γεγράφωμεν, scripsimus*;
- (c) The Future Indicative, e. g. *γράφωμεν, scribemus, we shall write*; Subjunctive wanting;
- (d) The Future Perfect Indicative, e. g. *βεβουλευσομαι, I shall have advised myself, or I shall have been advised*; Subjunctive wanting.

The Subj. Aor. also belongs here, e. g. *γράψω, scripserim or scribam*. See § 257, 1 (a).

3. The Historical tenses are:—

- (a) The Aorist: (a) Indicative, e. g. *ἔγραψα, I wrote*; (β) Optative, e. g. *γράφαιμι, I might write, or I might have written*;
- (b) The Imperfect: (a) Indicative, e. g. *ἔγραφον, scribebam*; (β) Optative, e. g. *γράφοιμι, scriberem*;
- (c) The Pluperfect: (a) Indicative, e. g. *ἔγεγράφειν, scripseram*; (β) Optative, e. g. *γεγράφοιμι, scripsissem*;
- (d) The Optative of the simple Future, e. g. *γράφοιμι, I would write*, and of the Fut. Perf., e. g. *βεβουλευσοίμην, I would have deliberated. or I would have been advised*, when in narration (and consequently in reference to the past), the representation of a future action, or of one to be completed at a future time, is to be expressed, e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πόλεμοι νικήσοιεν, the messenger said, that the enemy WOULD conquer*; *ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εἰς βεβουλευσοίτο, he said that everything WOULD be well planned by the general*.

§ 255. (a) Principal Tenses: Present, Perfect, Future.

1. The Present Indicative represents the action as taking place in time present to the speaker. The Present is often used, in the narration of past events, for the purpose of a more vivid and graphic representation; past time is then viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀπὶ ἐρόματος, ἐπειδὴ πυρδάνετα. Κύρον προσελάνοντα, X. An. 1. 7, 16. Ἦν τις Πριαμίδων νεώτατος Πολύβουρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμολπατὴρ δίδωσι Πριάμος ἐν δόμοις γρέφειν, Eur. Hec. 1116. The Hist. Pres. is sometimes used even in passages which in themselves, aside from adverbs like ποτέ, πάλαι (poet. πάρος), are considered as involving past time, e. g. Ζῶντ' εἰσακούσας παῖδα, ὃν ἐκσάζει ποτέ, Eur. El. 419.

REMARK 1. An action is often viewed by the language as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particularly are used: (a) verbs of perceiving, e. g. ἀκούω, πυρδάνομαι, αἰσθάνομαι, γιγνώσκω, μανδάνω (like Lat. audio, video, etc., and Eng. to hear, to see, to perceive, to observe), when the object of these verbs is to be represented as still continuing in the present; (b) φεύγω, I have given myself to flight, and I am now a fugitive, hence to live in exile; νικῶ and κρατῶ (I am a victor, hence have conquered), ἡττῶμαι (I am vanquished, have been vanquished), ἀδικῶ (I am in the wrong, have done wrong), γίγνομαι (I am descended), etc.; (c) in poetry: φονεύω (I am a murderer, have murdered, e. g. S. Ant. 1174), θνήσκω (I am dead, have died, S. El. 113), τίκτω, γεννῶ (I am a father or mother, Eur. Ion. 356. Her. 209), etc. This usage extends to all the Modes and Participles of the Pres. as well as to the Impf. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Pl. Gorg. 503, c. Πάντα πυρδανόμενος ὁ Κροῖστος ἔκπετε ἐς Σιρότην ἀγγέλους, Her. 1, 69. Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείᾳ χάρα κατέχοντες ἐρυμὰ πᾶν χωρὶα δύνανται (ἦν ἐλαττώροι; — Καὶ τοῦτό γ', ἔφη, ἀκούω, καὶ τοῦ heard? ἀκούω, yes, I have known of it, X. C. 3. 5, 26. Ἀπαγγέλετε Ἀριαίφ, ὅτι ἡμεῖς γε νικῶμεν βασιλείᾳ, καί, ὡς ὁράτε, οὐδεὶς ἡμῶν ἐτι μάχεται, An. 2. 1, 4. Τὸν νικῶντων ἐστὶ καὶ τὰ αὐτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν, 3. 2, 39. Δαρίου καὶ Παρυσάτιδος παῖδες γίγνονται δύο, 1. 1, 1.

REM. 2. Οἶχομαι and ἤκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, I have departed, and ἤκω, I have come; yet οἶχομαι, properly means, I am gone, and ἤκω, I am here (adsum), e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, that Araspas is gone, has departed (= transfugit) to the enemy, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κευδμῶνα καὶ σκότου πύλας λιπών, Eur. Hec. 1. Ἦμεῖς μόλις ἀφικνεῖσθε, ὅτοι ἡμεῖς πάλαι ἤκομεν, X. Cy. 1. 3, 4.

REM. 3. But the language often considers an action as present, which is not yet accomplished, but is either actually begun, or is begun in our mind, or purpose; such an action is virtually future, though considered as present. Compare the English: I go to-morrow, i. e. I shall go, I intend to go, and the like. This usage also belongs to all the Modes and Participles of the Pres. and the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., I shall go; the Subj. includes a Fut. meaning in itself (§ 257, Rem. 4); but the Inf. and Part. have both a Pres. and Fut. meaning. Ἐπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδείσῳ ἄφρα δίδωμι σοι, καὶ ἅλα παντοδατὰ συλλέξω, X. Cy. 1. 3, 14 (δίδωμι, I offer). Ἐκαστὸς τις ἐπειδὴν ἑνοφῶντα ὑποστῆναι τὴν ἀρχὴν (persuadere studebat), X. An. 6. 1, 19. Μιτυληναῖοι ἐπὶ Μήδωμαν ὡς προδιδομένην ἐστράτευσαν (putantes parari ibi prodicionem), Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἦ πάραλος ἐς τὰς Ἀθήνας ἔλκευσεν, ἀπαγγέλλουσα τὰ γεγονότα (for the purpose of announcing), X. H. 2. 1, 29. Καὶ τῷ βίγει ἀπωλλόμεδα, καὶ χιὼν πλειοση ἦν (we expected to perish), An. 5. 8, 2. — Οὐκ εὐδὸς ἀφῆσω αὐτῶν, οὐδ' ἀπειμι, αλλ' ἐρήσομαι αὐτῶν καὶ ἐξετάσω, Pl. Apol. 29, c. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰβέτο αὐτῇς ὁ Ἀστυάγης καταλαβεῖν τὸν Κύρον, X. Cy. 1. 3, 13.

REM. 4. But also actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears already present, e. g. 'Εν μᾶ μᾶλλον τήνδε τὴν χώραν προσκτᾷσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (you gain, will gain, and free), Th. 4, 95. Ἦν θανάς σὺ, παῖς δ' ἐκφεύγει μόνον· σοῦ δ' οὐ δολοσύης κατδανεῖν, τόνδε κτενῶ, Eur. Andr. 381.

2. The Perfect (Indicative) represents a past action in time present to the speaker; the action appears as already accomplished at the present time. Hence the Perf. represents not only a *past action*, but its *present effects* or *results*.

Γέγραφα τὴν ἐπιστολήν, *I HAVE WRITTEN the letter, the letter is NOW WRITTEN*, whether written now, or some time ago; the writing is the past act, the letter is the result still present. Ἡ πόλις ἐκτισται, *the city WAS BUILT* (in past time), is *NOW built*, and *there-it now stands built*. Ἀστυγῆς τῶν ἐν Μήδοις πάντων δεσπότην ἐαυτὸν πεποίηκεν, X. Cy. 1. 3, 18. Οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας, 4. 2, 26.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its *result* as exhibited at the present moment; and hence they used the Perf., in order to indicate a *present condition* or *state* that was occasioned by the completion of the action. As such a use of the Perfect does not belong to the English, we translate many Greek Perfects by our Present, where the *present condition* is more prominent than the *past act*; the Plupf. of such verbs is then translated by our Impf., e. g. τέθνηκα (*I have died*), *I am dead* (Eur. Alc. 557. τεθνῶσιν οἱ θανόντες, *those who died, are dead*); κέκτημαι (*I have acquired*), *I possess*; τεθαύμακα (*I have been wondering*), *I am astonished*; βεβούλευμαι (*I have taken counsel with myself*), *I am determined*; πέφηνα (*I have shown myself*), *I appear*; οἶδα, novi (*I have seen*), *I know*; τέθηλα (*I have blossomed*), *I bloom*; πέποιδα (*I have convinced myself*), *I trust*; βέβηκα (*I have taken steps*), *I am going*; μέμνημαι, memini (*I have called to mind*), *I am mindful*, or *remember*; κέκλημαι (*I have been named*), *I am called*, etc. The Pres. and Impf. of many verbs, especially such as express the idea of *to sound*, *to call*, are not used at all, or but very seldom, so that the Perf. and Plup. seem to take entirely the place of the Pres. and Impf., e. g. κέκραγα, *I cry*, properly, *I am a crier*; μέμωκα, *I roar*.

REM. 6. The transition from the completed action to the condition or state produced by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κλεισται, *the door has been shut, and it is now shut*. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would command with emphasis, that the thing spoken of should remain fixed and permanent in its condition, i. e. not only that the action should be performed, but *particularly* that the result should *continue*, e. g. τὸ ἀγκύριον ἀνελκύσθω, *let the anchor be drawn up and remain so*; λελεῖσθω, reliquum esto, *let it remain permanently*; περερῃσθω, *let it be tried*; νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξιώντες δὲ εἶπον, τὴν θύραν κεκλειῆσθαι, *that it be shut, and remain shut*.

REM. 7. The Perf. is used with special emphasis, even of future actions, the occurrence of these being affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο, 128. δέφθορας! *you are lost, will be*

lost. So ὅλῳλα, like *perii, interii, actum est de me*, it's all over with me, will be etc. Pl. Phaed. 80, d. ἡ ψυχὴ ἀπαλλαττομένη τοῦ σώματος, εὖθὺς διαπεφύσηται καὶ ἀπόλωλεν.

3. The Future (Indicative) denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *shall, should, must, or can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται (*should be obtained*), τοῖς δὲ κακοῖς ταπεινὸς τε καὶ ἀλγεῖνός καὶ ἀβίωτος ὁ αἰὼν ἐπινακέιεται (*should be imposed upon them*), X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ βιγῶσουσι καὶ ἄγρυπνήσουσι (*if they must hunger, etc.*), C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι (*who should draw up laws, according to which they should live*), II. 3. 2, 3.

4. The second person of the Fut. Ind. is often used to express commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions; here the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is left to the choice of the person addressed, and is only expected. This differs chiefly from the Imp. only in being a milder form of expression. On the contrary, the Fut. is used with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of the action is expected necessarily.

"Ορα οὖν καὶ προθύμου κατιδεῖν, ἐάν πως πρότερος ἐμοὶ ἴδῃς, καὶ μοι φράσεις (*you will communicate it to me = communicate*), Pl. Rp. 432, c. "Ὡς οὖν ποιήσετε καὶ πείσεσθέ μοι (*you will do thus, etc. = do thus*), Prot. 338, a. Οὐ δρᾷσεις τοῦτο, thou wilt not do this, as I hope = do it not; but οὐ δρᾷσεις τοῦτο; wilt thou not do this? = do it. Οὐ παύσῃ λέγων; non desines dicere? instead of *desine dicere*. Pl. Symp. in. οὐ περιμενεῖς; wilt thou not wait? Dem. Phil. 2, 72. οὐ φυλάξειςδ', ἔφην, ὅπως μὴ δεσπότην εὗρητε; But when in this manner, a negative command is to be expressed, the negative μή is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μή in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, Ar. Nub. 505 (instead of μὴ φλυᾷς, μὴ λαλεῖ, ἀλλ' ἀκολουθεῖ). Pl. Symp. 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις.

5. The Future Perfect (Indicative) represents a *future* action as *past* (completed) in relation to another future action; hence a future prior to another future. Such an action is future with reference to the present, past with reference to another future.

Καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν (*the good shall have been mixed with evil*), Hes. Op. 177. Ἡ πολιτεία τέλως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος ἀτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων, Pl. Rp. 506, a. As the Greek Perf. frequently denotes the *present* condition or result of a completed action, so the Fut. Perf. frequently denotes the *future* condition or result of a completed action. Hence the Fut. Perf. of those verbs whose perfects are translated by the present tense of other verbs (see Rem. 5), must be translated by the simple Fut., e. g. μεμνησομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful, shall remember* (but μνησομαι, *I shall remind myself*); κερτήσομαι (*I shall have acquired*), *I shall possess* (but κτήσομαι, *I shall acquire*), etc.

REM. 8. The Fut. Perf., like the Perf. (Rem. 7), is used instead of the simple Fut., to express a thing emphatically. Here as in the Perf. used for the Fut., the speaker looks upon the action as already accomplished; hence the Fut. Perf. often denotes the *rapidity* and *certainly* of the action, the process or progress being left wholly out of view, e. g. φράξ(ε, καὶ πεπράξεται (*and it shall be [CERTAINLY, IMMEDIATELY] done*), Ar. Plut. 1127; φίλος ἡμῶν οὐδεὶς λελείπεται (*no friend will [CERTAINLY] be left us*), X. An. 2. 4, 5. So also in the Inf. Δυνὼν ἢ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι, Dem. 19, 74. In the Act. the periphrasis βεβουλευκὼς ἔσομαι is found.

REM. 9. The Fut. Perf. is used in Greek only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὡς* (*that*), by *εἰ* used instead of *ὅτι*, and by *ὥστε* (*so that*), all with the Ind. In all other subordinate clauses, the Aor. Subj. (more seldom the Perf.) is used instead of it, in connection with a conjunction compounded of *ἄν*, as *ἐάν, ἐπεί, ἐπειδάν, ὅταν, πρὶν ἄν, ἔστ' ἄν, ὥς ἄν*, etc., e. g. Ἐάν τοῦτο λέξῃς (*si hoc dixeris*), ἀμαρτήσῃ.

† 256. (b) *Historical Tenses: Aorist, Imperfect, and Pluperfect.*

1. The Aorist (Ind.) expresses past time, in a wholly indefinite manner, with no other relation, e. g. ἔγραψα, *I wrote*, Κῦρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. (Ind.) represent an action as past, but always as having relation to another past action. But the Impf. expresses the action as contemporary with this other past action; the Plup. expresses the action as already past before this other past action.

Ἐν ᾧ σὺ ἔπαιζες, ἐγὼ ἔγραφον, *while you were playing, I was writing.* Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (οἱ ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες διαφραλέωτατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν, οἱ πολέμοι ἀπεπεφύγεσαν. Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνεκίχησαν. Ἐγγράφειν τὴν ἐπιστολήν, *I had written the letter (before the friend came).*

REMARK 1. It is to be noted that the Greeks freely use the Aor. instead of the Plup., when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, e.g. Ἐπειδὴ οἱ Ἕλληνες ἐπὶ ἡλθον (quum Graeci venissent), οἱ πολέμοι ἀπεπεφύγεσαν. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aorist (Ind.) is used in historical narrations, in order to indicate the principal events, while the Impf. (Ind.) is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often interchanged with the Impf., which describes and paints; often, also, with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; not seldom, also, with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' Ἐωσφόρος εἰσι φῶς ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνεται, παύσατο δὲ φλόξ (the fire upon the funeral pile began to abate, and the flame ceased), II. ψ, 228. Τὸς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐδὺς εἶποντο (the barbarians withstood the peltasts and continued to fight with them; but when the hoplites drew near, they fled, and immediately the peltasts set out in pursuit), X. An. 5. 4, 24. Εὐνέβῃ τῷ Ἀδοκῆτῳ καὶ Ἐξαπίνῃ ἀμοτέρωσεν τοὺς Ἀθηναίους Δορυβηθῆναι· καὶ τὸ μὲν εὐάνυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐδὺς ἀπορῥάγεν· καὶ ὁ Βρασίδας, ὑποχωροῦντος ἦδη αὐτοῦ, ἐπιπαριὼν τῷ δεξιῷ, τιτρώσκεται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πηλοῖον ἔρωτες ἀπῆνεγκαν· καὶ ὁ μὲν Κλέων, ὥς τὸ πρῶτον οὐ διενοεῖτο μένειν, εὐδὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποδυνήσκει· οἱ δὲ αὐτοῦ ξυστραφέντες ἐκλῖται ἡμύνοντο κ. τ. λ., Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμῶς τῶν εἰρημέων ἀπεστέρηκε· καὶ γὰρ τοὶ πενестέρους πεποίηκε, καὶ πολλοὺς κινδύνους ἱκομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς, Isocr. Pac. 163, a. (The Perfects denote the result, the Aorist the event.)

Rem. 2. Inasmuch as the Aor. Ind. represents a past action independently and absolutely, unconnected with any other past time, while the Impf. Ind. represents a past action as always connected with another past action, being,

consequently, employed in exhibiting an action in its *duration* and *progress*, and hence used in *description*; accordingly the Aor. expresses a *moment* or *point of time*, while the Impf., denotes *duration* or *continuance*. The Aor. therefore describes a *momentary* action or a *single* action; the action, however, described by the Aor. may be a continued or protracted one, but the writer in using the Aor. presents no such view of it, communicating merely the fact of the occurrence. The Impf., on the other hand, describes an action in its continuance and progress, — not merely a *single* act, but a *series* of acts. It often depends on the choice of the writer whether the Impf. or Aor. is used. An action graphically presented in its duration and progress by the Impf., can be stated historically as a mere past act, by the Aor. And so, many actions stated in the Aor. might be more vividly described by the Impf., if the writer wished it.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted: —

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Kyros ἐξελαύνει — ἐπὶ τὸν Χάλεω ποταμόν, ὅντα τὸ εὖρος πλεῖδρου, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶτων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον* (which the Syrians consider as gods, namely, as I then saw), *X. An. 1. 4, 9.* Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος — ἀπείχε δὲ Βαβυλῶνος οὐ πολὺ, 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὤριζε τὴν τε τῶν Μακρόνων [χώρᾱ] καὶ τὴν τῶν Ἀκυδωνῶν, 4. 8, 1. Ἀτὰρ, ὃ ἔταίρε, ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *Pl. Phædr. 230, a.* Οὐκ ἔρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου (namely, when he so appeared to us, consequently = οὐκ ἔρ' ἀγαθὸς ἔστιν, ὥς ἐφαίνετο, he is not therefore distinguished, as he then seemed to be), *Gorg. 516, d.* — From the idea of *duration* or *continuance* contained in the Impf. several other relations originate: (α) The *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο, ἐξαπίσης οἱ μὲν αὐτῶν ἐτόξευον, some of them began to shoot their arrows; — (β) *habit* or *custom*, e. g. αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, those who were before accustomed to do obeisance to him, did it then also; — (γ) *wish*, *endeavor* or *attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵνα, Clearchus endeavored to compel his soldiers to advance.

(b) The Aor. is often used in general propositions which express a fact borrowed from experience, and hence what is *customary*; here a single fact which has been observed to be true in many instances, but not established as universal, is stated to be *generally* true, — the truth frequently observed in regard to a single event, is considered as holding in the case of other similar events. In such cases the Aor. is usually translated into English by the present, or by the verb *is wont*, *is accustomed*, with the Inf. *Il. p, 177.* αἰεὶ τε Διὸς κρείσων νόος αἰγιόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ρηϊδίως (who inspires the brave man with fear, and bears off the victory). *X. Cy. 1. 2, 2.* αἱ μὲν γὰρ πλείους πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως ἦν δὲ τις τούτων τι παραβαλὼν, ζημίας αὐτοῖς ἐπέδεσσαν (were accustomed to impose a penalty upon them). *Dem. Ol. 1(2). 20, 9.* ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισσε καὶ διέλυσεν.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Her. 7. 10, 5. φίλ' ἐστὶ γὰρ ὁ θεὸς τὰ ὑπέρχοντα πάντα ποιοῦν. 157. τῷ εὐβουλεύδῳ πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγινέσθαι.

(c) Hence in poetry, the Aor. is often used in comparisons, instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὥς δ' ὅτε τις τε δράκοντα ἰδὼν παλινῥοσος ἀπέστη οὐρεος ἐν βήσσῃ, ὑπὸ τε τρόμος ἔλλαβε γυνῖα, ἔψ' ἑ' ἀνεχώρησεν, ἄχρος τέ μιν εἴλε παρείδ· ὥς αὖτις καθ' ὅμιλον ἰδὼ Τρώων ἀγερῶχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὥς ὅτε τις δρῦς ἤριπεν.

(d) The Tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a decision or determination, which has respect, indeed, to the present time, but which the speaker wishes to represent as having been previously established and settled in his own mind. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing strong feeling or passion, e.g. ἀπέπτυσσα (*I do abhor*), ἐγέλασα (*I cannot help laughing*), ἐψήνεσα, ἔμωξα, ἐδαύμασα, ἀπώμωσα, ἤσθην. S. Phil. 1434. ἀ' δ' ἂν λάβῃς σὺ σκύλα τοῦδε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν κόμιζε· καὶ σοὶ ταῦτ', Ἀχιλλεύς τέκνον, παρήνεσα, *this I counsel thee, this I have counselled thee*. Eur. Med. 223. χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (so accommodate) πόλει οὐδ' ἄσπτον ἦνεσ', ὅστις αἰδωδῆς γαγῆς πικρὸς πολλῆταις ἐστὶν ἀμαθίας ὅπο (nec laudo, nec unquam laudavi). Hec. 1276. Polym.: καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Hecuba: ἀπέπτυσσα, *this thought I do abhor = a thought which I have abhorred*.

(e) With like effect the Aor. is often used by Attic writers, apparently instead of the Pres. in urgent appeals or commands, expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξ' ἄς μοι (quin igitur mihi recenset? why hast thou not yet told me of the forces? instead of tell me forthwith!) 5. 4, 37. τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τειχὴ φυλακῇ ἐχυρὰ ἐποίησας (why therefore have you not made the walls strong by a guard? = at once make them, etc.); Pl. Phaedon. 86, d. εἰ οὖν τις ὁμῶν εὐπορότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; (is quam celerissime respondeat, let him answer at once). The Pres. is also so used; yet the expression is then far weaker, e.g. Τί οὖν, ἦ δ' ὅς, οὐκ ἐρωτᾷς; (stronger than ἐρώτα, but weaker than Τί οὖν οὐκ ἠρώτησας or ἤρουν); Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῦμεν, X. C. 3. 1, 10.

(f) The Aor., like the Perf. (§ 255, Rem. 7) is used, when the speaker confidently considers a future event as already taken place. Il. δ, 160—162. εἴπερ γάρ τε καὶ αὐτίκ' Ὀδυσσεύς οὐκ ἐτέλεσεν, ἔκ τε καὶ ὅψ' ἐτελεί, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναῖξί τε καὶ τεκέσσιν (then have they paid a heavy penalty, then shall they pay). Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ (then we shall perish, if, etc.).

(g) The Aorist is very often used in all its forms to denote the *coming into a condition*; this the Ind. always represents naturally in the past. Βασιλεύς, ἰ

am a king, ἐβασίλευσα (not *I was a king*, but) *I came to be a king, was made a king*, βασιλεύσας, *having been made king, rex factus*. Βουλευός, *I am a senator* (X. C. 1. 2, 35), βουλευσας, *having been made a senator, senator factus* (ib. 1. 1, 18). Σοῦ στρατηγήσαντος, *te duce facto* (ib. 3. 5, 1). Ἰσχύω, *I am strong*, ἰσχύσας, *having become or been made strong, potens factus* (Th. 1, 3). Δυνήσεις, *potentiam nactus*. Ἀσθενῆσαι, *to have become sick, in morbum incidisse*. Κύρος ἐγείσθη αὐτὸν (Κλέαρχον), X. An. 1. 1, 9. *Cyrus came to admire him, ejus admiratione captus est*.

† 257. Subordinate Modes.

1. As the Aorist Indicative expresses a past action as independent and completed, having no relation to another past action; while the Imperfect, always representing a past action in relation to another past, and being used in describing and painting, presents the action in its *duration* and *progress*, so the same distinction holds in regard to the subordinate modes of the Aorist and Present.¹ The subordinate modes of the Aor. (Subj. Opt. and Impr.) together with the Infinitive and Participle, are used, when the speaker wishes to represent the action by itself, as completed; the subordinate modes of the Present together with the Infinitive and Participle, and also the Imperfect Opt. are used, when the speaker, considering the *performance* of the action, wishes to represent it *descriptively* in its *duration* and *progress*. In this way the following modes stand in contrast with each other:

- (a) The Subjunctive and Optative Aorist with the Subjunctive Present and the Optative Imperfect, e. g. φύγωμεν and φεύγωμεν, *let us flee*. With φύγωμεν, the idea of fleeing itself is urged and is had in mind; with φεύγωμεν, I rather have reference to the performance and progress of the action; the Aor. expresses the act with more energy, as it denotes an instantaneous, momentary act. The same distinction exists in all the following examples. Τί ποιήσωμεν and ποιῶμεν; *what shall we do?* Λέγω, ἵνα μάθῃς and ἵνα μάθῃς, *ut discas*; ἔλεγον, ἵνα μάθῃς and ἵνα μάθῃς, *ut disceres*. The Greek Subj. always refers to the future, and hence is never used, as in Latin, of the present and past, e. g. Laudat puerum, quod diligens sit or fuerit, because he is or has been. In subordinate clauses with ὅς ἔστω, ἔαν, ὅταν, etc. [† 260. (a)], the Subj. Aor. corresponds with Latin Fut. Perf. († 255, Rem. 9). Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ (si hoc dices or quotiescunque hoc dicis, errabis). Ἐάν τοῦτ-

¹ The subordinate modes of the Imperf. are supplied by those of the Pres

λέξης, ἁμαρτήσῃ (si hoc dixeris, if you shall have said). Comp. the examples under §§ 333, 3. 337, 6. 339, 2, II. (b). The Impf. and Aor. Opt. has the sense of the present or future in clauses which express a supposition, conjecture, or undetermined possibility, in prose commonly with ἄν, in hypothetical clauses with εἰ; the Opt. in this sense is found in clauses denoting a wish, in final clauses, and in direct interrogative clauses, particularly in deliberative questions. Τοῦτο ῥᾱδίως ἄν γίγνοιτο or γένοιτο, *this might easily be done*. See §§ 259, 3 and 6, and 260, 4. Εἰ τοῦτο λέγοις or λέξεις, ἁμαρτάνοις or ἁμάρτοις ἄν, *if you should say this, you would err*. See § 339, II, (a). Εἴδε τοῦτο γίγνοιτο or γένοιτο, *O that this might be!* See § 259, 3. (b). 'Ἐλεγον, ἵνα μανθάνοις or μάθοις, *ut disceres*. See § 330, 2. Τίς τοιαῦτα ὑπολαμβάνει or ὑπολάβει; *who would suppose such things?* See § 259, 3, (e). Οὐκ εἶχον, ὅποι τρεποίμην or τραποίμην, *I knew not what I should do*. See § 259, 2. The following case also belongs here: When the subordinate clauses in §§ 333, 3. 337, 6. and 339, II, (b), are made to depend on an historical tense, and the Opt. without ἄν takes the place of the Subj. with ὅς ἄν, ὅταν, ἔπειδ' ἄν, etc., the Opt. has a future sense. Οὅς ἄν ἴδω τὰ κατὰ ἐπιτηδεύοντας, τιμήσω (quos *videro*). 'Ἐφ' ὅς ἴδοιμι τὰ κατὰ ἐπιτηδεύοντας, τιμήσειν (quos *visurus essem*). 'Ἐπειδ' ἄν σὺ βούλῃ διαλέγεσθαι, σοὶ διαλέξομαι (si or quotiescunque *vis*). 'Ἐφ' ἣν, ἐπειδ' ἣ σὺ βούλοιο διαλέγεσθαι, σοὶ διαλέξομαι (si or quotiescunque *velles*, of the future). In other kinds of clauses, the Opt. of the Impf. and Aor. has a *past* sense, so that it corresponds with the Ind. of each of these tenses. Τισσαφύρης διέβαλε τὸν Κῦρον, ὥς ἐπιβουλεύει αὐτῷ (that he was plotting against him). 'Ἐλεξαν, ὅτι Κῦρος ἀποθάνει (that C. was dead). 'Ὅποτε οἱ Ἕλληνες τοῖς πολεμοῖς ἐπίοιεν or ἐπέλθοιεν, ἀπέφηνον, quotiescunque impetum faciebant). Ἀναβιὸς ἔλεγεν, ἃ ἐκεῖ ἴδ' οἱ (what he had there seen, a dependent question). Comp. No. 2, (b).

- (b) The Imperative Aorist with the Imperative Present, e. g. Φύγε and φεύγε, *flee*. Δός and δίδου μοι τὸ βιβλίον, *give*. Μὴ δορυβεῖτε, ὧ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι, οἷς ἐβέβηθ' ὑμῶν, μὴ δορυβεῖν ἐφ' οἷς ἄν λέγω (the principal fact is here ἐμμείνατε, the more definite explanation δορυβεῖτε). Pl. Apol. 30, c. 'Ἐπειδ' ἄπαντα ἀκούσατε, κρίνατε, μὴ πρότερον προλαμβάνετε. Dem. Ph. I. 44, 14. 'Ἄλλ', ὧ Σόκράτες, ἔτι καὶ νῦν ἐμοὶ πείδου καὶ σώδῃ τι. Pl. Crito 44, b (= ἐμοὶ πειδόμενος σώδῃ τι, i. e. by a process of persuasion, save yourself). In precepts respecting the rules of life, etc. the Pres. is the natural and usual tense. Τοὺς μὲν δεοὺς φοβεῖ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείδου, Isocr. Demon. 16. Comp. § 259, 4.
- (c) The Infinitive Aorist with the Infinitive Present, e. g. Ἐδέλω φυγεῖν and φεύγειν, *I wish to flee*. Ἰκανὸς εἰμι ποιῆσαι and ποιεῖν τι. ('Ἡ γεωργία) μαθεῖν τε βέλῃ ἐδόκει εἶναι καὶ ἥδιστη ἐργάζεσθαι, X. Occ. 6, 9. Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν, ἢ ζῆν αἰσχυρῶς, Isocr. Pan. 95. Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα

στερηθῆναι λυπηρόν, X. Cy. 7. 5, 82. Κελεύω σε δοῦναι and διδόναι μοι τὸ βιβλίον. Καλέσας ὁ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν, X. Cy. 5. 1, 2, with which compare in 3. following: ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὥς ἂν αὐτὸς λάβῃ (to continue to guard, the subordinate clause necessarily implying duration in διαφυλάττειν). In the *oratio obliqua* after verbs of saying and thinking, the Inf. Aor. and Pres. is frequently used to denote what is *past*; then the Inf. Aor., like the Ind. Aor., is used to denote the principal events, the Inf. Pres., like the Ind. Impf., to denote the accompanying subordinate circumstances, e. g. Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελαγοὺς) κατοικημένους γὰρ τοὺς Πελαγοὺς ὑπὲρ τῷ Ὑμησσῷ ἐνδεύτεν ὀρμευμένους, ἀδικεῖν τὰδε· φοιτᾷν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐν ὕδωρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι καὶ οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελαγοὺς ὑπὲρ ὕβριος βιάσθαι σφεας κ. τ. λ. (*Oratio recta*: ἐξελάσαμεν· οἱ γὰρ Πελαγοὶ ἡδίκουν τὰδε· ἐφοίτων, etc.) Her. 6, 137. The Inf. Aor. has a *past* relation only after verbs of *saying* or *thinking*, and in the construction of the Acc. with the Infinitive with the article. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρον, X. An. 1. 2, 8 (*culem detraxisse* — *suspendisse*, to have *stripped*, and *hung up*). Comp. No. 2, (c). Θαυμαστὸν φαίνεται μοι τὸ πείσθῃν αἰνῶν, ὡς Ζωκράτης τοὺς νέους διέφθιρεν, X. C. 1. 2, 1 (*persuasum esse quibusdam*, that certain individuals had been persuaded). Τὸ μεδερίαν τῶν πόλεων ἀλῶναι πολιορκίᾳ, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πείσθῃν τας τοὺς Φωκίας ταῦτα παθεῖν, Dem. 19, 61. (But when by the Acc. with the Inf. with the article, a *purpose* is expressed, the Inf. Aor. has naturally something of a future relation, e. g. Ἐπεμελήθην τοῦ διδάσκαλόν μοι τινα γενέσθαι, I took care that I might have some one as a teacher, X. C. 4. 2, 4.) In all other cases the Inf. Aor. has the relation of *present* time.

- (d) The Participle of the Aorist with the Participle of the Present; comp. λάβε φυγόν with λάνθανε φεύγων. Περίπλων Σούνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἔσθην (*wishing to come into the city sooner*) Her. 6, 115. Τοὺς ἀνδράποους λήσομεν ἐπιπεσόντες (*will secretly attack*), X. An. 7. 3, 43. In all such examples the Aor. does not express the relation of past time, but merely the action of the verb taken by itself; the time is denoted by the finite verb with which the Part. is connected; the Aor. Part., therefore, denotes only that the subordinate action (expressed by the Part.) is contemporaneous with the principal action (expressed by the verb). Yet it is to be observed, that the Aor. Part. is commonly used to designate *past* time, e. g. Ταῦτ' εἰπὼν ἀπέβη = ταῦτ' εἶπε καὶ ἀπέβη. — It may be added here as a general principle, that while the Aor. Part. generally denotes past time, the subordinate modes of the Aor. and Present, of themselves denote no relation of time, the Aor., however, designating a *momentary*, the Pres. a *continued* action.

2. The subordinate modes and participials of the Aorist, form a contrast also with the subordinate modes and participials of the Perfect and Pluperfect; the former denote an action *absolutely*, as past or completed; the latter, on the contrary, in relation to the subject of the finite verb; by this relation the subordinate idea of the *duration of the result* of what is denoted by the verb, is naturally derived. In this way the following forms stand in contrast with each other:

- (a) The Subjunctive Aorist with the Subjunctive Perfect, e. g. Ἐάν σκοιδαί γένωνται, ἔξουσιν (ἐκείσε), ἔνθεν ἔξουσιν τὰ ἐπιτήδεια (if a treaty shall have been made), X. A. 2.8, 6. Ὅν ἂν γνῶριμον (κῶν 1δ η), ἀσπάζεται, κἂν μὴδὲν πάποτε ὅτ' αὐτοῦ ἀγαθὸν περὶνδ η (whomsoever he recognizes, he greets, even if he shall have received no favor from him), Pl. Rp. 376a. Ἀπέχεσθε τῶν ἁλλοτρίων, ἵν' ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτῇσθε, Isoc. Nic. 49. (Comp. § 255, Rem. 5.) It has already been stated No. 1. (a) that the Greek Subj. always refers to the future.
- (b) The Optative Aorist with the Optative Pluperfect, e. g. Οἱ Ἰνδοὶ ἐλεξάν, ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (had sent), X. Cy. 2. 4, 6. Ἐδεισαν, μὴ λῦττα τις ὥσπερ κυσὶν ἡμῶν ἐμπεπτῶκοι (that some madness had fallen upon us, the effects still continuing), X. An. 5. 7, 26. Ἀγροίλαος ἐδεήθη τῆς πόλεως ἀφεῖναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὕπηρετῆκοι ἢ τῶν Μαντινέων πόλιν ἐν τοῖς πρὸς Μεσσήνην πολέμοις, II. 5. 2, 3. In what instances the Opt. Aor. is used of the present or future, and in what of the past, has been stated in No. 1, (a).
- (c) The Infinitive Aorist with the Infinitive Perfect; comp. ἀποθανεῖν with τεθνηκέναι. Πατὴρ Κῦρος λέγεται γενέσθαι Καμβύσῃ, Περσῶν βασιλέως X. Cy. 1. 2, 1. Λέγεται ἄνδρα τινὰ τῶν Μήδων ἐκπεπλήχθαι πολλὴν δὲ τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κόρου (stood or continued amazed), ib. 1. 4, 27. Comp. § 255, Rem. 6.
- (d) The Aorist Participle with the Perfect Participle; comp. ἀποθανόν with τεθνηκώς, Plut. Aem. Paul. c. 36. extr. Περσὲς μὲν ἔχει καὶ νενίκημένος (even though vanquished, in the condition of one vanquished) τοὺς παῖδας, Αἰμίλιος δὲ τοὺς αὐτοῦ (sc. παῖδας) νίκησας ἀπέβαλεν = νενίκηται μὲν — ἔχει δέ —, ἐνίκησε μὲν — ἀπέβαλε δέ. Perseus even though conquered still has his children; Aemilius in his otherwise successful war, lost his.

REMARK 1. From the above explanation, it is evident why the Aor., though an Historical tense, has besides an Opt. a Subj. also; the Aor. Subj. stands in contrast, on the one hand, with the Subj. Pres.; on the other, with the Subj. Perf. The Greek Fut. has no Subj. as in Latin (e. g. Gaudet, quod pater venturus sit), because the Greek Subj. of itself denotes future time. But the Aor. has an Opt., which stands in dependent sentences after an historical tense, and consequently, in direct discourse, takes the place of the Ind. Future, e. g. Ἠγγείλεν, ὅτι πολέμοι νίκησοιεν (that the enemy would conquer). X. An. 7. 1, 83. ἔλεγεν, ὅτι ἔτοιμος εἴη ἡγείσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον, ἔνθα πολλὰ

καὶ ἀγαθὰ λήψοιντο (where they would receive). X. Cy. 8. 1, 43. ἐπιμελεῖσθαι πως μήτε ἄσται, μήτε ἄποτοι ποτε ἔσονται. (But ἐπιμελεῖται, πως . . . ἔσονται). X. An. 4. 1, 25. ἔφη εἶναι ἄκρον, ὅ ἐι μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. (Oratio recta: εἰ προκαταλήφεται, ἀδύνατον ἔσται παρελθεῖν.)

REM. 2. Verbs of willing, refusing, delaying, entreating, persuading, commanding, forbidding, hindering, of being able, and unable, expecting (προσδοκῶ, ἐπίδοξός εἰμι, εἰκόσ ἐστιν, it is likely, to be expected), when they relate to a future object, are sometimes connected with the Fut. Inf., sometimes with the Pres., sometimes with the Aor. The Fut. Inf. is used, when the idea of futurity is to be made specially prominent, e. g. a condition continuing in the future; the Inf. Pres., to denote a continuing or permanent condition, the idea of futurity, evident of itself, being left out of sight; this Inf. is also used to denote the immediate occurrence of the action; the Inf. Aor., when the idea of the action itself is made prominent. In English all three forms of the Inf., when the subject of the Inf. is the same as that of the governing verb, are translated by the Pres. Inf.: Μέλλω γράψειν, γράφειν, γράψαι (I am now about to write, intending to write). 'Αδύνατοί εἰσιν ἐπιμελεῖσθαι (unable to become and continue careful), X. Oec. 12, 12. 'Αδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παῖδεύεσθαι, ib. 12, 15. 'Αδύνατοι ἡμῶν ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχδῆναι, ib. 12, 13. 'Αναβάλλεται πονήσκειν τὰ δέοντα, Dem. 31, 9. 'Αθηναῖοι ἀνεβάλλοντο τὸ πᾶν μηχανήσασθαι, Her. 6, 58. 'Ελπίζει βδελὺς βυῖας ἐξαπατήσκειν, Dem. 860, 54 (he hopes to deceive you). 'Ελπίζει παρέχεται ἡμῶς εὐδαίμονας ποιῆσαι, Pl. Symp. 193, d. (he gives hope that he will make us happy). With verbs of willing or being able, the Fut. Inf. is more seldom than the Aor. or Pres. After verbs of saying, promising, swearing, thinking, the above threefold construction (Inf. Fut., Pres., Aor.) is used, but the Inf. Aor. regularly expresses something past (see No. 1), seldom what is future, e. g. Οἱ Πλαταιῆς ἐνὸ μισαν ἐπιδέμενοι βδελὺς κρατῆσαι, Th. 2, 3, (se victores fore). 'Απόκριναι, δ' 'Αγόρατε· οὐ γὰρ οἱμαί σε ἔξακρον γενέσθαι, δ' ἐναντίον 'Αθηναίων ἀπάντων ἐποίησας, Lys. Agor. § 32 (credo te negaturum). After verbs of saying, thinking, hoping, the Inf. Aor. and Pres. with ἄν, is often used in nearly the same sense as the Inf. Fut. without ἄν. See § 260, (5), (a).

§ 258. B. A more particular View of the Modes.

The Indicative, the Subjunctive (Optative) and the Imperative Modes [§ 253, (b)], are distinguished as follows:

(a) The Indicative expresses a direct assertion, an actual fact.

Τὸ ρόδον δάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολεμικοὺς νικήσουσιν.

(b) The Subjunctive denotes a supposition, conception, or representation. The Subj. of the Hist. tenses is called the Optative.

Ἵωμεν! camus! — Τί ποιῶμεν; quid faciamus? what shall we do? Οὐκ ἔχω, ὑποὶ τράπωμαι, nescio, quō me vertam. Οὐκ ἔχον, ὅποι τραποίμην, nescibam, quō me verterem. Λέγω, ἴν' εἰδῆς, dico, ut scias, in order that you may know it. Ἐλεῖα, ἴν' εἰδείης, dixi, ut scires, in order that you might know it.

(c) The Imperative denotes the immediate expression of the will, being used in commands, entreaties, etc.

Γράφον and γράφε, *write*. Βραδέως μὲν φίλος γίγνου, γενόμενος δὲ πειρῶ διαμένει, Is. Dem. 7. Γραφάτω and γραφέτω, *let him write* (§ 257, 1. b). The command expressed by the Imp. is not always to be understood as a strong command, entreaties, exhortations, and counsels, being also expressed by the Imp.

REMARK. The Modes exhibit the relation of an expressed thought to the mind of the speaker. Hence they denote nothing objective, i. e. they never show the *actual* condition of an action; the Ind., in itself, does not denote something actual; nor the Subj., in itself, something possible; nor the Imp., something necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρή, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, showing how he conceives of an action. A mental operation is either an act of perception, an act of supposition or conception, or an act of desire. The Ind. expresses an actual perception; it indicates what the speaker conceives and represents as a *reality*, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a reality, and hence is expressed by the Fut. Ind. The Subj. expresses a conception; it indicates what the speaker conceives and represents as a *conception*, whether it has an actual objective existence, or is a mere mental conception. The Imp. expresses desire; it denotes what the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

‡ 259. Use of the Subjunctive, Optative and Imperative.

1. The Subj. of the Principal tenses, the Pres. and Perf., as well as the Sub. Aor., always relates to *future* time [‡ 257, 1, (a)], and is used in Principal clauses:

(a) In the first Pers. Sing. and Pl. in exhortations¹ and warnings, where the Eng. uses *let, let us*, with the infinitive; the negative is here μή.

(b) In the first Pers. Sing. and Pl. in deliberative² questions, when the speaker deliberates with himself what he is to do, what it is best to do; here also the negative is μή.

Ἱωμεν, *eamus! let us go, suppose we go!* Μὴ Ἱωμεν. Ἄγε (φέρε, ἔα) Ἱωμεν. Φέρε Ἱδω (come now, let me see), Her. 7, 103. Φέρε δὴ, ἥ δ' ὅς, περιπαῶ πρὸς ὑμᾶς ἀπολογησασθαι, Pl. Phaedon. 63, b. Such an exhortation is very often expressed in the form of a question preceded by βούλει; yet in this case, the subjunctive is a subordinate clause dependent on βούλει, e. g. Βούλει οὖν, δύο εἰδη δῶμεν πειθοῦς; (do you then wish that we propose two kinds of persuasions = let us propose), Pl. Gorg. 454, c. Τί ποιῶμεν; quid faciamus? what shall we do? Εἴπωμεν, ἢ σιγῶμεν; Eur. Ion. 771. In Ποί τις φροντίδος ἔλθῃ; S.

¹ This use of the Subj. is called *Conjunctivus adhortativus*.

² *Conjunctivus deliberativus*.

Ο. C. 170, *τις* is used instead of the first Pers., *where shall one go?* (= τοῖς ἔλθω or ἔλθωμεν, like τοῖς φρενῶν ἔλθω; 310). *Μὴ ἔρωμαι; shall I not ask?* X. C. 1. 2, 36. "Ὅσα οἱ ὄλλοιγοι τοὺς πολλοὺς μὴ πείσωντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον θῆαν φῶμεν, ἢ μὴ φῶμεν εἶναι; 45. So also in indirect discourse, and in all persons. *Οὐκ ἔχω, ὅποι τράπωμεν* (*I know not, whither I shall turn myself, what I shall do*). *Οὐκ ἔχουσιν ἐκεῖνοι, ὅποι φύγωσι*, X. An. 2. 4, 20. *Οὐκ οἶδ' εἰ δῶ* (τὸ ἐκπωμα), *I do not know whither I shall give the cup*, Cy. § 8. 4, 16.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. *Ὀδ. χ, 77. ἔλθωμεν δ' ἀνὰ ἔστυ, βοή δ' ὅκιστα γένοιτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἔγε* and *φέρε* instead of the Imp., e. g. *φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μέδδης*, S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μὴ γράψης, ne scripseris, do not write*, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴδε* with the Subj. instead of the Opt. *Εἴδ' αἰθέρος ἄνω πτωκᾶδες ὀνύχονον διὰ πνεύματος ἔλασέ μ' (οἱ αἶρες me sursum in aethera per auras stridentes carpiant)*, S. Ph. 1094 (without variation). Comp. *Εἴδε τιτὲς εὐναὶ δικαίων ὑμεναίων ἐν Ἀργεὶ φανῶσι τέκνοισιν* Eur. Suppl. 1028. *Εἴδ' — αἰσχίων εἶδος ἀντὶ τοῦ καλοῦ λάβω* (in some MSS. λαβεῖν), Hel. 262.

REM. 4. In the third place, the Subjunctive is somewhat frequently used in principal clauses, in the Epic language, instead of the Fut. Ind., though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. *Il. ζ, 459. καὶ ποτέ τις εἴηται* (and one MAY say, it may be expected or conceded that one will say). *Il. η, 197. οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δίηται* (one will not force me away = *I will not admit that one will, etc.*). α, 262. *οὐ γὰρ πω τοίους ἴδω ἀνέρας, οὐδὲ ἴδωμαι* (na: do I expect that I shall see such men, nor am I to see; *οὐδὲ ὄψομαι*, would mean, *I certainly shall not see*). *Ὀδ. ζ, 201. οὐκ ἔσδ' οὗτος ἀνὴρ διεπρὸς βροτῶς, οὐδὲ γένηται*. π, 437. *οὐκ ἔσδ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται* (nor is it to be expected that he will be). The frequent use of the Subj. with *οὐδὲ μή* in the Attic writers, is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions* (i. e. such as express doubt and propriety), but differs from the Subj. in such questions in referring to past time.

Theocr. 27, 24. πολλοὶ μ' ἐμνῶοντο, νόον δ' ἐμὸν οὐτις ἔαδε: — καὶ τί, φίλος, βέξαιμι; γάμοι πληθύνουσιν ἀνίας, i. e. *quid FACEREM? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?* The deliberative Opt. is very frequently used in indirect questions, in relation to an historical tense in the principal clause. *Ἐπῆρετο δ' Ἀεΐδης τὸν παῖδα, εἰ παύσειεν αὐτόν*, X. An. 7. 4, 10 (*whether he should put him to death*). *Οἱ Ἐπιδάμνιοι πέμψαντες ἐς Δελφοὺς τὸν Δεδνὸν ἐπήρουν, εἰ παραδοίεν Κορινθίους τὴν πόλιν*, Th. 1, 25 (*whether they should surrender the city*).

REM. 5. In the principle given in No. 2, the act of supposition or conception belongs to the past, and this is the common use of the Opt. (the Subj. of the historical tenses), in subordinate clauses. But the Opt. is also used, where the act of supposition or conception is a present one. When a present conception is expressed by the subjunctive, e. g. *ἴωμεν, εἰπαμεν, τί εἴπωμεν; quid dicamus?* then the realization of the conception may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself back, as it were, out of the present and the vivid connection, which exists between the present and the actual accomplishment, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way, very naturally suggests the subordinate idea of *uncertainty*. Thence arises the following use:

3. The Opt. Aor. and Impf. (Subj. of the historical tenses), is used, in principal clauses, of *present* or *future* time in the following cases:

(a) To express, in a general manner, a supposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb *ἄν* with the Opt., § 260, 2, (4), (a), but the poets very frequently use the Opt. without *ἄν*. A negation is here expressed by *οὐ* (οὐκ).

*Ο δὲ αὐτὸ αὐτῷ ἀνέμοιον εἶη καὶ διάφορον, σχολῇ γέ πού τῳ ἄλλῳ ὅμοιον ἢ φίλον γένοιτο (*that would scarcely be like or friendly to another, as one would readily admit*), Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (*animo extincto tum vero corpus imbecillitatem suam ostendat et intercizat, it is natural to suppose or assume, that the body would give signs of weakness*), Phaed. 87, c.

(b) To express a wish. A negation is here expressed by *μή*.

Π. χ. 304. *μή μὲν ἀποουδὶ γε καὶ ἀκλειῶς ἀπολοίμην, may I not perish!* S. Aj. 550. *ὦ παῖ, γένοιτο πατὴρς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός, may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', *ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι, may I be able to take him.* The wish is commonly introduced by *εἴδε*, *εἰ γάρ* (in the poets also by *εἰ* alone). Od. γ. 205. *εἰ γὰρ ἔμοι τοσσήνδε θεοὶ δύνανται παραδεῖν!* X. Cy. 6. 1, 38. *εἰ γὰρ γένοιτο!* (In poetry *ὥς* is used like Lat. *utinam*. Eur. Hipp. 407. *ὥς ἀπόλοιτο παγκακῶς!*)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἴδε τοῦτο ἐγένετο! εἴδε τοῦτο ἐγένετο! utinam hoc factum esset! O that this were done, or had been done!* So *ὦ φελες γράψαι! O that you had written!* (but I know that you have not). X. An. 2. 1, 4. *ἀλλ' ὦ φελε μὲν Κύρος (ἦν)! O that Cyrus were still alive!* (but I know that he is not). Also *εἴδε*, *εἰ γάρ*, *ὥς ὦ φελον*, *εἰ*, *ε(ν)* with

the Inf., particularly in poetry. On the wish expressed by τῷ *ἔν* with the Opt., see § 260, 2, (4), (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔρδον ἑταῖροι εἶεν, *let my companions come within*. Il. κήρυξ τίς οἱ ἔποιτο γεραίτερος, *let some herald follow*. Arist. Vesp. 1431. ἔρδοι τις ἦν ἔκαστος εἰδείη τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὀρεῖ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο.

(d) The Optative is used to express a desire, wish, and inclination, in a general manner, without expecting the realization. A negation is here expressed by μή.

Theocr. 8, 20. ταύταν (τὴν σύριγγα) κατδείην (*I would be willing or desire to place*)· τὰ δὲ τῷ πατρὸς οὐ καταδήσῃ. Her. 7, 11. μὴ γὰρ εἶην ἐκ Δαρείου γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους, *I should not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or supposition is expressed.

(a) In Homer the interrogative clause then forms, in a measure, the protasis to the conditioned clause, i. e. to the clause depending on the condition expressed by the question. Il. δ, 93, seq. ἦ βέ νύ μοι τι πείθοιο, Ἀνκάρους νύε δαΐφρον; Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κύδος ἔροιο, *will you now listen to me, i. e. if you will, you would dare, etc.* (the same as εἰ τί μοι πείθοιο, τλαίης κεν, etc.). Here πείθοιο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without *ἔν*, contains the condition, the last, expressed by the Opt. with *ἔν*, contains the conditioned clause. Il. ξ, 191. ἦ βέ νύ μοι τ πείθοιο, φίλον τέκος, ὅττι κεν εἶπω, ἢ κεν ἀρνήσαιο κοτεσσαμένη τόγῃ θυμῷ; *will you be persuaded by me, — or will you refuse?* (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could describe?* — no one, i. e. *who can you suppose could describe?* S. Ant. 604. τεῖν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχοι; *who could restrain?* i. e. *who can be supposed to restrain?* Arist. Plut. 438. ἄναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγοι, *where could one fly?* Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἀδ' ἐφεύσατο τὸ ὕστερον, πιστότερα ταῦδ' ὁποιάβοιτε εἶναι; *haec vos veriora existimaturos quis pulet!* Pl. Rp. 437, b. ἄρ οὖν — πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης; *can you consider all such things to be opposite to each other?* i. e. *can I assume that you, etc.*

REM. 7. The *deliberative* Opt. (No. 2) differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e), are to be regarded as elliptical sentences, which have originated from a conditional sentence like εἰ τι ἔχοις, δοίης ἄν [‡ 339, II, (a)], *if you had, you would give*.

(4) The following points in addition are to be observed respecting the Imp., [‡ 258, 1, (c)] : Though the Imp. always refers to time *present* to the speaker, yet the Greek has several Imp. forms, viz., a Pres., Perf., and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstances of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, ‡ 257, 1, (b). The Imp. Perf. has always the sense of the Pres., with the accompanying idea of the *permanence or continuance of the result*, e. g. μέμνησο, *memento, be mindful, remember*; ἡ θύρα κεκλείσθω, *let the door be shut* (and remain shut). See ‡ 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp.; but instead of the Aor. Imp., the Aor. Subjunctive is used.

Μὴ γράφε or μὴ γράψης (but neither μὴ γράφης, nor μὴ γράψον). Μὴ γραφέτω or μὴ γράψῃ, *ne scribito* (but neither μὴ γράφῃ, nor μὴ γραψάτω). Μὴ μοι ἀντίλεγε or μὴ μοι ἀντιλέγῃς, *do not speak against me* (but neither μὴ ἀντιλέγῃς nor μὴ ἀντιλέξον). Isoc. Dem. 24. Μηδένα φίλον ποιοῦ πρὶν ἂν ξεινάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις. 36, 29. μηδενὶ συμφορὰς δυνεῖδίσῃς· κοῦη γὰρ ἡ τύχη καὶ τὸ μέλλον ἄρατον. Th. 3, 39. κολασθῆναι δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεδῇ, τὸν δὲ δῆμον ἀπολύσῃτε.

REM. 9. Yet sometimes in the Epic poets, though very seldom in other poets, μή is found with the second Pers. of the Aor. Imp., e. g. II. 8, 410. τῷ μὴ μοι πατέρα ποδ' ὁμοίῃ ἐνδ' εὖ θυμῷ. The third Pers. is frequently found even in the Attic prose writers. X. Cy. 8, 7, 26. μηδὲις ἰδέτω.

6. The third Pers. Imp. is very often used (the second more seldom), to denote that the speaker *admits* or *grants* something, the correctness or incorrectness of which depends upon himself. This is called the *concessive* Imp.

Ὅτως ἐχέτω, ὡς σὺ λέγεις (*admit that it is as you say*), P. Symp. 201, c. Ἐοικέτω δὲ (ἡ ψυχὴ) θυμύτῃ δυνάμει ὑποκτέρου ζεύγους τε καὶ ἡνίοχου (*grant that the soul is like, etc.*), Phaedr. 246, a. Λέγέτω περὶ αὐτοῦ, ὡς ἕκαστος γυγνώσκει (*admit that each one speaks of it*), Th. 2, 48.

REM. 10. In the interrogative formula of the Attic poets: *οἴσθ' ὃ δράσων*. — *οἴσθ' ὡς ποιήσων*; (do you know what you are to do?), the Imperative is to be explained as a transition, easy to the Greeks, from the indirect to the direct form of speech. It is also explained by considering it the same as *δράσων*, *οἴσθ' ὃ*; do, — do you know what? The formula is a softer mode of expression than the Imp. *δράσων* or *ποιήσων*. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ἄν ποιήσων ὦδε, εἰ τοι ἀρέσκει, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃ τῇσι πόλῃσι φυλάκους οἱ λεγόντων* —, *ὡς σφεα* (sc. *χρήματα*) *ἀναγκάως ἔχει δεκατευδῆναι τῷ Διὶ (οἱ λεγόντων = καὶ οὗτοι λεγόντων, who should say, or and let them say).* Th. 4, 92. *δείξαι, ὅτι — κατὰ σῶσαν, they might obtain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4, and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

‡ 260. *The Modes in connection with the Modal Adverb ἄν (κέ, κέν).*

1. The Modal adverb *ἄν* (Epic *κέ(ν)*, Doric *κά, κάν*), denotes the relation of a conditioning expression or sentence to a conditioned one; indicating that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. By the particle *ἄν*, the realization of the predicate is made to depend upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate is represented as *conditioned* by another thought; *ἄν* always refers to a condition.

2. A complete view of the use of *ἄν* cannot be presented except in connection with conditional sentences. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected:

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on *conditions* and *circumstances*. Whenever this idea of dependence is to be made specially prominent, *ἄν* (Epic *κέ*) can be joined with the Fut.; yet this construction is rare in the Attic dialect.

Od. ρ, 540. *εἰ δ' Ὀδυσσεὺς ἔλθοι — αἰψά κε σὺν φ' παιδὶ βίαι ἀποτίσεται ἀνδρῶν, he would punish*. Il. ξ, 267. *ἀλλ' ἔσθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω δρυιέμεναι, dabo, scil. si tibi iuvaverit*. X. Cy. 6. 1, 45. *ὕβριστην οὖν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἕσμενος ἄν πρὸς ἄνδρα, οἷος σὺ εἰ, ἀπαλλαγῇσεται (so the MSS.).* 7. 5, 21. *ὅταν δέ καὶ αἰσδῶνται ἡμᾶς ἔνδον ὄντας, πολλὸν ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὅπῃ τοῦ ἐκπεπληγῆσθαι (ἄν is wanting in only two MSS.).*

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. or Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσαιμι (instead of εἰ πείσαιμι ἄν), Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτοὺς εὕρισκω, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses: the Aor., Impf. and Plup.:

(a) To denote that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by εἰ with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἐλέγας), ἡ μάρτυρες (ἡμαρτες) ἄν, i. e. *if you said this, you were wrong, or if you had said this, you would have been wrong, but now I know that you did not say it, consequently you are not wrong; Lat. si hoc dixisses, errasses (at non dixisti; ergo non errasti).* Εἰ τι εἶχομεν, ἐδίδομεν (ἐδομεν) ἄν, *if we had anything, we would give it to you, or if we had had anything, we would have given it to you; si quid habuissimus, dedissemus.* Also without an antecedent clause, e. g. ἐχάρης ἄν, *laetatus fuisses (scil. si hoc vidiasses).*

REM. 2. Here belong also the expressions, φέμην ἄν, ἔγνων τις ἄν, φσδετό τις ἄν, φετό τις ἄν, and the like, as in Latin, *putares, crederes, diceres, cerneres, videres, you (one) would think, or you (one) would have thought.* Here εἰ παρῇν, εἰ ἔλεγεν, εἰ εἶδεν, εἰ ἰδύνατο, and the like, as conditioning antecedent clauses, are to be supplied. "Ἐνθα δὲ ἔγνω τις ἄν τοὺς ὁμοτίμους πεπαιδευμένους, ὥς δεῖ (tum verò videres, then one might see, were he present), X. Cy. 3, 70. "Ἐνθα δὲ ἔγνω τις ἄν, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἀρχοντα ὑπὸ τῶν ἀρχομένων, 7. 1, 38. Εὐδὸς σὺν τούτοις εἰσηγήσαντες εἰς τὸν πηλὸν δᾶττον, ἢ ὥς τις ἄν φέτο, μετεώρους ἐξεκόμισαν τὰς ἀμύδας (celerius, quam quis crederet), An. 1, 5, 8. "Ἐπερ ῥώσθη δ' ἄν τις κάκεινα ἰδὼν (one might be encouraged if he saw those things), Ag. 1, 27

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. Εἴποι δὲ τις ἄν. Οὐδὲν αἰσχύνῃ οὕτω μωρῶς ἔξαπατᾶμενος; Ναὶ μὰ Δία ἢ σ' ἔχον ὁ μὲν μέντοι, εἰ ὑπὸ πολέμου γε ὄντος ἐξηπατήθην· φίλῳ δ' ὅντι ἔξαπατᾶν αἰσχύνῃ μοι δοκεῖ εἶναι, ἢ ἔξαπατᾶσθαι. Lycurg. Leocr. p. 154, 23. εἰ μὲν οὖν ζῶν ἐτύγχανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειαχόμενον· νῦν δὲ μὲν καλῶ τοὺς συνειδότας. The ellipsis of ἄν is most frequent in expressions which denote the idea of necessity, duty, reasonableness, possibility, liberty, and inclination, e. g. χρῆν, ἔδει, ὥφελον; with verbal adjectives in τέος; with προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν,

ἔξιον ἦν, καλῶς εἶχε, ἐξῆν, δπηρχεν, ἐμελλεν, ἐβουλόμην. *Inf.* 123. 3. χρῆν δέ σε, ἐπερ ἦσθα χρηστός, πολλὸ μᾶλλον μηνυτὴν γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γεγένηται κ. τ. λ., you ought or you ought to have been (oportebat). *X. C.* 2. 7, 10. εἰ μὲν τοίνυν αἰσχρόν τι ἐμελλον ἐργάσασθαι, δάσκατον αὐτ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναιξὶν εἶναι ἐπίστανται, ὥς εἴκοι κ. τ. λ., mors praeferenda erat. So also with the *Inf.* *X. C.* 1. 3, 3. οὔτε γὰρ θεοῖς ἐφ' ἧ καλῶς ἔχειν, εἰ ταῖς μεγάλαις δυοῖσιν μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον, for he said it would not be proper for the gods, if, etc. Very often without an antecedent sentence, e. g. αἰσχρόν ἦν ταῦτα ποιεῖν, *turpe erat*, it would be base, would have been; ἐξῆν ταῦτα ποιεῖν *licebat*, it would be lawful; καλῶς εἶχε. Comp. with the above the use of the *Ind.* in Latin, where the *Subj.* might have been expected, in such expressions as *aerum, justum, rectum est*, it would be proper, *longum est*, it would be tedious, and the participle in *dus* in the conclusion of a conditional clause, as *Si Romae Cn. Pompeius privatus esset, tamen is erat diligendus*.

REM. 4. In all the above expressions, however, ἂν can be used; so also in Latin, the *Subj.* is sometimes found instead of the *Ind.* *Dem. Phil.* 1. 40, 1. εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὁμᾶς νῦν εἶδει βουλεύεσθαι. So also in Lat. the *Subj.* is used instead of the *Ind.*

REM. 5. The *Pres. tense* of *χρῆ, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things which can yet take place. Comp. *possum* commemorate, which implies that I still can do the act, and *poteram* commemorate, which implies that I cannot do it.

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an *Ind.* of an historical tense of the verb *κινδυνεύειν*, to be in danger, to seem, since the verb by itself implies that the action expressed by the *Inf.* connected with it, did not take place; for what is only in danger of occurring, actually does not occur. *Th.* 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθάρηαι, εἰ ἔνιμος ἐπεγένετο τῇ φλογὶ ἐπιφορὸς ἐς αὐτήν, the whole city was or would have been in danger of destruction, if. *Aeschin. c. Ctes.* 515, R. εἰ μὴ δρόμῳ μόλις ἐφεύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, ὀλίγον, μικροῦ, τάχα, nearly, almost, are joined with the *Ind.* of a historical tense in the concluding clause; for what only nearly takes place, actually does not take place, hence the *Ind.* without ἂν is appropriate in both these cases. *Plat. Symp.* p. 198, C. ἔγωγε ἐνδυμούμενος, ὅτι αὐτὸς οὐχ ὁλὸς τ' ἔσομαι· οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἶπεν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδρᾶς ῥέχόμεν, εἰ πῃ εἶχον, I had almost fled for shame, if. Without a protasis, e. g. *X. Cy.* 1. 4, 8. καὶ πῶς διαπηδῶν αὐτῷ δ' ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνον ἐξέτραχέλασεν. Comp. the Lat. *prope* (paene) *cecidit*, I came near falling.

(β) To denote that an action takes place (is repeated), in certain cases, and under certain circumstances. The historical tense in the principal clause is then commonly the *Impf.* The condition under which the action is repeated, is expressed by a subordinate clause with *εἰ, ὅτε*, etc. and the *Opt.*; the condition, however, is often omitted.

Ἐλεν ἂν, he was accustomed to say, he would say as often as this or that happened, as often as it was necessary, and the like. *X. C.* 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον, as often as one contradicted him, he would (he was accustomed to) carry back the whole argument to the original proposition. 1. 3, 4. εἰ δέ τις δόξειεν αὐτῷ (Ἰσοκράτει) σημαίνεσ-

οὐα παρὰ τῶν δεῶν, ἦσαν ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τι αὐτὸν ἐπειδὴν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν — ἀντὶ βλάβουτος. Ἀν. 2. 3, 11. εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεῖν, ἔπαιεν ἂν, *he would beat him*. 1. 5, 2. οἱ μὲν νοιοῖ, ἐπεὶ τις δικάκοι, προδραμόντες ἂν ἔστασαν, *as often as any one pursued them, they would stop* (the Plup. having the sense of the Impf. ‡ 255, Rem. 3). 3. 4, 22. ὅποτε δὲ διδασχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσση ἂν ἐξεπλάσαν.

3. With the Subjunctive, to represent the future conception, which the Greek expresses by the Sub. [‡ 257, 1, (a)], as *conditional*, and *depending on circumstances*. The following cases are to be distinguished:

(a) The *deliberative* Subj. [‡ 159, 1, (b)], takes ἄν, though but seldom in direct, more frequently in indirect questions, when a condition is to be referred to.

τί ποτ' ἂν οὐδ' ἀλέγομεν; (*what shall we therefore say, if the thing is so?*) etc. Pl. L. 655, c. ἐγὼ γὰρ τοῦτο, ὃ Πρωταγόρα, οὐκ ἔμην διδασκὼν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ (i. e. εἰ σὺ λέγεις), *I know not how I could disbelieve it, if you say so*, Prot. 319, b. *Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι, ὅπου ἂν φύγωσιν, X. Ἀν. 2. 4, 20. Εἰ δέ σοι μὴ δοκεῖ, σκέψαι, εἰ ἂν (i. e. εἰ ἂν) τότε σοι μᾶλλον ἀρέσκει, C. 4. 4, 12.

(b) The Subj., which is often used in the Homeric language instead of the Fut. Ind. (‡ 259, Rem. 4), is frequently found with ἄν, which is to be explained in the same manner as with the Fut. Ind. [No. 2, (1)]. Εἰ δέ κε μὴ δάωσιν, ἐγὼ δέ κε αὐτὸς ἔλωμαι Il. α, 137, *then I myself will (without doubt) take it*, less direct than the Fut. Οὐκ ἂν τοι χάρισμ' κίδαρις, Il. γ, 54.

(c) In subordinate clauses. In this case, ἄν usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word.

In this way originate ἐάν (from εἰ ἂν), ἐπ' ἂν (from ἐπεὶ ἂν), ὅταν (from ὅτε ἂν), ὅποτε (from ὅποτε ἂν), πρὶν ἂν, ἔνθ' ἂν, ὅθι ἂν, οὗ ἂν, ὅπου ἂν, οἷ ἂν, ὅποι ἂν, ὅφ' ἂν, ὅπην ἂν, ὅθεν ἂν, ὅπῃ ἂν, etc., ὅς ἂν (*quicumque* or *si quis*), ὅσος ἂν, ὅποιος ἂν, ὅσος ἂν, ὅπόσος ἂν, etc. In all these expressions, a *possible assumption* is denoted; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, i. e. the speaker assumes and expects that it will be, e. g. εἰ ἂν τοῦτο λέγῃς, *if you say, shall say this* (viz. according to my assumption, or as I expect you will), ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., but not with the Opt. Fut.

(a) The Opt. with ἄν must always be considered as the principal clause of a conditional sentence, even if the condition is omitted, e. g. εἴ τι ἔχῃς, δόλῃς ἂν,

ἔξιον ἦν, καλῶς εἶχε, ἐξῆν, ὑπῆρχεν, ἐμελλεν, ἐβούλετο
 123, 3. χρῆν δέ σε, εἴπερ ἦσθα χρηστός, πολὺ μάλλον μὴ ποιεῖν
 σου τὰ ἔργα φανερά γεγνήσθαι κ. τ. λ., you ought or you should
 (imperative). X. C. 2, 7, 10. εἰ μὲν τοίνυν αἰσχύρην ἦν
 τον αὐτ' αὐτοῦ προαιρετέον ἦν. νῦν δ' ἂν μὲν δοκεῖ κάλλιστα κατὰ
 γυναῖκα εἶναι ἐπιστάναι, ὥς τοίκε κ. τ. λ., mors praefereunda erat. S.
 the Inf. X. C. 1, 3, 3. οἷτε γὰρ θεοὺς ἐξη καλῶς ἔχει, ἢ ταῖς
 δυσίας μάλλον ἢ ταῖς σμικραῖς ἔχαιρον, for he said it would not be proper
 gods, if, etc. Very often without an antecedent sentence, e.g. αἰσχύρην
 ταῦτα ποιεῖν, turpe erat, it would be base, would have been; ἐξῆν ταῖς
 licet, it would be lawful; καλῶς εἶχε, would be proper, longum est, it would be
 Ind. in Latin, where the Subj. might have been expected, in such ex-
 aequum, justum, rectum est, it would be proper, longum est, it would be
 the participle in *dus* in the conclusion of a conditional clause, as S.
 Cn. Pompeius privatus ESSET, tamen is ERAT DELIGENDUS.

REM. 4. In all the above expressions, however, *ἂν* can be used; so in
 Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1, 1
 εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα αὐτοὶ συνεβούλευσαν, αὐτοὶ
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 that I still can do the act, and *poteram commemorare*, which implies
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 the verb by itself implies that the action expressed by the Inf. connected with it
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 of destruction, if. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμος μόλις ἐξοφίγηται, καὶ
 Δελφοῦς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, ὀλίγον, ὀλίγον
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 Plat. Symp. p. 198, C. ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἶδ' ὅπως ἔσομαι, οὐδ' ἔγωγε
 τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνης ὀλίγον ἀποδρᾶς ὡς χόμην, εἰ περ εἶχεν
 I had almost fled for shame, if. Without a protasis, e.g. X. Cy. 1, 4, 8. καὶ περ
 διατηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνον ἐξετραχέλι-
 σεν. Comp. the Lat. *prope* (*paene*) *cecidit*, I came near falling.

(β) To denote that an action takes place (is repeated), in
 certain cases, and under certain circumstances. The his-
 torical tense in the principal clause is then commonly the
 Impf. The condition under which the action is repeated,
 is expressed by a subordinate clause with *εἰ*, *ὅτε*, etc. and
 the Opt.; the condition, however, is often omitted.

Εἶπεν ἂν, he was about to say, he
 as often as it was said to say, he
 ἀντιλέγοι, ἐπὶ τῇ αὐτῇ τῇ ἰσ-
 one contradicted the original
 the original
 as often as this or that happened,
 3. εἰ δέ τις αὐτῷ περὶ τῶν
 τα τὸν λόγον, as often
 try back the whole argu-
 αὐτῷ (Σωκράτει) σημα-

if you had anything, you would give it (you may perhaps have something, and then you may give it to me). The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to denote actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ). Her. 3, 82. ἀνδρὲς ἐνδὲ τοῦ ἀρίστου (i. e. εἰ ἄριστος εἴη) οὐδὲν ἔμεινον ἂν φανείη, *nothing would seem better than*. 7, 184. ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἴκοσι, *there may have been two hundred and forty thousand men*. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11: δηρῶντες οὐκ ἂν ἀριστήσαιεν, *while hunting they would not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πάντα καὶ εἴκοσι ἐτη διατελέσωσιν, εἴησαν μὲν ἂν οὔτοι πλέον τι γεγονότες ἢ πεντήκοντα ἐτη ἀπὸ γενεᾶς. Pl. Gorg. 502, d. Δημηγορία ἔρα τίς ἐστιν ἡ ποιητική. Call. Φαίρεται. Socr. Οὐκοῦν ἡ ρητορικὴ δημηγορία ἂν εἴη. By the Opt. with ἂν, Homer [§ 339, 3, (a) (β)] and Herodotus often denote a supposition respecting something that is past. Her. 9, 71. ταῦτα μὲν καὶ φέρον ἂν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ὅ οὔτοι Κρήτες, *these might have been Cretans*.

REM. 7. If the Opt. is used without ἂν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. βεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι, *the propitious deity, I THINK, CAN save, Od. γ, 231, and σαῶσαι ἂν, COULD, MIGHT save, if he wished*. Hence the omission of ἂν in the *frœre* language of poetry, is far more frequent than in prose, which has more regard to the actual relation of the things described.

(b) So also the Opt. is used with ἂν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is thereby made conditional. Here also a negation is expressed by οὐ(κ).

Pl. Phædr. 227, c. λέγοις ἂν instead of λέγε (properly, *you may speak, if you choose*). Tim. 19, v. ἀκούοιτ' ἂν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας, *you might hear then, instead of hear then*. S. El. 1491. χωροῖς ἂν, *you might go*. Il. β, 250. with a degree of irony, Θερσίτ' — ἴσχεο —! οὐ γὰρ ἐγὼ σέο φημί χειρότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν δειδέειν τε προφέροις, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc., *you should not harangue, nor be heaping up reproaches, etc.* In the form of a question, X. Hier. 1, 1. ἄρ' ἂν μοι ἐδεήσαιο, δ' ἴερων, διηγῆσασθαι, δ' εἰκὸς εἰδέναι σὲ βέλτιον ἐμοῦ; *would you be inclined, viz., if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιε μετελθών; *might you not, could you not restrain the man, instead of, restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἂν δὴ μοι ἔμμεναι ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσωμεν δδοῖο; *would you not get ready the chariot, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

II. ω, 367. εἰ τίς σε βλοῖτο... τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?*
II. τ, 90. ἀλλὰ τί κεν βέξαιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἄν ἡμεῖς
δρῶμεν; Dem. Phil. 1, p. 43, 10. λέγεται τι καυόν; γένοιτο γὰρ ἄν τι καυο-
τερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news
than —?*

REM. 8. Comp. ποῖ τις φύγει; *whither does one flee?* Arist. Plut. 438. ποῖ
τις φύγει; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598.
ποῖ τις ἄν φύγει; *whither would one flee? whither could one flee? where in the
world could he flee?* S. Aj. 403. ποῖ τις οὖν φύγῃ; *whither shall one flee or is one
to flee?*

(d) The Dramatists, particularly, often express a wish, in the form of a question, by πῶς and the Optative with ἄν, it being asked how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμυλότατον... δλέσσαις τέλοισι θάνοιμι.
καὶ τὸς; *how might, could, would I die? instead of, O that I might die!* Eur. Alc.
867. πῶς ἄν δλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησαί-
μην; *how can I appropriately describe to you? O that I could!*

REM. 9. But the Opt. in itself, as the expression of a wish, does not take the conditioning adverb ἄν [‡ 259, 3, (b)]. II. ζ, 281. ὣς κέ οἱ αἰδοῖ γαῖα χάνοι.
is not properly expressed as a wish, but as a doubtful condition, thus (ὣς =
οὕτως) *the earth should then open for him*.

(5) The Inf. and Part. take ἄν (κέ), when the finite verb, which stands instead of the Inf. and Part., would take it:

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, consequently the Inf. Pres. and Aor. with ἄν, instead of the Ind. Pres. and Aor. with ἄν, or instead of the Opt. Impf. and Aor. with ἄν in direct discourse; the same principle holds when the Inf. is used as a substantive. The *Inf. Perf.* with ἄν instead of the Ind. and Opt. Plup. with ἄν, is more seldom. The *Inf. Fut.* with ἄν is rare in Attic; instead of it the Inf. Aor. or even the Pres. with ἄν is commonly used.

Εἰ τι εἶχεν, εἶπεν, δοῦναι ἄν (*Oratio recta*: εἰ τι εἶχεν, εἶπακα ἄν), *he said that if he had anything, he would have given it, dixit, se, si quid habuisset, daturum fuisse*.
Εἰ τι ἔχοι, εἶπεν, δοῦναι ἄν (*Or. recta*: εἰ τι ἔχοιμι, δοίην ἄν), *dixit, se, si quid haberet, daturum, esse*. Ἐγὼ δοκῶ δεκάκις ἄν κατὰ τῆς γῆς καταδῦναι ἥδιον, ἢ ὀφθῆ-
ναι οὕτω ταπεινός, X. Cy. 5, 5, 9 (*Or. recta*: δεκάκις ἄν ἀποθάνοιμι ἥδιον, ἢ ὀφθεῖν), *methinks I would rather sink ten times beneath the earth, than to be seen in this humble condition*. Ἠγοῦμαι... οὐκ ἄν ἀκρίτους αὐτοὺς ἀπολώλεια, ἀλλὰ τὴν προσήκουσαν δίκην δεδωκέναι, Lys. 27, 8 (*Or. recta*: οὐκ ἄν ἀπολώλεσαν — ἐδεδώκεσαν ἄν). Οἶμαι γὰρ οὐκ ἄν ἀχαρίστως μοι εἴξαι, *I think you would not be unthankful to me, if I entreated the king, etc., (Or. recta: οὐκ ἄν ἀχα-*

πίστωσ μοι ἔχοιτε or ἔχοιτε, but not ἔξοιτε, see No. 4). "Ὅσφ γὰρ μέλ(ε) δύναμιν ἔχει ἢ ἀρχή, τοσούτφ μᾶλλον ἂν ἡγήσατο αὐτὴν καὶ καταπλήξειεν τοὺς πολίτας, R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐδέλειν ἂν ἵναί ἄκλῆτος ἐπὶ δεῖπνον; (the same as πῶς ἔχεις πρὸς τοῦτο ὅτι ἐδέλοιοις ἂν ἵναί ἄκλῆτος ἐπὶ δεῖπνον;) Pl. Symp. 174, b. Εἰ οὖν λέγομι, εὖ οἶδ', ὅτι δημηγορεῖν ἔν με φαίης, Pl. R. 350, a.

REM. 10. In Latin the conditioned Inf. is expressed as follows:

γράφειν ἂν = *scripturum esse*, γεγράφειν ἂν = *scripturum fuisse*,
γράφαι ἂν = (a) *scripturum fuisse*, or (b) as Pres., *scripturum esse*,
γράφειν ἂν = *scripturum fore*.

(b) The Participle with ἂν after *verba sentiendi*, or when the Participle takes the place of an adverbial subordinate clause. The same principles hold here as with the Inf. The Fut. Part. with ἂν is rare in Attic Greek (the reading is commonly doubtful when it occurs); instead of the Fut. Part., the Aor. or even the Pres. with ἂν, is generally used.

Her. 7, 15. εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν (*reperio, sic haec FUTURA ESSE, si sumas vestes meas*). X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιθήκασι, ὥς οὐκ ἂν μέλ(ε)τος κακῶ φόβφ τὴν ἀδικίαν παύσοντες (*existimantes se non gravioris mali metu injuriam COERCITUROS FORB, thinking that they could deter from crime by the fear of no greater evil*). Th. 6, 38. οὔτε ἔντα, οὔτε ἂν γινόμενα λογοποιούσθ(α) (i. e. ἂ οὔτε ἐστίν, οὔτ' ἂν γένοιτο, *they fabricate what neither is nor will be*). Isocr. Phil. 133. Εὖ ἴσθι μὴδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δύνασται μόνον καὶ πλοῦτον ἑώρων ἐξ αὐτῶν γενησόμενον (= ὅτι ἐπεχειρήσα ἔν). Pl. Phil. 52, c. διακεκριμένα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὁρῶς ἂν λεχθείας (= καὶ αἱ σχεδὸν ἀκαθάρτοι ὁρῶς ἂν λεχθείω). So, also, with the case absolute: X. An. 5, 2, 8. ἰσκοπέιτο, πότερον εἴη κρείττω ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὅπλίτας διαβιβάζειν, ὥς ἄλόντος ἂν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἄλοίη ἔν).

† 261. Position and Repetition of ἂν. "An without a Verb.

1. With the combination mentioned in 260, (3), c., as *ὅς ἂν*, *πρὶν ἂν*, small particles like *δέ*, *τέ*, *μέν*, *γάρ*, sometimes come between, e. g. *ὅς δ' ἂν*.

2. As ἂν represents the predicate as *conditional*, it ought properly to be joined with the predicate, e. g. *λέγομι ἂν*, *ἔλεγον ἂν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Crito. 53, c. καὶ οὐκ οἶε ἄσχημον ἂν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words also as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. *οὐκ ἂν*, *οὐδ' ἂν*, *οὐποτ' ἂν*, *οὐδέποτ' ἂν*, etc. — *τίς ἂν*, *τί ἂν*, *τί δ' ἂν*, *τί δῆτ' ἂν*, *πῶς ἂν*, *πῶς γὰρ ἂν*, *ἄρ' ἂν*, etc.; — also to adverbs of place, time, manner, and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly,

e.g. ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἥκιστα ἄν, μάλιστα ἄν, σχολῇ ἄν, ῥαδίως ἄν, ῥᾄσ' ἄν, τάχιστα ἄν, σφόδρ' ἄν, ἡδέως ἄν, κἄν (instead of καὶ ἄν, εἰαί, vel), etc.

REMARK 1. In certain constructions, the ἄν belonging to the Opt. is removed from the dependent clause, and joined with the principal clause; this is particularly the case in the phrase, οὐκ οἶδ' ἄν εἰ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χθές ἤκουσα, οὐκ ἄν οἶδα εἰ δυναμὴν ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetical sentences, the ἄν belonging to the Opt. is placed first; thus particularly, ἄν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἄν φαίη ὁ λόγος (,) ἔτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence (κ' very seldom). The reason of this is two-fold:

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the conditioned verb to which ἄν belongs. Ὡς' ἄν, εἰ σθένος λάβοιμι δηλώσαι μ' ἄν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is a rhetorical one. Ἄν is joined with the word which requires to be made emphatic. If the rhetorical emphasis belongs to several words in one sentence, ἄν can be repeated with each. But besides this, ἄν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφῶς γὰρ ἄν, εἰ πείδοιμι ὑμᾶς, δεοὺς ἄν διδάσκοιμι μὴ ἡγείσθαι ὑμᾶς εἶναι. Eur. Troad. 1244. ἀφανεῖς ἄν ὅντες οὐκ ἄν ὁμνηθεῖμεν ἄν Μούσαις.

REM. 3. Homer sometimes joins the weaker κ' with ἄν, in order to make the conditionality or contingency still more prominent. Il. v, 127, sq. ἴσταντο φάλαγγες . . , ἃς οὐτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθόν, οὔτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἄν, ὥσπερ ἄν εἰ, πῶς γὰρ ἄν, πῶς δ' οὐκ ἄν, ὥσπερ ἄν and the like. φοβούμενος, ὥσπερ ἄν εἰ παῖς (i. e. ὥσπερ ἄν φοβοῖτο, εἰ παῖς ἦν), Pl. Gorg. 479, a.

CHAPTER II.

§ 262. The Attributive Construction.

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὃ μέγας παῖς. The attributive may be

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ θάλλον ἄνθος;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive with a preposition, e. g. ἡ πρὸς τὴν πόλιν ὁδός;

d. An adverb, e. g. οἱ νῦν ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεὺς.

‡ 263. *Ellipsis of the Substantive to which the Attributive belongs.*

When the substantive which is to be more fully explained by the attributive, contains a general idea, or one which can be easily supplied from the context, or is indicated by some word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as the less important member in the attributive relation, is often omitted, and the adjective or participle becomes a substantive. Substantives which are often omitted with *attributive adjectives*, are: ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρήμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος, etc.; those omitted with the *attributive genitive* are: πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ (husband), γυνή (wife), οἰκία, οἶκος, χώρα, γῆ (land). The substantive is omitted with the following classes of words:

a. The attributive adjective, adjective pronoun, and participle.

(a) Such as denote persons: οἱ θνητοί, mortales; οἱ σοφοί, οἱ γεινόμενοι (instead of γονεῖς); οἱ ἔχοντες, the rich; οἱ φυλάττοντες (φύλακες); οἱ δικάζοντες, judges; οἱ λέγοντες, orators, etc.

(β) Such as denote names of things. (a) appellatives: τὰ ἡμέτερα (χρήματα), res nostrae; τὰ ἐμέ, res meae, everything which relates to me; τὰ κακά, res pueriles; τὰ κακά, mala (§ 243, 4), ἡ ὀστεραία, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα, etc. (ἡμέρα); ἡ πολεμία (χώρα), the enemy's country; ἡ φίλια, a friendly country; ἡ οἰκουμένη (γῆ), the inhabited earth; ἡ ἄνυδρος (γῆ), a desert; ἡ εὐδεῖα (ὁδός); τὴν ταχίστην, quam celerrime; τὴν ἴσῃν (μοῖραν) ἀποδίδου; ἡ πεπωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νυκτὶς (γνώμη); τὴν ἐναντίαν (ψῆφον) τιθεσθαι; ἡ ῥητορικὴ (τέχνη).

(b) Abstracts: τὸ καλόν, τὸ ἀγαθόν, or τὰγαθόν, the beautiful, the good; τὸ εὐτυχές, good fortune; τὸ ἀναίσθητον, want of feeling; τὸ κοινόν, the common wealth (e. g. τῶν Σαμίων); τὸ παρσούν, confidence.

(c) Collective nouns denoting persons: τὸ ἐναντίον, the enemy; τὸ δῆκοον, the subjects. Adjectives in -ικόν especially belong here, e. g. τὸ πολιτικόν, the citizens; τὸ θηλυτικόν, the heavy armed; τὸ οἰκετικόν, the servanis; τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱπτικόν, etc. The plural of adjectives of this ending is often used to denote a number, collection, or series of single events, e. g. τὰ Τρωϊκά, the Trojan war; τὰ Ἑλληνικά, the Grecian history; τὰ ναυτικά, naval war, but also naval affairs.

b. The attributive genitive also is used without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός), Μαῖα ἡ Ἀτλαντος (δυράτηρ); then with the prepositions ἐν, εἰς and ἐκ with the Gen. of a person to denote his abode, e. g. ἐν ᾧδου (οἴκῳ) εἶναι; εἰς ᾧδου (οἴκον) ἐλθεῖν; εἰς διδασκάλων φοιτᾶν, to go to the teachers; εἰς Πλάτωνος φοιτᾶν, πέμπειν, to go or send to Plato's; ἐκ διδασκάλων ἀπαλλάττεσθαι, Pl. Protag. 326, c. to leave school; εἰς τὴν Κύρου (γῆν) ἐλθεῖν; τὰ τῆς τύχης, the events of fortune; τὰ τῆς πόλεως, the affairs of state; τὰ τοῦ πολέμου, the whole extent of the war; τὰ Ἀθηναίων φρονεῖν, ab Atheniensium partibus stare; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν (that which pertains to anger, the nature or essence of anger, etc.); τὸ τῶν παίδων, the custom of boys; τὸ τῶν ἡλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἴκοι (πράγματα), res domesticæ, ἡ ἐξῆς, (ἡμέρα), the following day, etc.

d. The attributive substantive or substantive pronoun with the preposition *by* which it is governed, e. g. οἱ κατ' ἡμᾶς, οἱ ἐφ' ἡμῶν, our contemporaries; — οἱ ἀμφί or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers, or scholars; οἱ ἀμφὶ Πεισιστράτον, Pisistratus and his troops; οἱ ἀμφὶ Θαλῆν, Thales and other philosophers of his school; Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δὲ ἀρετὴν ἔκριναν, which Cecrops and his tribunal on account of their excellence, decided, X. C. 3. 5, 10. — (b) more seldom the companions, followers, or scholars alone, without the person named. — Further, οἱ σὺν τινι, οἱ μετὰ τινος, the followers, etc. of any one; οἱ ὑπὸ τινι, the subjects of any one; οἱ ἀπὸ τινος, asseclæ, or descendants of one; οἱ ἐν ἔστει; οἱ περὶ φιλοσοφίαν; οἱ περὶ τὴν θῆραν; οἱ ἀμφὶ τὸν πόλεμον, etc.; — τὰ παρὰ τινος, intelligence respecting any one, or commands of any one; — τὸ κατ' ἐμέ, τὸ ἐν' ἐμέ, as far as in my power, as far as in me lies.

§ 264. a. Attributive Adjective.

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, as the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has *qui dicitur, vocatur, quem dicunt, vocant*, etc., and the English the phrase *so-called, as it is called, are called*, etc., e. g. Ἀσκεδαμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἰσχυράτευσαν (the Sacred war, as it is called, or the so-called Sacred war), Th. 1, 112. Σοφῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφυ (the κόσμος as it is called by the sophists), X. C. 1. 1, 11.

REM. 2. It has already been stated (§ 245, Rem. 5), that the adjectives ἄκρος, μέσος, ἔσχατος, must in certain cases be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or age, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment, station or age; but

the word *ἄνθρωπος* is omitted, if the man is considered as merely performing the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεὺς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιητής*, *ἄνθρωπος ῥήτωρ*, *ἄνθρωπος πρεσβύτερος*, *ἄνθρωπος νεανίας*, *ἄνθρωπος γυνή*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀθηναίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II. § 477.

2. When two or more attributive adjectives belong to a substantive, the relation is two-fold. The relation is: (a) *coördinate*, when each adjective is equally a more full explanation of the substantive; then the adjectives are commonly connected by *καί*, *τὲ*—*καί*; where there are several adjectives, the connective is used only before the last; (b) *subordinate*, when a substantive with one of the adjectives forms, as it were, a single idea, and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. The subordinate relation occurs particularly when pronouns, numerals, adjectives of time, place, and material are joined with other adjectives.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοί, καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἑταῖρος σοφός. Οὗτος δ' ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρῶγμα. Od., 322, sq. *ἰσθὺς νηὶς ἑικοσόροιο μελαίνης.*

REM. 4. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, and in this way the idea of plurality is made emphatic, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*. The Greek and Latin is *many* and *noble deeds*, the English commonly *many noble deeds*.

REM. 5. In the Greek, the attributive adjective very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases are to be distinguished:

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνδράπων*; *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes also in the Neut. Pl. Th. 1. 118, *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχόρησαν δύναμει* (= *ἐπὶ μεγάλῃ δυνάμει*), *had attained a high degree of power*. Thus many phrases with *πάν*, e. g. *εἰς πάν κακοῦ* (*in omni genus calamitatis*) *ἀφικνεῖσθαι*; *ἐν παντὶ κακοῦ εἶναι*; *εἰς πάν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1. 49, *ἐνέπεσον ἐς τοῦτο ἀνάγκης*, *to this degree of necessity*. X. An. 1. 7, 5, *ἐν τοιοῦτῃ τοῦ κινδύνου*. Dem. Ph. 1, 51, *εἰς τοῦδ' ὕβρεως ἐλλήυσεν*.

α. The substantive is made to depend upon the adjective in the Sing. which takes the gender of the substantive which it governs, instead of being in the

Neut., e. g. ἡ πολλὴ τῆς Πελοποννήσου instead of τὸ πολὺ τῆς Π. The word ἡμισυς is most frequently used in this manner, often also πολὺς, πλείων, πλείστος and other superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου; ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπετε τοῦ σίτου τὸν ἡμισυν, τῶν ἔστων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατίας παρέταξε; so πολλὴ τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη δεῖ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek, like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the designations of place, time, number, also a reason, condition, and manner can be expressed by adjectives, which agree with a substantive in gender, number, and case.

a. Adjectives of place and order. Od. φ, 146. ἴξε μυχοίτατος αἰεὶ instead of ἐν μυχοτάτῳ. Also, πρῶτος, πρότερος (of two), ὅστος, ὅστερος (of two), μέσος, τελευταῖος, πλάγιος, μέτερος, ἔκρος, δυραῖος, διαλάσιος, etc. S. Ant. 785. φοιτᾷς ὑπερπόντιος instead of ὑπὲρ τὸν πόντον. Th. 1, 134. ἵνε μὴ ὑπαίτριος ταλαιπωροῖη, *that he might not suffer in the open air*. Here belong also πᾶς, ἕκαστος, ἑκάτερος, ἅμφω, ἁμφότερος, etc. § 246, 5, 6 and 7.

b. Adjectives of time, e. g. ὅψιος, ὕρδιος, ἑωδινός, ἑσπέριος, νύχτιος, μεσονύκτιος, δειρινός, χθις, ἐσθις, ἑσθις, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραίος, τριταῖος, etc., χρόνιος (after a long time), etc. II. α, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανὸν instead of ἡρι, *she went early*. X. An. 4. 1, 5. σκοτιαίους διελθῶν τὸ πεδίον, *to pass through the plain in the dark*. Τεταρταῖος, πεμπταῖος ἀφίκετο, *he came on the fourth, fifth day*; χρόνιος ἦλθεν, *after a long time*.

c. Adjectives of manner and other relations, e. g. ἄξιος, ταχύς, αἰφνίδιος, βραδύς, ὀδύσποδος, ἑσπονδός, ὄρκιος; ἐκόν, ἐδελούσιος, ἕκνος, ἐδελοντῆς ἡσυχος; συχρός, πολὺς, ἀδρόος, πυκνός, σπάνιος, μόνος, e. g. ὀδύσπονθοι ἀπήσαν = ἐπὶ σπονδαῖν, *they went away under a truce*. Th. 1, 63. τοὺς νεκροὺς ὀσπονδούς ἀπέδωκε τοῖς Περσίδαυταις, *they gave up the dead under the truce*.

REM. 6. But when the qualifying words cannot at the same time express a quality of the subject or object, but belong solely to the predicate, the adverb must be used, e. g. καλῶς ᾄδεις, *you sing beautifully* (not καλὸς ᾄδεις, for the person who sings beautifully, is not necessarily beautiful). When the Greeks expressed such designations of place and time, as properly belong to the predicate, by adjectives, it is to be explained as resulting from their vivid mode of conception. For example, ἑσπέριος ἦλθε, *vesperinus venit*, *he came* (as it were) *enveloped by the evening*.

REM. 7. The distinction between πρῶτος (πρότερος, ὅστος, ὅστερος, ὅστος), πρώτην (προτέρα, ὅσταν, ὅσταν), and πῶτον (πρότερον, ὅτερον, ὅσταν or ὅσταν), μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε, appears when the sentence is analyzed; πρῶτος, μόνος mean, *I am the first, the last, the only one of all who have written this letter*, like PRIMUS scripsi; πρώτην, ὅσταν, μόνην τὴν ἐπιστολὴν ἔγραψε, *this letter was the first, the last, the only one I have written*; the adverbs πρῶτον, πρότερον, etc., on the contrary, are used in stating several actions of the same subject, in the order in which they occurred, e. g. Ὁ πᾶς πρῶτον μὲν τὴν ἐπιστολὴν

ἔγραψεν, ἔπειτα ἔκτισεν, ἔστατα δὲ ἀπῆλθε; or πρῶτον, ἔστατον, for the first, last time; so the adverb *μόνον* places the predicate in opposition to another predicate, *μόνον ἔγραψα τὴν ἐπιστολὴν*, I have only written the letter, (not sent it).

§ 265. *Attributive Genitive.*

•The attributive genitive will be considered in treating the genitive, § 275, Rem. 6.

§ 266. c. *Apposition.*

1. A substantive is said to be in apposition, when it is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun implied in a verb, for the sake of defining these words more fully; if the appositive denotes a person, it is also put in the same gender and number, as the word which it defines, comp. § 240, 1. An appositive referring to two or more substantives is put in the plural, when it is a common noun.

Κῦρος, ὁ βασιλεὺς. Τόμυρις, ἡ βασίλεια. Ἐκείνός, ὁ βασιλεὺς. X. Cy 5. 2, 7. τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξέγων ὡς εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ, I, Themistocles, have come. Luc. D. D. 24, 2. ὁ δὲ Μάλας τῆς Ἀτλαντος διακονεῖμαι αὐτοῖς (instead of ἐγὼ ὁ Μάλας sc. υἱός).

2. When a substantive is in apposition with a possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὸς (= ἐμοῦ) τοῦ ἀδελίου βίος, the life of me, wretched, ἀδελίου being here in opposition with ἐμός. Τὰμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακὰ, the evils of me, unhappy one! Χὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as the examples show, such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῖρω τὸν σὸν τοῦ ἀδελίου βίον, I pity thy life, O wretched one! or by an accessory clause, e. g. I pity thy life, thou who art so miserable. So too the Gen. is put in apposition with adjectives which stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηναῖος ὃν πόλεως τῆς μεγίστης (instead of Ἀθηνῶν, πόλεως), πόλεως being here in apposition with Ἀθηναῖος which is equivalent to Ἀθηνῶν. On the expressions ὁ ἡμέτερος, ὁμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263; on the use of the article in apposition, see § 244, Rem. 6. In the phrases ὄνομά ἐστί μοι, ὄνομα τίδμηι (τίδημαί) τινι and the like, the name

itself, as an appositive, is put in the same Case, e. g. Ὀνομά ἐστί μοι Ἀγάθων, my name is Agathon. Ὁ παῖς ἔλεγε δνομα εἶναι αὐτοῦ Ἀγάθονα. Ἐνταῦθα ἦν πόλις μεγάλη, δνομα δ' αὐτῇ Κορωστή, X. An. 1. 5, 4. ib. 2. 4, 13 and 25. Ταύτῃ τῇ ξυνοικίᾳ ἐδόμεθα πόλιν δνομα, Pl. Rp. 369, c. (to this community we gave the name city, called it a city). Ἀθηναίων καὶ δημοτικὸς ἐκτίσαστο τὴν βασιλευσάντην καὶ δευτέραν προσηγορίαν, τὸν Δίκαιον, Plut. Ar. 2. (received the surname, the Just). (The Gen. also is used in the same phrase: Φωκίων ἐκτίσαστο τὴν τοῦ Χρηστοῦ προσηγορίαν, Plut. Ph. 10. The Nom. also occurs: Ἀνὴρ γενόμενος προσέληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, Aesch. f. 1. § 27.) See 269, Rem. 3.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the appositive expresses a judgment on the whole sentence; in the Acc., when the appositive denotes a thing accomplished, a result, a purpose, or object, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρός τῆς ἐμῆς (caesus a filia mea) ὑπὲρ κῆρα, — αἰσχίστον ἔργον! Il. ω, 735. ἢ τις Ἀχαιῶν (αὐτῶν) βίψαι χεῖρας ἐλὼν ἀπὸ πάργου, λυγρὸν δλεδρον. Eur. Or. 1105. Ἐλέην κτάνωμεν, Μενέλεω λύπην πικράν (i. e. ὥστε εἶναι λύπην πικράν). Aesch. Ag. 225. ἔτλη θυτὴρ γενέσθαι θυγατρός, πολέμων ἄρωγόν (ὥστε εἶναι ἄρωγόν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει (Ἀπόλλων) Ὀρόσσην μητέρ', ἢ σφ' ἐγένεσθαι, κτεῖναι, πρὸς οὐχ ἑπαντας εὐκλείαν φέρον (a deed that brings no fame), Eur. Or. 30. Καὶ δὴ παρῆται (solutum est) σώμα, σοὶ μὲν οὐ φίλον Suppl. 1070.

REM. 3. The Inf. also is sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κἀδῆται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl. Apol. 35, c. the judge does not sit for this, viz., for the purpose of compromising justice for favor. Ἀ δὴ προστέτακται τῇ μαντικῇ, ἐπισκοπεῖν τοῦς Ἐρωτας καὶ ἰατρ.ρεύειν, Symp. 188, c.

3. With a substantive, expressing the idea of *plurality*, one substantive or even several substances denoting the parts of that plurality or whole, are often put in apposition, instead of being in the Gen. according to the natural construction. This may be called *distributive* or *partitive* apposition. Here belong especially the words ἕκαστος, ἑκάτερος, πᾶς (*every one*), οἱ μὲν — οἱ δέ, ἄλλος ἄλλον (*alius alium, one this, another that, one another, or mutually*), ἄλλος ἄλλοθεν (*alius aliunde, one from one place, another from another, or one on one side, another on another*). The subject, which denotes the plurality or whole, may be implied in the verb. This kind of apposition is used when the *whole* is to be expressed with the greater emphasis, while with the Gen. the *parts* are to be made more prominent.

Od. α, 424. δὴ τότε κακείοντες ἔβαν οἰκόνδε ἕκαστος (in suam quisque domum sese contulerunt, they went each one to his own house). Her. 3, 158. ἔμενον ἐν τῇ ἐωτοῦ τάξει ἕκαστος (in suo quisque ordine manserunt). Th. 1, 89. οἰκίαι αἱ μὲν πολλαὶ (= τῶν οἰκῶν πολλαὶ) ἐπεπτόκεσαν, δλίγα δὲ περιῆσαν. X. B. L. 6, 1. ἐν ταῖς ἄλλαις πόλεσι τῶν ἐωτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ

χημάτων ἐρχουσιν (*ois quibus liberis imperant*). Cy. 3. 1, 3. διὰ δὲ δρασκού
ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὅντα ἐκποδὸν ποιεῖσθαι. C. 2. 7, 1.
τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρώτο (Ζωκράτης) γνῶμη
ἀκείνῳ, τὰς δὲ δι' ἔνθεον διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl.
Charm. 153, 6. καὶ μὲν ὡς εἶδον εἰσόντα ἐξ ἀπροσδοκήτου, εὐδὲς πῶρ' ἔβαν ἡ σπά-
ζοντο ἄλλος ἄλλοθεν (*they welcomed me one from one place, another from
another*). Still, in this case the verb sometimes agrees, not with the appropri-
ate subject, but with the words ἕκαστος, πᾶς. X. An. 1. 8, 9. πάντες οὖτοι κατὰ
ἔδνη ἐν πλαισίῳ πλήρει ἀνδράπων ἕκαστον ἔδνος ἐπορεύετο. The parti-
ciple appositive is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι
φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν
βριπτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι.
Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησι τε νεκῶν,
ὡς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in
which, after the principal subject, there is another subject in the Nom. with a
Part. connected with it; the latter subject, however, making a part of the prin-
cipal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ
ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept
silence, since even their generals, namely, of the Athenians, supposed that, etc.*

REM. 4. In the same manner in poetry, especially in Epic, but very seldom
in prose, two objects (commonly in the Acc.) are joined to one verb; the first
of these denotes the entire thing, the other, that part of it to which the action
of the verb is particularly directed, both being in the same Case. This figure
may be called *σχῆμα κατ' ὅλον καὶ μέρος*, i. e. a construction by which
the part is put in apposition with the whole, instead of the word denoting the
whole being in the Gen. and governed by the word denoting the part. If the
whole expresses a plurality, a distributive apposition may take place. Πού-
τε σε ἔπος φύγεν ἕρκος ὀδόντων, Od. α, 64, *whence a word escaped thee, thy lips!*
where ἕρκος the part is in apposition with σέ, the whole. Τρῶας δὲ τρώες
αἰνὸς ὑπὸ λυδὲ γυνὴ ἕκαστον, Il. ν, 44. Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ'
ἐκάστω καρδίῃ ἄλλεκτον πολέμειν ἢ δὲ μάχεσθαι, Il. ξ, 152, sq.

CHAPTER III.

§ 267. The Objective Construction.

As the attributive construction (§ 262) serves to define
the subject, or in general, a substantive idea, more fully, so
the *objective* construction serves to complete the *predicate*, or
define it more fully. By *object*, is to be understood here
everything which, as it were, stands over against (*objectum
est*) the predicate, i. e. everything which stands as the com-
plement of the predicate and defines it more fully: (a)

the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

REMARK. The object *completes* the idea of the predicate, when the predicate *necessarily* requires an object, e. g. Ἐπιθυμῶ τῆς ἀρετῆς. Βούλομαι γράφειν. The object *defines* the idea of the predicate, when the object is not *necessarily* required, e. g. Τὸ ῥόδον ἀνθεῖ ἐν τῷ κήπῳ. The predicate is thus defined by the specifications of time, place, degree, means, manner, and instrument.

§ 268. I. *The Cases.*

1. All the relations, which the Greek denotes by the Genitive, Dative, and Accusative, were originally considered relations of *space*.

2. The action of a verb, with which the substantive object is connected, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect: first, as that *from* which the action of the verb proceeds; secondly, as that *towards* which the action of the verb tends; thirdly, as that *by* or *with* which the action of the verb takes place. In this way three Cases originate: the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over* which the action is conceived as moving; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as relations of space. The cause (the ground, the origin, the author), was conceived as a local outgoing of an action *from* an object (Genitive); the effect (the result, the consequence), as a motion *towards* an object (Accusative); the means (the instrument), as the resting of an action *with* or *in* an object (Dative).

§ 269 *Remarks on the Nominative and Vocative*

1. The Nom. and Voc., so far as they do not express objective relations cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in calling to or in a direct address to a person or a thing. But also the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, according to the laws of agreement, by the nominative; and even the objective relation of an *effect* or *result* with the verbs mentioned in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative.

REMARK 1. With the verbs *ὀνομάζω*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often added to the Nom. or Acc., and thus in some degree the relation of the effect or result is indicated. Her. 4, 33. τὰς ὀνομάζουσι Δῆλοι εἶναι Ἰπέρωχον τε καὶ Λαοδάμην. 5, 99. στρατηγὸς ἑλλούς ἀπέδειξε (instead of ἀπέδειξε) Μιλησίων εἶναι.

REM. 2. On *εἶναι*, and *γίγνεσθαι* with an abstract word, see § 284, 3 (9).

REM. 3. Since the Nom., as the Case of the subject, denotes an object as independent, the Greeks use it not only in the case mentioned in § 266, Rem. 1, but even with verbs of naming in the active. Her. 1, 199. Μύλιττα δὲ καλέονσι τὴν Ἀφροδίτην Ἀσσύριοι, *the Assyrians call Aphrodite, Mylitta*.

2. Sometimes the Nom. seems to stand instead of the Voc. in a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which takes the place of a sentence. Here belong particularly the following instances:

(a) *ὧς* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there! heus tu!* Pl. Symp. 172, a. δ Φαληρεὺς, ἔφη, ὧς τοι Ἀπολλόδωρος, οὐ περιμενεῖς; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom. with the article, is joined as an appositive to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀγροῖκος, πύλας πάντων μεγάλαις τοῖς ὥσιν ἐπιδεσδε (the same as, *ὅμεις δὲ, οἰκέται ὄντες*). X. Cy. 4, 5, 17. ὦ μὲν οὖν σὺ, ἔφη, δὲ πρεσβύτατος (instead of σὺ, ὅς ἐστι πρ.).

§ 270. (1) *Genitive*.

The Gen. is the *Whence-case*, and hence denotes: (a) in a local relation, the object or the point from which the action of the verb proceeds, e. g. *εἵκειν ὁδοῦ*, *cedere via, to withdraw from the way*; (b) in a causal relation, the ground, origin, or author, in general, the object, which calls forth, produces, excites, occasions the action of the verb, e. g. *ἐπιθυμῶ τῆς ἀρετῆς* (§ 268); *ἀρετῆς* is here the object which *calls forth*, etc. the desire expressed by *ἐπιθυμῶ*.

§ 271. A. Local Relation.

1. The use of the Gen. expressing *purely local motion* is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσου* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. ἀπό, *from*, ἐκ, *out of*, παρά, *from near an object*, etc.

2. But the Gen. very often expresses the relation of separation, namely, with verbs denoting *removal, separation, loosing, abstaining, desisting, ceasing, freeing, depriving, differing from, missing, deviating from*. Genitive of separation.

Prose words of this kind are: παραχωρεῖν, υποχωρεῖν, εἶκειν and ἐπείκειν, ἐπαρτάσθαι and ἐξιστάσθαι, νοσφίζειν, χωρίζειν, διορίζειν; ἀφίεναι, ἀφίσσασθαι, ἀπέχειν, ἀπέχεσθαι, παύειν, παύεσθαι, καλύειν, ἐρητύνειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν στέρεσθαι, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*, etc.

Her. 2, 80. οἱ κείστοι ἀπὸ τῶν πρεσβυτέρων συντυγχάνοντες εἶκονσι τῆς ὁδοῦ (*withdraw from the way*). X. Cy. 2, 4, 24. υποχωρεῖν τοῦ πεδίου (*to retire from the plain*). Hier. 7, 2. παραχωρεῖν ὁδοῦ. Symp. 4, 31. ἐπαρίστανται δέ μοι ἤδη καὶ δάκων καὶ ὁδῶν ἐξίστανται οἱ πλοῦσι (*rise up from their seats and turn aside from the road*). Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρον πολὺ πλεῖον τῶν πεντακοσίων σταδίων (*is distant from the silver mines*). Pl. Menex. 246, c. ἐπιστήμη χωρίζομένη δικαιοσύνης (*knowledge apart from justice*). Παύομαι χόλου (*I cease from anger*). Αἶω, ἀπαλλάττω τινὰ κακῶν (*I free one from evils*). Her. 3, 81. γνῶμης τῆς ἀρίστης ἡμάρτηκε (*he has mistaken the best view*). 5, 62. τυράννων ἡλευθερώθησαν. X. Hier. 7, 3. δοκεῖ μοι τοῦτ᾽ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῇς ὀρέγεσθαι (*to differ from other animals*). — ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης (*to be cheated, to be deprived of hope, etc.*). Ἀφίημί τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ἀγαθῶν. Τῆς βασιλείας ἐστέρημαι. Comp. § 280, Rem. 3.

REMARK 1. Many of these verbs are often constructed also with the preposition ἀπὸ, e. g. ἐλευθεροῦν, ἀπαλλάττειν ἀπὸ (of persons, as ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων), λύειν, εἰργεῖν, ἀπεργχεῖν, ἐρητύνειν.

3. In like manner, the Gen. of separation is joined with adjectives, adverbs, and substantives which express the same idea as the above verbs, e. g. ἐλεύθερος, μόνος, καθάρως, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἀλλότριος (with the Dat., *disinclined*), ἄλλοιός, ἑτερός; with many adjectives compounded of a privative; with ἀνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν, etc.

S. EL. 387. αἱ δὲ σάρκες αἱ κεφαλὴ φρενῶν ἀγῶνισματ' ἀγορᾶς εἰσω (*bodies without minds*). Her. 3, 147. ἀπαθῆς κακῶν (*without suffering evils, i. e. free from*). Th. 1, 28. φίλους ποιεῖσθαι ἐτέρους τῶν νῦν ὄντων (*to make friends other than, different from the present ones*). X. C. 4, 4, 25. πότερον τοὺς θεοὺς ἢ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3, 3, 55. ἀπαιδευτος μουσικῆς (*uneducated in music*). So ἔτιμος ἐπαίνων. Λύσις, ἐλευθερίᾳ τὰκῶν. Her. 6, 103. πέραν τῆς ὁδοῦ (*on the other side of the way*). Dem Phil. 1, 49, 34. τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γινήσεσθαι.

4. Here belong verbs of *beginning* and *originating*, e. g. ἀρχεσθαι, ἀρχεῖν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

*Αρχεσθαι *τινος*, e. g. τοῦ πολέμου, means simply *to begin something*, without any other relation: Σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντὸς ἔργου (*to begin every work with the gods*); but ἀρχεῖν, ὑπάρχειν, κατάρχειν have a relation to others beside the subject, i. e. they signify not merely *to begin absolutely*, but *to begin before others, to do something first or before others, to begin first*, hence *to be the cause or author*: Τοὺς ἐδέλοντας φυγῆς ἀρχεῖν πολλοὶ κρείττωσιν σὺν τοῖς πολεμίοις ταττομένους, ἢ ἐν τῇ ἡμετέρᾳ τάξει, ὅρᾳ (*it is better to see those disposed to begin the flight [set the example of flight] in the enemies' ranks than in ours*), X. An. 3, 2, 17. Ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἀρξεῖ (*will begin, be the cause of great calamities*), Th. 2, 12. Ὑπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. *Αρχεσθαι ἀπὸ *τινος* (or *ποθέν*) means, *to proceed from a thing and to begin with it*, e. g. ἀρχεσθαι ἀπὸ τῶν στοιχείων, *to begin with the first principles*.

§ 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, an *outgoing*, but not, as in the local relation, a mere outward relation, but an *inward* and *active* one, since it expresses the object by whose inward power the action of the subject is *called forth* and *produced*.

§ 273. (a) The active Genitive, or the Genitive as the general expression of Cause.

1. The active Genitive stands in the first place, as the Gen. of origin or author, and is connected with verbs denoting *to originate from, spring from, produce from, be produced from*, e. g. γίνεσθαι, φύειν, φῦναι, εἶναι. Genitive of origin or author.

Her. 3, 81. ἀρίστων ἀνδρῶν οἰκὸς ἀριστα βουλευμάτω γίγνεσθαι (*it is reasonable that the best designs should originate with, from the best men, the ἀνδρῶν*

being active in, o: the cause of the result). X. Cy. 1. 2, 1. πατρὸς μὲν δὲ λέγεται ὁ Κύρος γενέσθαι Καμβύσου, Περσῶν βασιλέως (to be the son of *Cambyses*)· ὁ δὲ Καμβύσης οὗτος τοῦ Περσίδων γένους ἦν (sprung from the race of *Persidae*)· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες. Attributive Gen.: 'Ο τοῦ βασιλέως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλέως γεννηθεὶς υἱός. Τὰ τῶν ἀνδράπων πρόγματα.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπό, is connected with the genitive.

2. The active Genitive stands, in the second place, as that object which has gained another, made its own and possesses it; the Gen. therefore denotes the owner or possessor. This Gen. stands: (a) with the verbs εἶναι, γενέσθαι (to belong to), ποιῆσθαι, to make one's own; (b) with the adjectives ἴδιος (also with Dat.), οἰκείος (with Dat., inclined), ἱερός, κύριος. Possessive Genitive.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμάρτημα τῆς τύχης ἐστὶ, τὸ δὲ ἐκούσιον τῆς γνώμης (an involuntary fault belongs to fortune, a voluntary one to our own will). Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλέους (belonged to Nicocles, was his slave). Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον (belonged to the Locrians). Τῆς αὐτῆς γνώμης εἶναι (eiusdem sententiae esse). 'Εαυτοῦ εἶναι (to be one's own master). Dem. Phil. 142, 7. ἦν ὁμῶν αὐτῶν ἐδελήσθητε γενέσθαι (to be your own masters), non ex aliis pendere. Also εἶναι τινος, alicuius esse, alicui addictissimum esse, to belong to some one, to be earnestly devoted to something, e. g. εἶναι Φιλίππου; εἶναι τοῦ βελτίστου (studere rebus optimis). X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται (they bring A. under their power). Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιούτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις (having become the possessor of such advantages). X. An. 4. 5, 35. ἤκουσεν αὐτὸν (τὸν ἥππων) ἱερὸν εἶναι τοῦ Ἥλιου (sacred to the sun). 5. 3, 13. ὁ ἱερὸς χῶρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 38. οὐκ κίνδυνος τῶν ἐφεστηκότων (ducum) ἰδιοί, μισθὸς δ' οὐκ ἔστιν. 2. 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation: 'Ο τοῦ βασιλέως κῆπος. Ἡ Σακεράτους ἀρετή. Πατὴρ Νεοπτολέμου.

REM. 2. The Gen. is connected with λέγειν, φάναι, νομίζειν, ἡγεῖσθαι, κρίνειν, ὑπολαμβάνειν, as it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίναι τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῇ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. with εἶναι denotes also: (α) the *characteristic, peculiarity, habit*, etc. of a person or thing, the characteristic, peculiarity, etc., being commonly expressed by an Inf.; (β) a *property or quality*, viz., price, measure, number, time, space, etc., also what is requisite for a thing. Genitive of quality.

Ἄνδρός: ἐπτιν ἀγ αὐτοῦ εἰς ποιεῖν τοῦ φίλου. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κριδέντ' ἀποθανεῖν, στρατηγού δὲ μαχόμενον τοῖς πολεμοῖς (it is the characteristic of a criminal to die being sentenced, but of a general to die fighting, etc.). Ol. 1. 18, 2. ἔστι τῶν αἰσχυρῶν (Neut.), μᾶλλον δὲ τῶν αἰσχυρίστων, πόλεων, ὧς ἡμῶν ποτε κύριοι, φαίνεσθαι προτεμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ θαυράνης μεγάλης καὶ πόρων πολλῶν καὶ πραγμάτων εἶναι (this seems to be the mark of great expense, much labor). Aphob. 1. 814, 4. ἐμὲ ἔπ' ἐτῶν ὄντα (of seven years, i. e. seven years old). X. An. 7. 4, 16. Σιλῶντος Μακρίστιας, ἐτῶν ὀκτώκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων (of four stadia in width = four stadia wide). Attributive Gen.: δέκα μῶν χωρὶον, Isac. 2, 35 (a place of [costing] ten minae). The Gen. is but seldom used to denote other qualities, e. g. τῆς αὐτῆς γνώμης εἶναι, ejusdem sententiae esse, to be of the same opinion. (Ἀλειβιδῆς) ἕλωτε ἄλλων ἐστὶ λόγων, Pl. Gorg. 482, a (is of different words at different times, uses different words, etc.).

REM. 3. Here belong also the expressions ἡγείσθαι, ποιείσθαι, δεῖναι πολλοῦ, πλείστου, δλίγου, ἐλαχίστου, etc. (to consider of great importance, etc.), the worth of a thing being considered as a property. Usually, however, the preposition περί is joined with the Gen.

3. The active Genitive stands, in the third place, as that object which embraces one or more other objects as parts belonging to it; the Gen. represents the whole in relation to its parts. Genitive of the whole, or the partitive Genitive. This Gen. stands:

(a) With the verbs, εἶναι and γίγνεσθαι (to belong to, to be of the number of, to be numbered among); τιθεῖναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι (to reckon or number among), and with many others.

Th. 65. καὶ αὐτὸς ἦδελε τῶν μενόντων εἶναι, to be one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων (was among those who carried on war around Miletus, στρατευομένων here denoting the whole, of which Socrates is a part). Cy. 1. 2, 15. οἱ δὲ αὐτοὶ ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνεκλήπτοι, οἵτοι τῶν γεραιτέρων γίγνονται (are reckoned among the elders). Dem. Phil. 3. 122, 43. ἡ Ζέλειδ ἐστὶ τῆς Ἀσίας (belongs to Asia, is a part of). Plat. Phaed. 68, d. τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι (among the greatest evils). Pl. Rp. 376, c. μουσικῆς δ', εἰπον, τίδης λόγους; ad musicam refertur sermone? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ιδέας τίθεμαι (I consider prudence and true glory as of the same nature, ad eandem ideam refero). Rp. 8. 567, c. ποιεῖσθαι τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν (re-

citabat vaticiniorum sc. partem). So τέμνειν γῆς (*devastare terrae, sc. partem*) ἐπιβαίνειν τῆς γῆς, *to set foot upon*.

REM. 4. With the partitive and attributive Gen., two cases are to be distinguished: the Gen. denotes the whole either as a *plurality* in relation to the individual parts, as Παλλοὶ τῶν ἀνδράπων; or as a *unity* in relation to a certain quantity, e. g. Πέντε τάλαντα ἀργυρίου. This last partitive Gen. may be called the Gen. of quantity. Both these genitives occur very frequently:

- (a) With substantives, e. g. Σταγόνες ὕδατος (ὕδατος expressing the whole, and σταγόνες the parts); σάρατος μέρος; if with the name of a place, the country where it is situated is mentioned, the name of the country as denoting the whole, stands in the Gen., and usually before the name of the place denoting the part, e. g. Ὁ σπαρτὸς ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην (*into Oenoe, a part or city of Attica*), Th. 2, 18 (never ἐς τῆς Ἀττικῆς Οἰνόνην).
- (b) With substantive adjectives, in the positive, comparative, and superlative, when it expresses the highest degree; with substantive pronouns and numerals: οἱ χρηστοὶ τῶν ἀνδράπων, οἱ εὖ φρονούντες τῶν ἀνδράπων (*the useful, well disposed part of men*); — πολλοὶ, ὀλίγοι, τρεῖς, πλείους, πλείστοι τῶν ἀνδράπων (*many, few, some, etc. among or of men*). In addition comp. above, ‡ 264, Rem. 5. On the contrary, οἱ θνητοὶ ἄνθρωποι, since the property of mortality belongs to the race; πολλοὶ or ὀλίγοι ἄνθρωποι expresses a whole consisting of many or few (a great or small number of men); πολλοὶ or ὀλίγοι ἀνδράπων denotes the many or few as a part of the whole; so τρεῖς ἡμεῖς ἡμᾶν, i. e. *we were three in all, there were three of us*; τρεῖς ἡμῶν ἦσαν, i. e. *there were three of us (three out of our whole number) there*;
- (c) With adverbs: (a) of place, e. g. τοῦ, τοῦ, πῆ, πᾶθεν, οὐ, ἤ, οὐδαμοῦ, πανταχῇ, πᾶρῳ, and πρόσω (*further*), etc. Her. 2, 43. οὐδαμῇ Αἰγύπτου (*nowhere in Egypt*). Pl. Rp. 8. 403, c. εἰδέναι, ὅπου γῆς ἐστι (*where in this world*). Ἐνταῦθα τῆς ἡλικίας (*at this age*); ἐνταῦθα τοῦ λόγου (*to this point in the discourse or argument*). Ὅρατε, οἱ προελήλυθεν ἀσελγείας (*what a degree of insolence he has reached, quo intemperantiae progressus sit*), Dem. Πανταχοῦ τῆς γῆς, *ubivis terrarum*. Πρόβρω σοφίας ἐλαύνω or ἡκίω (*to advance further in wisdom*). — (β) of time, e. g. ὁ ψὲ τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας (*late in the day, late in life*). Τρὶς τῆς ἡμέρας. Πολλὰκις τῆς ἡμέρας.

REM. 5. By means of an abbreviation of the expression (comp. ‡ 323, Rem. ‡), the partitive Gen. stands also with a superlative which belongs to the predicate. Her. 7, 70. οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τριχῶμα ἔχουσι πάντων ἀνδράπων (*properly instead of οὐλότατον τῶν τριχωμάτων ἃ πάντες ἄνθρωποι ἔχουσιν*). X. Cy. 3.1, 25. πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχὰς.

(b) With words which signify: (a) *to take part in, participate in, share in*, e. g. μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι, διαδιδόναι, κοινωνεῖν, κοινούσθαι, ἐπαρκεῖν (*to give a share of*), σύνεργος, ἁμοιρος, etc.; κοινός and ἴσος, which commonly, however, govern the Dat.; — (β) *to touch* (both physically and intellectually), *to lay hold of, to be in connection with, to border on* e. g. διγγάνειν, ψαίνειν, ἅπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι (*to ad-*

here to, be next to, to border on), ἀντ-, περιέχουσιν, γλίχουσιν; ἐπιχώριος, ἀδελφός (seldom with Dat.), διάδοχος (often also with Dat.), ἐξῆς, ἐφεξῆς (more rarely with Dat.), πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, and many other adverbs; — (γ) to acquire and attain, e. g. τυγχάνειν (to acquire and hit), λαγχάνειν, ἐξ-, ἐφικνέσθαι, κληρονομεῖν (with Gen. of the thing, to inherit; with Gen. of the person, to be the heir of some one; with Acc. of the thing and Gen. of the person, to inherit something from one), προσήκει (μοί τινος, I have to do with something, have part in); — (δ) to strive to acquire something, e. g. ὀρέεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι (to turn one's self to something, to give heed to, to respect); στοχάζεσθαι (to aim at something). Most of the words included under this rule have a *partitive idea*. Besides the Gen. several of the above verbs take also a Dat.

Dem. 24, 49. τοῖς ἔκουσιν ἀμαρτάνουσι μέτεστι συγγνώμης (those who *err* unwillingly obtain pardon). Pl. Pol. 322, α. ὁ ἄνθρωπος θείας μετέσχε μοίρας (participated in divine destiny). X. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (who share in the same origin and power, but do not lay claim to their property). Cyr. 7, 5, 78 sq. ὁ δὲ ἄλλους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ θνoῦ ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτόν (to share heat, cold, etc.). C. 1, 2, 60. Σωκράτης ἥσων ἀφδόνως ἐπήρκει τῶν ἑαυτοῦ (shared his effects with). Cy. 1, 3, 7. τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς (to distribute the flesh among the servants). Pl. Phaedr. 238, b. τὰ τούτων ἀδελὰδ (horum similia). Hel. 4, 4, 6. (ἄξιόν ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὁρεγομένους ἀξιεπαίνοτάτης τελευτῆς τυχεῖν (that they, desiring to obtain the most noble and valuable acquisition, should meet a most honorable death). 4, 8, 18. ἦν δ' ὁ θεῖσ' ἀνδρὸς οὐ μόνον αὐλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο (ad fortitudinem enitebatur). Th. 1, 8. ἐφίεμενοι τῶν κερδῶν οἱ ἥσσαντες ὑπέμενον τὴν τῶν κρείσσονων δουλείαν (the inferiors desirous of gain, etc.). Cy. 1, 2, 3. πορηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3, 3, 10. ἐπαινοῦσι καὶ ἀπείζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ (thinking that they are coadjutors in the common interest). Pl. Symp. 181, c. ὕβρεως ἕμοιρος (without sharing in insolence). Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (common to the Laced., etc., like communis alicujus rei). Ἀπτομαι τῆς χειρός. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλη (borders on). 3, 72. ἔργον ἐχόμεθα (opus aggrediamur). Περὶ ἔχομαι τινος (cupide aliquid amplector). Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι (I hold to the same opinion). 4, 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου (who have taken part in this danger). Pl. Rp. 2, 362, α. ἀληθείας ἐχόμενον (cum veritate conjunctum). Dem. Ol. 1, § 20, ὥς ἐστὶ καὶ

ρῆς, ἀντιλάβεσθε τῶν πραγμάτων (aspessate). Isocr. Nicocl. 22, b, c. ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, περὶ τῆς ψυχῆς ἀθάνατον μῆτην καταλιπεῖν (since you obtained a mortal body, but an immortal soul). Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, δυνάματος, etc. X. C. 2. 1, 20. αἱ διὰ καρτερίας ἐπιμέλεια (studia assidue) τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν (make them attain noble and illustrious deeds). Isocr. Paneg. 80, 187. οὐκ ἐφικνούμαι τοῦ μεγέδους τῶν πραγμάτων (non assequor). P. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχύνη, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπει (neither do you respect us, the laws). X. C. 4. 5, 11. δοκεῖται λέγειν, ὡς ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει (that no virtue belongs to a man who is a slave to bodily pleasures). Dem. in Aristocr. 690, 14. οὗτοι κληρονομοῦσι τῆς θυμετέρας δόξης καὶ τῶν θυμετέρων ἀγαθῶν. Pl. Georg. 465, a. τοῦ ἡδέος στοχάζεται ἕναι τοῦ βελτίστου.

REM. 6. With verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν πλείστα μετέχουσι. An. 7. 8, 11. ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of touching, verbs of entreating and supplicating, are connected with the Gen., which denotes the person or thing, by whom or by which one entreats or supplicates, e. g. λίσσασθαι, ἐκετεύειν, ἱκεῖσθαι, since the suppliant, touching the knees or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμῶν Ζηνός. Ὀλυμπίου ἥδ' ὀφειλόμενος (I supplicate Zeus). So λίσσασθαι πατρὸς, τοκτῶν. Comp. Il. κ, 454 sq. ὁ μὲν μιν ἐμελλε γυνεῖου χεὶρὶ παχεῖρ ἄψμενος λίσσασθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b); so any verb may govern the Gen., when its action refers not to the whole of an object, but to a part only. Il. η, 56. μέσσοι δούρῃς ἐλάν (having seized the middle of the spear). Od. γ, 439. βοῦν δ' ἀγέτην κερῶν (took by the horns). Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλεΐδα. In phrases, like λαβεῖν γούνα, ἔπτεσθαι τινα γενείου, etc., the knee and beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry:

- (a) Verbs denoting both physical and intellectual *tasting, grasping, reaching to*, and hence of *striving* after an object, e. g. ἐπιμαίεσθαι σκοπέλου, δάφνι, νόστου (to seek the rock, gifts, a return).
- (b) Several verbs, which properly express the idea of a hasty motion towards an object, and then metaphorically are used to express an intellectual effort, and longing, e. g. ἐπειγέσθαι, ἐρμᾶσθαι, ἐπιβάλλεσθαι, ἐπαύσσειν (rushing upon something, etc.). Il. τ, 142. ἐπειγόμενός περ Ἄρῃος (hastening to, desiring the contest). Il. ξ, 488. ὠρμήθη δ' Ἀκῆμαντας (he rushed upon Acamas). Il. ζ, 68. μήτις νῦν ἐν ἄρῃ ἐπιβαλλόμενος μετόπισθεν μυμήνεται.
- (c) Verbs signifying *to take aim*, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit, to wound*, with the Acc.). Il. ρ, 304. Ἐκτωρ δ' αἶψ' Ἀϊάντος ἀκόντισε δουρὶ φαεινῷ (aimed at Ajax). Il. ψ, 855. ἦς ἄρ' ἀνέγει τοξεύειν.

REM. 8. According to the analogy of the above-named verbs of aiming and striving, so we find κατὰ χθονὸς ὕματα πῆξαι (to fasten the eyes upon the ground); πλεῖν ἐπὶ Σάμῳ, to sail towards Samos, as if setting out for it (on the contrary, ἐπὶ Σάμῳ, to Samos). — The Gen. of *aim* accrues in the attributive relation, e. g. with ὁδός, νόστος τόπου τινός (way, return to a place).

REM. 9. There also being here: (a) the adverbs ἐὸς (Ion. ἰδί), *straight forward to something*, μέχρι, *to, up to*; — (b) verbs of *meeting and approaching*, which, however, in prose, are commonly connected with the Dat.; — (c) also adjectives and adverbs of *meeting, approaching, nearness*, e. g. ἄντιος, ἐναντίος (though in Attic, only with the meaning *contrarius, opposite to*), παραπλήσιος, which, however, are oftener joined with the Dat.; ἄντιον, ἐναντίον (*before, in the presence of*); ἐγγύς and πλησίον with the Gen. of local nearness, but in a metaphorical sense with the Dat. Her. 6, 95. ἔχον (*dirigebant*) τὰς νῆας ἰδί τοῦ Ἑλλήσποντου καὶ τῆς Θρηϊκῆς (*directly to the Hellespont*). 2, 34. ἡ Ἀγυπτος τῆς ὀρεῖνῆς Κιλικίας μάλιστα καὶ ἀντὶ τῆς κείτης (*lies opposite to Cilicia*). Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν (*near Thebes*).

4. In the fourth place, the active Genitive denotes the place *where*, and the time *when*, an action happens. The action or event belongs, as it were, to the place and the time, proceeds in a measure from them, and is produced by them; hence the time and place are considered as causing or producing the action, or at least as the necessary condition of it.

(a) The Gen. of place is almost exclusively poetic.

Il. ρ, 372. νέφος δ' οὐ φαίνεται πείσεως γαίης, οὐδ' ὄρεων (*not a cloud appeared on the plain, nor on the mountains*). Il. ι, 219. ἀπὸς δ' ἄντιον ἴκεν Ὀδυσσεύς διόιο τοίχου τοῦ ἐτέροιο (*by the other wall*). Hence, especially, in Epic poetry, with verbs of *going and motion*, the space or way upon which the going or the motion takes place, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίοιο (*go through the plain*). χ, 23. δάειν πεδίοιο. ν, 64. πεδίοιο διώκειν ὕρπρον (*to pursue over the plain*). So the prose, ἵκναι τοῦ πρόσθεν (*to go over the forward way, to go forward*).

REM. 10. In this way are to be explained the adverbs of place, οὐ, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc.; and on the same principle also it is to be explained that adverbs of place with the suffix *θεν* stand apparently instead of adverbs of place with the suffix *δι*, e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοθεν, e. g. Il. ρ, 582. Ἐκτορα δ' ἐγγύθεν ἰστάμενος ἔτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. Also the *space of time within which* something happens, as producing the action, or the condition of it, may be expressed by the Gen. The Gen. expresses time *indefinitely*, denoting merely the period *within* which or *in the course of* which the action takes place, while the Dat. expresses *definite* time, a *point* of time.

Ἄνθη δάλλει τοῦ ἔαρος, the spring is conceived as producing the flowers, and hence as the cause of them. Thus δέφους, *in the summer time*; χειμῶνος, *in the winter*; ἡμέρας, *in the daytime, in the course of the day, by day*; νυκτός, *by night*; δελιῆς, ὁπώρας; as Eng. *of a morning, he did it of a fine morning*; also μηνός, *per month, monthly*; ἐνιαυτοῦ, *yearly*, etc.; with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτεροῦ, ἐκείνου, *εἰς, the same, the former year*, etc.; — τῆς αὐτῆς ἡμέρας, *on the same day*; τῆς ἐπομένης νυκτός; — οὗ ἐπιγυγνομένου δέρουτ' αὐτῆς τῆς ἡμέρας, *in the course of this day*

(but Dat. ταύτῃ τῇ ἡμέρᾳ, *in that day*). Hence the adverbial expressions ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future*. Her. 4, 48. Ἰστρος ἴσος δὲ αὐτὸς ἐωτῶ ρέει καὶ θέρους καὶ χειμῶνος (*always flows equal to itself in summer and winter*). 6, 12. τοῦ λοιποῦ μὴ πειθόμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξήλθομεν τοῦ θεσμοτηρίου ἐσπέρας (*at evening*). Οὐ μακροῦ χρόνου, συχνοῦ, πολλοῦ, πλείστον, ὀλίγου χρόνου (*in, within a short, long time*); πολλῶν ἡμερῶν, ἐτῶν (*within many days, years*), etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελεόμενα. X. An. 1. 7, 18. βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγῶδων ἐνθάδε οὐκ ἐπιθεθήμην.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κέρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐνράχθη.

REM. 12. Prepositions are often used to define the relation of time more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀπ' ἐσπέρας, ἐπὶ Κέρου, *Cyri aetate*, διὰ πολλοῦ χρόνου, ἐντός οἱ ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. The Gen. as well as the Acc. denotes *continued* or *protracted* time, but with this difference, that the Gen. denotes the time *within any part of which* the action may take place; whereas the Acc. of time implies that the action is in progress during the whole of the time mentioned, e. g. ταύτην τὴν ἡμέραν αὐτοῦ ἡλίζετο, *he encamped there during the whole of that day*; but with the Gen. the meaning would be, that, in the course of that day, sometime in that day, he encamped there. Comp. ‡ 279, 6, in regard to the difference between the Gen. and Acc. of time and place.

5. The active Genitive, finally, denotes the material of which anything is made, formed, and, as it were, produced, or the source from which something is drawn; the material being viewed to some extent as the cause of the result. This Gen. stands:

(a) With verbs of *making, forming*, and the like.

Her. 5, 82. χαλκοῦ ποιεῖνται τὰ ἀγάλματα (*are made of bronze*). 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου (*is paved with stone*). Th. 4, 31. ἔρυμα αὐτόδι ἦν λίθων λογάδην πεποιημένον. In the attributive relation: ἔκπωμα ξύλου (*a drinking cup [made] of wood*); τράπεζα ἀργυρίου, στέφανος ὀκλίανθων.

REM. 14. This relation is very often expressed by the Dat. also, and more definitely by the prepositions ἐξ and ἀπό, also διὰ with the Gen.

(b) With words of *fulness* and *want*, e. g. πλήθειν, πληροῦν, πημπλάναι, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δέισθαι, δεῖ, σπανίζειν, χρεῖ, etc.; πλέος, πλήρης, μεστός, πλύνσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (*salis*).

X. Symp. 4, 64. σεσαγμένος πλοῦτου τὴν ψυχὴν ἔσομαι (*shall be satisfied with riches*). Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων (*are full of these sayings*). Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων (*to abound in, to be destitute of means*). X. Cy. 3. 1, 3. διαδεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν (*full of persons running about*). An. 2. 4,

14. *θασὺς δένδρων* (*thickly set with trees*). *Αν. 1. 2, 7. παράδεισος μέγας, ἀγρίων θηρίων πλήρης* (*full of wild animals*). 1. 4, 19. *ἐνταῦθα ἦσαν καὶ πολλὰ μεστὰί σίτου καὶ οἴνου*. In the attributive relation, e. g. *δέπας οἴνου* (*a goblet of [filled with] wine*).

(c) With verbs signifying *to eat, to drink, to taste, to cause to taste, to enjoy, to satisfy one's self*, and in the figurative sense *to have the enjoyment, use, and advantage* of something; *ἐσθίειν, φαγεῖν, εὐχεῖσθαι, πίνειν, γεύειν, γεύεσθαι, κορέσασθαι; ἀπολαύειν; ἐστιῶν* (*to entertain*), etc.

Ἐσθίειν κρεῶν (*to eat of flesh*); *κορέσασθαι φορβῆς* (*to satisfy one's self with food*), *πίνειν οἴνου* (*to drink of wine*). *X. Cy. 1. 3, 4. ἀνάγκη σοι ἀπογεύεσθαι ταύτων τῶν παντοδαπῶν βρωμάτων* (*to taste the various kinds of food*). 1. 3, 10. *καὶ τί δή, ὦ Κύρε, τᾶλλα μμούμενος τὸν Σάκκον, οὐκ ἀπεβρόφησας τοῦ οἴνου;* (*why did you not gulp down the wine?*). *C. 4. 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν* (*to enjoy all good things*); but *ἀπολαύειν τινός τι*, e. g. *ἀγαθόν or κακόν*, *to receive good or evil from some one*. *X. C. 4, 3, 10. τί ἄλλο ζῶν αἰγῶν τε καὶ δῖων καὶ τῶν ἄλλων ζῶν τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι;* (*what other animal receives so many advantages from goats, etc., as man?*). *Γεύεσθαι τιμῆς* (*to taste, enjoy honor*); *γεύειν τινὰ τιμῆς* (*to cause one to taste or enjoy honor*).

REM. 15. The Acc. stands with verbs of eating and drinking: (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. *Od. 4, 347. Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα* (*drink wine, since you eat human flesh*). *X. Cy. 1. 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον*. 1. 3, 6. *κρέα γε εὐχοῦ* (*enjoy your meat*). 6. 2, 28. *ὕδατι μεμυγμένην ἀείτην μάζαν ἐσθίει* (*the ass eats maize*). *Ibid. μετὰ δὲ τὸν σίτον ἐπὶ οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται* (*spoken of a habit*). So *ἐσθίειν κρέα* and *κρεῶν*, *πίνειν οἶνον* and *οἶνον*. Hence *πίνειν οἶνον* is said of those whose usual drink is wine, but *πίνειν οἶνον*, is *to take a drink of wine, to drink some of the wine*. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. 17. *Symp. 176, c. πολλὸν πίνειν οἶνον*.

(d) With verbs signifying *to smell, emit an odor of something*, etc.; *πνέειν, ὀζειν, προσβάλλειν*.

Ὅζειν ἱῶν (*to smell violets*); *μύρου πνεῖν* (*to emit the smell of myrrh*); *προσβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομόων*. *Ar. Ran. 341. ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν* (*so sweet was the smell of swine's flesh to me*).

REM. 16. In poetry many other verbs are constructed with the Gen. of the material, e. g. *ἀποστίλβειν ἀλείφατος, (νεκράς) πυρὸς μειλισσέμεν, λοῦεσθαι ἐν ῥέοις ποταμοῖς*. See Larger Grammar, II. § 527, Rem.

(e) With expressions of *remembering and forgetting*: *μυμνήσκομαι, to remember, μυμνήσκω (τινά τινας), to remind one of some-*

thing, μνήμων, ἀμνήμων, ἐπιλανθάνομαι, *to forget*; hence also with λάθρα, λαθρίως, and κρύφα; also with expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *ability*, *dexterity* or *skill* in anything, e. g. ἔμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, τρίβων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης; ἀπείρως, ξένως ἔχω; with adjectives in -ικός (derived from transitive verbs) which denote *skill*, *aptness*, etc.; also with περῶμαι, *to make trial of something*.

X. C. 2. 1, 33. Οἱ γεναιότεροι ἡδέες τῶν παλαιῶν πράξεων μέμνηνται (*remember the past achievements*). Antiph. II. α., 7. Ἡ ἐπιθυμία τῆς τιμωρίας ἀμνήμονα τῶν κινδύνων καθίστη αὐτόν (*rendered him forgetful of dangers*). X. O. 16, 8. Πόδες οὖν βούλει ἄρξωμαι σε τῆς γεωργίας ὑπομνήσκειν (*to remind you of husbandry*). Cy. 8.3, 3. Τοῦ φθόνου ἐπελέληστο (*had forgotten envy*). Attributive: μνήμη, λήθη τῶν κακῶν. (Μέμνημαί τι, *to keep something in mind*.) Ἐμπειρος οὐ ἐπιστήμων εἰμὶ τῆς τέχνης (*I am acquainted with the art*). Ἀπαίδευτος ἀρετῆς, μουσικῆς (*ignorant of virtue, music*). Her. 2, 49. τῆς δυσίας ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος (*not ignorant of that sacrifice, but acquainted with it*). X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνδρωπίνων πραγμάτων (*pardoning, not knowing, human errors*). — Ἀπείρως ἔχειν ταύτης τῆς τέχνης (*to be unacquainted with this art*). Ἀποπειρῶμαι γνώμης (*I make trial of an opinion*). With the poets this use of the Gen. is still more extensive. Il. O. 411. τέκνονος, ὃς ῥά τε πάσης εὖ εἶδη σοφίης (*who is well acquainted with all skill*). X. 3. 1, 6. παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις (*skilful in preparing what is necessary for war, and capable of providing provisions*). Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς αὐτοῦ σοφίας (*able to teach his own learning*). Pl. L. 643, a. τέλειος τῆς τοῦ πράγματος ἀρετῆς (*as it were, showing one's self perfect in a thing*). Attributive: ἐμπειρία τῆς γεωμετρίας, etc.

(f) With the words of sensation and perception: ἀκούειν, ἀκροᾶσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι.

Ἀκούω τῶν λόγων, θορύβου (*I hear the words, the tumult*). X. H. 4. 4, 4. τῆς κραυγῆς ᾗσαντο (*they perceived the cry*). An. 1. 1, 8. βασιλεὺς ἡς πρὸς αὐτὸν ἐπιβουλῆς οὐκ ᾗσανετο (*did not perceive the plot*). C. 2. 1, 24. τίτων ὀσφρινόμενος ᾗσδεῖς; (*what things would you desire to smell?*). Ακούειν δίκης (*to hear a case at law*); αἰσθάνεσθαι ἡδονῶν, ὀσμῆς, θορύβου, βουδελίας.

REM. 17. The attributive Gen. has a much wider signification, e. g. ἀγγελία τῆς Χίου, *de Chio* (tidings of or concerning Chios); ἐρώτησις τινος (*a question about something*), like the Latin *quaestio alicujus rei* instead of *de aliqua re*.

REM. 18. Ἀκούειν, ὑπακούειν, κατακούειν often take the Gen. also in the sense of *to obey*, and according to this analogy πείθεσθαι (seldom in Attic) and ἀπειθεῖν; so also κατήκοος, ὑπήκοος, take the Gen., more

seldom the Dat. Her. 3, 62. *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν* (commands us to obey king Smerdis). 101. *Δαρείου βασιλῆος οὐδαμὰ ὑπήκουσαν* (they obeyed king Darius nowhere). 1. 126. *νῦν ὃν ἐμέο πειθόμενοι ἡγίσσετε ἐλεύθεροι* (now therefore obeying me, be free). So Th. 7, 73.

REM. 19. The above verbs have the following constructions: (a) *Gen. of the thing*, as in the examples given. The *Gen.* denotes the material as a whole, of which one perceives, as it were, single parts, or the sense, the purport of which one perceives mentally. *αἰσθάνομαι κραυγῆς* (I perceive, as it were, the single tones of the cry); X. H. 4, 8, 19. *αἰσθέσθαι τῆς βοήθειας* (I observe something of the help); — (b) *Acc. of the thing*; then it is denoted that one perceives the whole thing with his senses, or the thing in its totality. Th. 2, 94. *ὡς ᾗδοντο τὴν βοήθειαν* (when they observed the help approaching = saw with their eyes = ἑώραν). The *Acc.* of the person seldom stands with *αἰσθάνεσθαι*; when it does, the verb has the sense of *εἰδέναι* (to know). X. Symp. 4, 36. *αἰσθάνομαι τυράννους τινάς, οἱ οὗτω πινῶσι χρημάτων* (I know some kings). — (c) *Gen. of the person*, which represents the person, as it were, as the source, from which the perception is derived. *Ἀκούω Σωκράτους* (I hear Socrates, i. e. the words of Socrates). X. Cy. 1, 3, 10. *οὐκ ἀκούομενοι τοῦ ᾄδοντος ἡμῖν ἦσαν* (not hearing the voice of the singer). Her. 1, 80. *ὡς ὅσφραγτο τῆς αἰσθῆς τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτὰς ὅπως ἀνέστρεφον* (as soon as the horses got scent of the camels). So *συνίημι* (to understand), with the *Gen. of a person*, e. g. Her. 1, 47. *καὶ κωφοῦ συνίημι καὶ οὐ φωνεῦντος ἀκούω* (I understand a mute); but with the *Acc. of the thing*, e. g. X. Cy. 1, 6, 2. *δὲ ἐμνησκὼν τὰς τῶν θεῶν συμβουλίας συνίημι* (I understand the counsels of the gods). The verb *αἰσθάνεσθαι* is not constructed with the simple *Gen. of the person*. — (d) *Gen. of the person and Acc. of the thing*: *ἤκουσα Σωκράτους τοῦτον τὸν λόγον* (audivi e Socrate hunc sermonem, I heard this conversation from Socrates). So also *τί χαλεπὸν ᾗδῃσαι τοῦμοῦ βίον*; (what have you perceived disagreeable in my manner of life?) X. C. 1, 6, 4. *συνίημί σου τὸν λόγον*. — (e) *Gen. of the person with a participle in the Gen.*, or with a subordinate clause which takes the place of the *Acc. of the thing*. *Ἀκούω Σωκράτους διαλεγόμενον* (I hear Socrates reasoning, nearly the same as ἀκούω Σωκράτους διδασκόντα). X. H. 4, 2, 19. *λακεδαίμονιοι οὐκ ᾗσθάνοντο προσιόντων τῶν πολεμίων* (did not perceive the enemy approaching, nearly the same as ᾗσθάνοντο τῶν πολεμίων τὴν πρόσδον). The person is sometimes also contained in the participle, e. g. Th. 5, 73. *ᾗσθοντο τειχιζόντων* (they perceived them building the wall, instead of ᾗσθοντο αὐτῶν τειχιζόντων or ὅτι τειχιζοίεν). X. An. 1, 10, 4. *βασιλεὺς ἤκουσε Τισσαφέρνης, ὅτι οἱ Ἕλληνες νικῶν* (heard from Tissaphernes that the Greeks were conquering, like ἤκουσε Τισσαφέρνης τὴν τῶν Ἑλλήνων νίκην). C. 4, 4, 13. *οὐκ αἰσθάνομαι σου, ὅποιον νόμον ἢ ποῖον δίκαιον λέγεις* (I do not comprehend you, what you call according to law or according to justice).

REM. 20. Likewise the *Gen. of the person and Acc. of the thing*, or the *Gen. of the person* with a participle in the *Gen.* or with a subordinate clause standing in the place of the *Acc.* [Comp. (d) and (e) Rem. 19], is used with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, and saying; of admiring, praising, blaming: *ὁρᾶν, δεῖσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γιγνώσκειν, ἐπιστάσθαι, εἰδέναι, ἐνδυμεῖσθαι*, etc.; *πυνθάνεσθαι, μανθάνειν, κρινεῖν, ἐξετάζειν, λέγειν, δηλοῦν*, etc.; *ἀποδέχεσθαι* (to receive the opinion of one, to agree in opinion with one); *ἁγασθαι, θαυμάζειν, ἐπαινεῖν, μέμψασθαι, ψέγειν*. The *Gen.* denotes the object (commonly a person) in respect to which one perceives, sees, observes, knows, judges something, some action, external indication, or some single cir-

circumstance, etc.; or of whom one learns, hears, affirms something; or in whom one admires, praises, or censures something.

X. C. 1. 1, 12. Πρώτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἦδη τὰνδράκτινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τοιοῦτων φροντίζειν, ἥ τὰ μὲν ἀνδράκτινα παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγούνται τὰ προσήκοντα πράττειν (he first considered in respect to them whether, etc.). An. 3. 1, 19. διαδεώμενος αὐτῶν, ὅσῃν χώραν καὶ οἶαν ἔχοιεν (attentively considering with respect to them, what a country they had). Cy. 7. 2, 18. ἔγνων καὶ μάλα ἔποπα ἐμοῦ ποιοῦντος (he perceived in respect to me, that I was doing an absurd thing, or ἔγνων ἐμοῦ, ὅτι ἔποπα ποιοῖν). Pl. Gorg. 463, d. ἄρ' οὐκ ἂν μάθοις ἀποκρίναμένον; (instead of ἄρ' οὐκ ἔν μοῦ μάθοις, ἂ ἀποκρίνομαι, will you then understand my answer, i. e. learn from me what I answer?). 465, e. λέγοντός μου βραχέα οὐκ ἐμάνθανες (you did not understand me when I spoke briefly). The Gen. of the person alone. Ph. Phil. 51, c. εἰ μὲν μαρῶνδανεις instead of εἰ μὲν μαρῶνδανεις, ἂ λέγω (if you comprehend me, understand what I say). Th. 4. 6. ἐπύθοντο τῆς Πύλου κατεilhμμένης, instead of ἐπύθοντο τῆς Πύλου, ὅτι κατεilhμμένη ἦν (when they learned that Pytus was captured). 5. 83. ἥσαντο τειχιζόντων, instead of ἥσαν. αὐτῶν, ὅτι τειχιζοῖεν (learned respecting them that they were building the walls, i. e. learned that they were building, etc.). X. C. 3. 6, 16. ἐνδυμοῦ τῶν ἄλλων, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιοῖσιτοῖς ἐπαίνου μᾶλλον ἢ φόβου τυγχάνειν (observe respecting the others, whether). (Ἐνδυμεῖσθαι with the Gen. of the thing, for example τῆς ἔρας, X. Ven. 8. 6., τῶν τόπων, ib. 9. 4, signifies to have a regard for something, and belongs to § 174, 1 (b); ἐνδυμεῖσθαι with the Acc. of the thing signifies to reflect upon, consider something, *aliquid secum reputare*.) Pl. Protag. 324, c. ἀποδέχονται οἱ σοὶ πολλοὶ καὶ χαλκίως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικὰ (receive the opinion of the brazier and shoemaker). Her. 6. 76. ἔγασθαι τοῦ Ἐρασίνου οὐ προδιδόντος τοὺς πολίτας (to admire Erasinus because he did not betray the citizens). Th. 1. 84. τὸ βραδὺ καὶ μέλλον, ὃ μέφορται μάλιστα ἡμῶν, μὴ ἀσχύνοσθε (for which they chiefly complain of us). X. Cy. 3. 1, 15. εἰ ἔγασαι τοῦ πατρός, ἥ ὅσα βεβούλευται, ἥ ὅσα πέπραχε, πάνυ σοι συμβουλευσάμενον μισεῖσθαι (if you admire my father either for the measures he has devised, etc.). Ages. 2. 7. τὰ δ' αὐτοῦ ἔγασμαι, ὅτι παρεσκευάσατο (I admire this in him). 8. 4. ἐγὼ καὶ τοῦτο ἐπαίνω Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἕλλησιν ὑπεριδεῖν τὴν βασιλείας ξενίαν (I praise Agesilaus for this also). Pl. Men. 95, c. Γοργίου μάλιστα ταῦτα ἔγασμαι (I particularly admire this in Gorgias, or Gorgias for this). Theaet. 161, b. δ δαυμάζω τοῦ ἐταίρου, τὸδε ἐστίν (what I admire in a companion is this). Criton 43, b. σοῦ πάλα δαυμάζω, αἰσανόμενος, ὡς ἡδέως καθεύδεις. Rp. 383, a. πόλλα Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα (though we praise many other things in Homer).

REM. 21. In themselves, the above verbs take the Acc., c. g. δρῶ τινα or τι, σκοπῶ τινα or τι, ἐπαίνω, ψέγω, μέφομαι, ἔγασμαι τινα or τι.

§ 274. (b) Causal Genitive.

The second division of the causal genitive includes the genitive, which expresses the *cause* or *occasion*, i. e. the object, which calls forth or occasions the action of the subject. This genitive stands:

1. With many verbs which denote a *state* or *affection* of the mind (*verba affectuum*), viz.:

(a) *Desire and longing for*: ἐπιθυμῆν, ἐρᾶν, ἐρωτικῶς ἔχειν οἰ διακεῖσθαι; διψῆν, πεινῆν;

(b) *Care for, concern for, and the contrary*: ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιωρᾶσθαι, προορᾶν, ὑπερορᾶν (*to despise*), προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι, ἐνθυμεῖσθαι (*to have a regard for*, § 273, Rem. 20);

(c) *Pain, grief, pity*: ὀλοφύρεσθαι, πενδικῶς ἔχειν; ἐλεεῖν and οἰκτεῖν (with the Acc. of the person and Gen. of the thing);

(d) *Anger and indignation*: ὀργιζέσθαι (with the Dat. of the person and the Gen. of the thing), χαλεπῶς φέρεν;

(e) *Envy*: φθονεῖν (with the Dat. of the person and the Gen. of the thing), ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise, blame*; θαυμάζειν and ἀγασθαι (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which is governed by that thing, see Rem. 2) ζηλοῦν, εὐδαμονίζειν, ἐπαινεῖν, μέμψεσθαι (all with the Acc. of the person and the Gen. of the thing).

Pl. Rp. 403, a, ὁ ὀρθὸς ἔρως πέφυκε κσσμίου τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν (*to love what is well ordered and beautiful*). 438, a, οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν (*no one desires drink, but wholesome drink, etc.*). Symp. 181, b, οἱ φαῦλοι τῶν ἀνδράπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν (*love their bodies more than their souls*). 186, b, τὸ ἀνόμιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ (*desires and loves what is unlike*). 216, d, Ἰουκράτης ἐρωτικῶς δίδκεται τῶν καλῶν (*is very fond of the beautiful*). X. Cy. 3, 3, 12, (Κῦρος) κἀκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἥδη ποιεῖν τι (*made them desirous of doing something*). X. O. 13, 9, πεινώσι τοῦ ἐπαίρου οὐχ ἥττον ἐνίαι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων το καὶ ποτῶν (*thirst for praise not less than others for food and drink*). Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς (*amor, cupiditas virtutis, love, desire for virtue*). Th. 6, 14, κήδεσθαι τῆς πόλεως (*to be anxious about the city*). Her. 3, 151, ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης (*having no concern about the siege*). 3, 159, τοῦ σίτου πρέσρᾶν (*to have a care for, to provide food*). X. Symp. 8, 33, οἱ ψόγου ἀφροντιστεῖν ἐδιζόμενοι οὐκ αἰσχύονται αἰσχρὸν τι ποιεῖν (*those accustomed to be indifferent to censure*). X. Cy. 1, 2, 2, Περσῶν νόμοι (ἔρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*having a regard for the public good*). Μέλει μοι τινος (*I have a care for something, some one*). Pl. Crito, 44, c, τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει, (*why do we care for the opinion of the multitude?*). 5, 1, 21,

Γωβρύα πενέσσομαι ποιῶν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ (*that Gobryas shall not repent of his journey to me*). Id. C. 1. 2, 9. ὑπερορᾶν ἐποίησεν τῶν καδεστώτων νόμων τοὺς συνόντας (*made his associates despise the existing laws*). Th. 4, 124. Βρασίδης τῆς Μένδης περιωρόμενος (*solicitous about Mende*). X. H. 5. 4, 1. θεοὶ οὐτε τῶν ἀσεβούντων, οὐτε τῶν ἀνόσια ποιοούντων ἀμελοῦσι (*are regardless neither of the wicked nor the profane*). Cy. 8. 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ (*he who takes thought for a brother is anxious for himself*). X. Ag. 7, 1. Ἀγησίλαος, ὅπου φέτο τὴν πατρίδα τι ὠφελήσεν, οὐ χρημάτων ἐφείδετο (*did not spare his wealth*). Attributive, e. g. φροντὶς τῶν παιδῶν (*cura liberorum, care for children*). So ἐπιμελής τιος (*caring for something*). X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάδους ἔκτειρεν αὐτόν (*pitied him on account of his suffering*). 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσας τοῦ ἀδελφοῦ τεθνηκότος, ἐξέγνω ὠδὲ εἶπεν (*grieving for her dead brother*). Symp. 4, 37. τοῦτους οἰκτεῖρω τῆς ἑγὼ χαλεπῆς νόσου (*I pity them on account of the disease*). Attributive, e. g. ἄλγος ἐταίρων (*de amicis, for, on account of friends*); moreover with adjectives also (though only in poetry), and especially with exclamations with or without interjections. Eur. Or. 413. οἶμοι διωγμῶν, οἷς ἐλατνομαι τάλας! (*alas the vexations!*). X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός (*Oh what a man!*). Pl. Rp. 509, c. Ἀπολλων, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*O ill fortune, that I am called hither at this time!*). Lys. c. Philon. 187, 11. καθόσθηκέ τι ἔδος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις, μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἁμαρτάνειν (*to be angry on account of the same wrongs*). (In poetry, the Gen. is much more frequent with verbs expressing anger. e. g. Il. ξ, 266. Ἡρακλῆος περιχόσατο, παιδὸς ἰοῖο (*was angry on account of Hercules, his son*). Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὅν ὀφθαλμοῦ ἄλδωσεν (*is angry on account of the Cyclops*). S. Antig. 1177. πατρὶ μηνίσσας φόνου (*having been angry with the father on account of the murder*). Eur. Or. 749. ἴσως σοὶ θυγατέρος θυμούμενος). Attributive, e. g. χόλος τινός (*ira alicujus instead of de aliquo, anger on account of some person or thing*). Φθονεῖν τινι τῆς σοφίας (*to envy one on account of his wisdom*). Th. 1, 75. ἄξιοί εἰμεν ἀρχῆς γε ἣς ἔχομεν τοῖς Ἕλλησι μὴ οἷσιν ἔγαν ἐπιφθόρως διακεῖσθαι (*it is not just that we should be so much envied by the Greeks on account of our sovereignty*). So also in poetry, μεγαλῖρω, e. g. Aesch. Prom. 627. οὐ μεγαλῖρω τοῦδ' εἰ σοὶ δωρήματος (*I do not envy you because of this gift*). Attributive, e. g. φθόνος τινός (*envy on account of something*). X. Cy. 2. 3, 21. τοῦτον οὐδ' ὁ Κῦρος ἀγασθεὶς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιάρχῃ (*having admired him on account of his gentleness, education, etc.*). Symp. 4, 45. ζηλῶ σε τοῦ πλούτου (*I envy you on account of your wealth*). Pl. Symp. 194, c. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν δ' εὖδ' αὐτοῖς αἴτιος (*to consider men happy on account of the good things, which, etc.*). Ion. 530, b. πολλὰκις γε ἐζήλωσα ὑμᾶς τοῖς βασιλεῦσι τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσαιοτο τῶν ἀνδρῶν ἐκείνων

τῆς ἀρετῆς; (*who would not admire the valor of those men?*). Lys. ΣΙΜΩΝ. 100. 44. Δαυμάζω μάλιστα τούτου τῆς διανοίας (*I admire his prowess*). Id. Eratosth. 124, 41. ἑθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, c. εὐδαίμων μοι ὁ ἄνθρωπος ἐφάνετο καὶ τοῖς ῥόπου καὶ τῶν λόγων, ὅς ἄθεός καὶ γυναικὺς ἐτελεύτα (*the man seemed to be happy on account of his habits and remarks*).

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially *περί*, e. g. ἐκμελεῖσθαι, φροντίζειν *περί* τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen.; thus ποθεῖν (*to long for, to feel the want of*), always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στέργειν (*to love*); the last two also in the sense of *to be contented with*, take the Dat. (= Lat. Abl.). Several of the above verbs have also different constructions; then they commonly express different ideas, e. g. φροντίζειν τινός or *περί* τινος, X. C. 1. 1, II. 4. 7, 6. *to be anxious for something*, but φροντίζειν τι, *scrutari, investigare*; — προνοεῖν, προσρᾶν τι (*to perceive beforehand, to consider beforehand*); ὀπεροῦν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally: Μελέησουσιν ὁ ἕμολ' ἴπποι, Il. κ, 481. Ταῦτα μὲν οὖν δεῶ μέλῃσει, Pl. Phaedr. 238, d.

REM. 2. The verbs δαυμάζειν and ἑθαύμασαι have the following constructions: (a) *the Acc. of the person or the Acc. of the thing alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. Δαυμάζω τὸν στρατηγόν (*I admire the general*); Δαυμάζω τὴν σοφίαν (*I admire the wisdom*); — (b) *the Gen. of the person and the Acc. of the thing*, when one admires something in a person (Rem. 20), e. g. Δαυμάζω Σωκράτους τὴν σοφίαν (*I admire the wisdom in Socrates, or the wisdom of Socrates*); — (c) *the Acc. of the person and the Gen. of the thing*, when one admires a person on account of some quality, e. g. Δαυμάζω Σωκράτη τῆς σοφίας (*I admire Socrates on account of his wisdom*), see 1, (f); — (d) *seldom Gen. of the thing and the Gen. of the person depending upon it*, when I wonder at the quality of a person, or admire the quality of a person, e. g. Δαυμάζω Σωκράτους τῆς σοφίας (*I admire the wisdom of Socrates*), see 1, (f); — (e) *the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat.*, e. g. Δαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ (*I admire Socrates for, on account of his wisdom*).

2. With verbs signifying *to requite, to revenge, to accuse and condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc. Thus with τιμωρεῖσθαι (*with the Acc. of the person and the Gen. of the thing*), also with judicial verbs of accusing and condemning, e. g. αἰτιάσθαι, ἐπαιτιάσθαι, δῶκεν, εἰσάγειν, ὑπάγειν, γράφειν, προσκαλεῖσθαι (*all with the Acc. of the person and the Gen. of the thing*), ἐπεξίεναι, ἐγκαλεῖν, ἐπισκῆπτειν (*all three with the Dat. of the person and the Gen. of the thing*); φεύγειν (*to be accused*); δικάζειν, κρίναι, αἰρεῖν, *to convict* (*all three with the Acc. of the person and the Gen. of the thing*), and δῶναι, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπικτίας (*will punish the allies on account of the invasion of this land*). (Seldom τιμωρεῖν τινι

τινος, as X. Cy. 4. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς ὑπισχνόμην, *I avenged you for [the murder of] your son.*) Ἐπαιτιάσθαι τινα φόβου (*to accuse one of murder*). Her. 6, 104. (Μιλτιάδεια) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσούρῳ (*prosecuted Miltiades for tyranny*). Ἐπεξίνααι τινι φόβου (*to prosecute one for murder*). Γράφεισθαι τινα παρανόμων (*to indict one for illegal measures*). Φεύγειν κλοπῆς, φόβου, ἀσεβείας (*to be accused of theft, etc.*). Κρίνεισθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἕνεκα ἄνδρες μισοῦσι μὲν ἀλλήλους μάλλιστα, δικάζονται δὲ ἥκιστα, ἀχαιοιστίας (*condemn as a crime, ingratitude*). C. 1. 2, 49. κατὰ νόμον (ἔστι) παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι (*it is lawful for one convicting his father of madness*). Dem. Aphob. 846. ἐπισκῆπτεισθαι τινι τῶν ψευδομαρτυριῶν (*to prosecute one for false witness*). 861, 58. φεύγειν ψευδομαρτυριῶν ὑπό τινος. Ἀλῶναι κλοπῆς (*to be convicted of theft*).

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price (§ 275, 3), e. g. θανάτου κρῖνειν, κρῖνεσθαι, δῶκειν (*to sentence, be sentenced to death*). Sometimes the prepositions *περὶ* and *ἕνεκα* are joined with the verb, e. g. δῶκειν τινα *περὶ* φόβου; and *ἀντὶ* with *τιμωρῶσθαι*. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something upon some one*; — (b) the Dat. of person followed by a clause with *ὅτι* or by the Inf.; — (c) the Dat. of person alone, *to accuse* (§ 284, 3. (6)); — (d) the Acc. of thing alone, *to bring as a charge*. Κατηγορεῖν, *to accuse*, is construed: (a) with Gen. of person, sometimes with *κατὰ* and Gen.; — (b) with Gen. of person, and Acc. of thing, *to lay something to one's charge*; — (c) with Gen. both of person and of thing, sometimes with *περὶ* and Gen. of thing; — (d) with Acc. of thing alone.

3. Finally the Gen. of cause is also used in the following instances:

- (a) With τοῦ μή and the infinitive. See § 308, 2, (b).
- (b) With the adverbs *ἐδ*, *καλῶς*, *μετρίως*, and the like, also with *ὥς*, *πῶς*, *ὅπως*, *ᾧ*, *ὅπη*, *οὕτως*, *ᾧδε*, *ὡσαύτως*, connected with the verbs *ἔχειν* and *ἔχειν*, sometimes also with *εἶναι* and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. *Καλῶς ἔχω ποδῶν* (*I am well in respect to my feet*). Her. 6, 116. Ἀθηναῖοι, ὥς ποδῶν εἶχον, τάχιστα ἐβόησαν ἐς τὸ ἄστυ (*as they were able with respect to their feet, i. e. as quickly as their feet would carry them*). 5, 62. χρημάτων *ἐδ* ἔκοντες (*well off for, to have a plenty of, means*). So *ἐδ*, *καλῶς*, *μετρίως* *ἔχειν* *βίον*, *φρονῶν*, *γένους*, *δυνάμεως* (*to be well off as to the means of living*). Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτως τρέποι *ἔχεις* (*you are thus in respect to circumstances, you are in such circumstances*). H. 4. 5, 15. ὥς τάχους ἑκάστος εἶχεν (*as each was able in respect to swiftness, as quickly as each was able*).

† 275. (c) *Genitive denoting certain Mutual Relations.*

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, an inferior, a superior, etc., the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used :

1. With verbs of *ruling, superiority, excelling, surpassing, subjection, inferiority*: ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεῖν, ἡγεῖσθαι, etc.; with the adjectives ἐγκρατής, ἀκρατής; — also with προέχειν, ἀνέχειν, περιεῖναι, περιεργεῖσθαι, προστατεῖν, υπερβάλλειν, υπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.; — ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἷδε (these had the command of the naval forces). 3, 15. ἐπιτροπεύειν Αἰγύπτου (to be the governor of Egypt). Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει (the report exceeded the thing itself). X. Cy. 1. 1, 2. ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοντο (all those called herdsmen might properly be considered the commanders of those animals of which they have the rule). 1. 2, 8. (οἱ Πέρσαι τοὺς παῖδας) διδάσκουσιν ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ (teach them to be masters of their belly, etc., temperate in eating and drinking). 4. 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολλὰ μάλιστα συμφέρεν ἐγκρατῇ εἶναι (to be master of, able to control the greatest pleasure). 5. 1, 14. τὰ μοχθηρὰ ἀνδρόπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστί (depraved men are subject to, not able to control all their passions). Her. 6, 61. καλλιστεύσει τὸ παιδίον πασῶν τῶν ἐν Σπάρτῃ γυναικῶν (will surpass all the Spartan women in beauty). Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῇ πλῆθει υπερφέροντες (are superior to them in arms, etc.). X. Ag. 5, 2. Ἀγχιλαὸς ἡγεῖτο ἄρχοντι προσήκειν οὐ μαλακίᾳ, ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι (that the commander ought to excel the private, etc.). X. Cy. 3. 1, 19. τάχει περὶ ἐγένον αὐτοῦ (you excelled him in despatch). Pl. Gorg. 475, b. σκεψάμεθα, ἄρα λυτὴ ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικούμενοι (the Acc. is more usual with υπερβάλλειν). L. 752, c. πρεσβεύειν τῶν πολλῶν πόλεων (to take the preceadence of many cities). So also ἀνέχεσθαι τινος usually with a participle, to endure, permit, properly to hold one's self up over one). Pl. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (to permit domestic affairs to be neglected). L. 244 a

οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Ἡττᾶσθαι τῶν ἐπιθυμιῶν (to be subject to one's desires). Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ πλείονος τῶν παρὰ φιλιπποῦ πρέσβων (being overcome by or yielding to the envoys). X. C 1. 3, 3. Σωκράτης θυσίας δύνων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων (did not think that he was inferior to those making many great sacrifices, etc.). Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ (comes short of a great good). Ὑστερεῖν τῆς μάχης (to come after the battle). Ὑστερίζειν τῶν καιρῶν (to be behind opportunities, to fail to use them). Ὑστερίζειν τῶν ἔργων. X. Hier. 1, 18. ταύτη τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ἰδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὕψων (coming short of food, etc.).

REMARK 1. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, to show the way, with ὅδῳ expressed or understood, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to be master of, potiri, to rule, have the command of, the Gen., e. g. κρατεῖν τοὺς πολέμους (vincere); κρατεῖν τῆς χώρας, τῆς πόλεως, τῶν ἐναντιῶν, τῶν ἐπιθυμιῶν, τοῦ ὕψους (all in Xen.).

REM. 2. That in which one excels another, in prose, is usually put in the Dat., but is often expressed by prepositions, e. g. ἐν τι, εἰς τι, κατὰ τι, ἀπὸ τι. — With ἡττᾶσθαι ὑπὸ is often joined with the Gen., e. g. Th. 1, 62. τὸ στρατόπεδον ἡσσάτο ὑπὸ τῶν Ἀθηναίων.

2. The Comparative and adjectives in the positive with the force of the Comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., take the object by which the comparison is expressed in the Gen. Genitive of Comparison.

X. An. 7, 7, 41. οὐδὲν νομίζω ἀνδρὶ καλλίον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναϊότητος (I do not think that man has any possession more beautiful than virtue, etc.). X. Cy. 7, 5, 83. οὐ δέηκε τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι (it does not become a commander to be more base than his subjects). Eur. Med. 965. χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς (is better than a myriad of words). Her. 7, 48. τὸ Ἑλληνικὸν στρατεῦμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου (that the army will be much more numerous than ours). 8. 137. διπλήσιος ἐγένετο αὐτὸς ἐμὲ τοῦ (he was twice as great as before). 6, 120. ὕστεροι ἀπικόμενοι τῆς συμβολῆς ἡμίονοι δὲως δεήσασθαι τοὺς Μήδους (though they came later than the battle, after the battle). Οὐδενὸς δεύτερος (second to, inferior to no one). Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι (to acquire more than enough).

REM. 3. Sometimes the object of comparison is denoted, like a space-relation, by πρό and ἀπὸ with the Gen., or by παρὰ and πρὸς with the Acc. See prepositions.

3. With verbs of buying and selling, e. g. ἀνείσθαι, ἀγοράζειν, πρᾶσθαι, κτῶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδωσθαι, περιδίδωσθαι, δίδοναι; — also with verbs of exchanging and bartering, e. g.

ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύειν, etc. ; — with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιέειν, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἀξιος. Genitive of price.

Her. 5, 6. (οἱ Θρήϊκες) ὄνουνται τὰς γυναῖκας παρὰ τῶν γυναικῶν χρημάτε μεγάλων (*buy their wives at a great price*). X. C. 2. 1, 20. τῶν πόνων πωλοῖ σιν ἡμῖν πάντα τὰ γὰρ οἱ θεοὶ (*sell all good things to us for toils*). Cy. 3. 1, 36. σὺ δέ, ὦ Τυγρῶν, λίξον μοι, πόσου ἂν πρίαιε, ὥστε τὴν γυναῖκα ἀπολαβεῖν (*what would you pay to regain your wife*). Ἐγὼ μὲν, ἔφη, ὦ Κύρε, κἂν τῆς ψυχῆς πριάμην, ὥστε μήποτε λατρεύσαι ταύτην (*I would buy her at the expense of my life*). Il. ζ, 236. τεύχε' ἀμειβεν, χρυσέα χαλκείων, ἑκατόμβοι' ἐνναεβόων (*exchanging arms, golden for brazen, etc.*). X. Cy. 3. 1, 37. καὶ σὺ δέ, ὦ Ἀρμένι, ἀπάρου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας μηδὲν αὐτῶν καταδεῖς (*nulla te piii deprecia, having paid nothing for them*). Οἱ ἀγαθοὶ οὐδένδς ἂν κέρδους τῇ τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαινεο (*the good would exchange the freedom of their country for no gain*). Il. λ, 514. ἡτῆρς γὰρ ἄνθρωποι πολλῶν ἀντάξιαι ἄλλων (*is worth as much as many others*). Her. 3, 53. ὁ Δουκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην (*thought the one who brought the message not worthy of an examination*). 6, 112. ἐμάχοντο ἐξίως λόγου (*worthy of praise*). Ἀξιοῦν τινα τιμῆς (*to consider worthy of honor*). X. Cy. 2. 2, 11. ἔγωγε οὐδὲν ἀνίστατον νομίζω τῶν ἐν ἀνδράποισι εἶναι τοῦ τῶν Ἰσων τῶν τε κακῶν καὶ ἀγαθῶν ἀξιοῦσθαι. Τιμᾶν τινὶ τιμῆς and τινά τιμῆς, e. g. δέκα τε λάντων, τοῦ θανάτου (*to fine one ten talents, to sentence one to death, to consider one worthy of punishment*). So the Mid., used of the accuser: τιμᾶσθαι τινι ἀργυρίου, θανάτου, to impose a fine, or penalty of death upon one; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen. § 262, b.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule: *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τραπεῖς (*sprung from, like natus alicujus*), S. Ph. 3.

REM. 6. The attributive genitive is called the Subjective, the Objective, or Passive genitive, according to the mode in which it originates in the sentence:

(a) It is called the Subjective Gen., when it originates from the subject of the sentence or from a Gen. depending on εἶναι and γίνεσθαι. It always denotes something *active* (instead of passive), the cause, author, hence also the possessor, the whole in relation to its parts, e. g. οἱ τοῦ δένδρου καρποὶ (*arising from τὸ δένδρον φέρει καρπούς*), the fruits of the tree, the fruits which the tree produces. Τὸ τῆς σοφίας κάλλος (*arising from ἡ σοφία παρέχει κάλλος*), the beauty of wisdom, the

beauty which wisdom causes. Τὰ τοῦ Ὁμήρου ποιήματα. Ὁ τοῦ βασιλέως υἱός. Ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is called the Objective or Causative Gen., when it originates from the object of the sentence, i. e. when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας, the *σοφίας* being the cause of the ἐπιθυμῶ); ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love of or for virtue* (ἐρῶ τῆς ἀρετῆς); εὐνοῖα τινος, *good-will towards one* (εὐνοῖαι εἰμι τινι); ἐπιμέλεια τῶν πολεμικῶν ἔργων, *cura rerum bellicarum* (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστράτεια instead of πρὸς τοὺς Π., *the expedition against the Plataeans*. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς, *in disembarking on the land*.

(c) It is called the Passive Gen., when it originates from the passive object of transitive verbs in the Acc., i. e. when it takes the place of the object of a transitive verb, and so denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίσει τὴν πόλιν), *the city being that which is possessed*. Ὁ τῆς ἐπιστολῆς γραφεύς (from γράφει ἐπιστολήν), *the epistolographer being the object acted upon*. Ἡ τῶν καλῶν ἔργων πρᾶξις.

REM. 7. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιάιος ἐπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείον πολέμου *the command of the Ionians in the war against Darius*.

§ 276. (2) Accusative.

The Acc. is the *Whither-case*, and hence denotes: (a) in the local relation, the goal, limit, or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, the effect, consequence, object produced; also the object put by the action in a *passive* condition, i. e. the object on which the action is performed.

§ 277. A. LOCAL RELATION.

The Acc. in its local relation (Acc. of local termination), denotes the local limit, place, or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming, etc.*; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιέλισσας (*they went to the ships*). II. α, 317. κνίσσῃ δ' οὐρανὸν ἴκε (*arose to heaven*). Od. α, 176. πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ (*came to our house*). S. O. T. 35. ἄστυ Καδμείων μολεῖν. Eur. Med. 7. Μήδεια πόρρω γῆς ἔπλευ' Ἰωλκίας.

REMARK. In prose, and usually also in poetry, a preposition is joined with the Acc., which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in, into*, ὧς, *to, κατά, downwards*, ἀνά, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί and ἀμφί, *around, round about*, μετὰ, *into the midst, after*, πρὸς, *to, into the presence of*, παρά, *near to*, ὑπὸ, *under*, e. g. ἵεναι εἰς τὴν πόλιν, *προελθεῖν ὡς τὴν βασιλέα*, περί or ἀμφὶ τὴν πόλιν βαίνειν — ἐπὶ τὸν δρόνον ἀναβαίνειν — ἐλθεῖν μετὰ Τρώας — ἰεῖν κατὰ βασιλέα — ἵεναι πρὸς Ὀλυμπον — ἵεναι ὑπὸ γαῖαν.

B. CAUSAL RELATION.

‡ 278. (a) *Accusative denoting Effect.*

1. The Accusative denoting *effect* is used as in other languages, e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. of effect (of the object produced), is where a verb, either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun or an attributive clause commonly belongs to the Acc. This is often called the Cognate Accusative.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρω), ὃν οἱ φαῦλοι ἀνδρῶν ἐρῶσι (which bad men love). Pl. L. 680, c. βασιλείαν παῶν δικαιοσύνην βασιλευόμενοι (ruling a kingdom). Prot. 325, c. ἐπιμελοῦνται πάσαν ἐπιμέλειαν (they care for with all care, bestow all care upon). Dem. Aph. 845, 4 δέομαι ὁμῶν δικαίαν δέξιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὴ ταύτην τὴν στρατηγίαν (to be general of this command, army). 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα (were fortunate in this good fortune, obtained this advantage). Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ δόλαντας ἐλάχιστα μὲν ἀποτετυχέκατε, πλείστα δὲ καταρδύκατε (having contended in the greatest contests). Andoc. Myst. 5, 31. ἀρασάμενοι τὰς μεγίστας ἀρὰς ὁμῶν. So καλὰς πράξεις πράττειν; ἐργάζεσθαι ἔργον καλόν; ἔρχειν δικαίαν ἀρχήν; ἀσχρὰν δουλείαν δουλεύειν; μέγαν πόλεμον πολεμεῖν; χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήρσαν (like ἔξοδον ἐξίναί). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ἔρκους ἐμῖναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. τοῖον δέ τινα ὕπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκείος ἡμῶν πόλεμος οὕτως ἐπολεμήθη (our intestine war was so warred, so managed), Pl. Menex. 243, c. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν, Pl. Rp. 490, d. In certain phrases, such as φυλακὰς φυλάττειν, ex cubicis agere, φόρον (φόρους) φέρειν, τριλίτην σὺλβερε, πομπὴν πόμπειν, πομπὰν ducere, the substantive can stand without an adjective, because here the substantive is used in a special and pregnant sense.

2. In place of the substantive from the same stem as the verb, or of a similar signification with it, an *attribute* of such cognate substantive, can also be used; in this case, the verb frequently has a pregnant sense, since it contains, at the same time, an additional idea.

Νικᾶν μάχην = νικῆν μάχης (to conquer a battle, i. e. to win a battle); so Ολύμπια (= Ὀλυμπίων νικῆν) νικᾶν (to conquer in the Olympic games), Th. 1. 26. Νικᾶν ναυμαχίας = νικῆν ναυμαχιῶν (to gain a naval victory), 7, 66.

νικᾶν γνῶμην, *sententiam vincere*, νικᾶν δίκην (to carry one's opinion, one's suit, triumphantly); like δῶμα δύναι is: τὰ ἐπινίκια (ιερά or δύματα), εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους δύναι (to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice); τὸ Περσικὸν ὀρχεῖτο (danced the Persian dance), X. An. 6. 1, 10; ταῦτα (συνθήματα) συνδέμενοι (having made these agreements); ταῦτα (= ὅρκους τούτων) ὁμόσαντες (having taken these oaths); ταράττειν πόλεμον = τάραγμα πολέμου (to stir up war, turbando bellum concitare, as it is said, *bellum miscere*), Pl. Rp. 567. a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσέεις ἐταράχθη, Dem. Cor. 277, 151.

3. The following constructions, likewise, mostly confined to poetry, deserve special notice; in these, also, instead of the substantive from the same stem as the verb or with a kindred signification, the attributive of such kindred substantive is put in the Accusative:

- (a) Verbs signifying to shine, to burn, to flow, to pour, to shoot or spring forth, e. g. ἀστράπτειν γοργῶπιδι σέλας = ἀστραπῇ γορ. σέλαος (to lighten a fearfully bright light, i. e. casting a bright and terrific light), Aesch. Pr. 356; δάλλειν βίον (germinating, producing the means of, life), Pers. 617. Ἐρεμὸν αἷμ' ἔδευσα (I poured out black blood), S. Aj. 376. Στάζειν δάκρυα, αἷμα, λάμπειν σέλας, βεῖν γάλα (all confined to poetry).
- (b) Verbs which express sound, laughter, panting, and smelling; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ἀσθενές, ταπεινόν = φθογγὴν ἀσθενῆ, etc. (to sound feeble, etc.); ἡδὺ (= ἡδὺν γέλασα) γελᾶν (to laugh heartily); ἡδὺ πνεῖν (to breathe sweetly); μένεα πνεύοντες Ἀχαιοὶ breathing spirit; Ἄρεα πνεῖν (Marsen breathe); ὄζειν ἡδύ; δερνόν τε καὶ λεγυρὸν ὑπηχεῖ (δ τόπος) τῷ τῶν τετρίγων χόρῳ (resounds summer, etc., with a summer-like and shrill sound, comp. Lat. *aestivum sonat*, *vox hominem* [= *sonum hominis*] sonat), Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον (burst into a sardonic laugh), Rp. 337, a.
- (c) Verbs signifying to see, to look. Od. τ, 446. οὖς πῦρ (= δέγμα πυρός) ὀφθαλμοῖσι δεδορκώς (looking fire, flashing fire). So βλέπειν, δέρεσθαι Ἄρην = βλέμμα Ἄρεος (to look war, terror); δρᾶν ἀλκῇ (to look courage or boldness); δέρεσθαι δεινόν, σμερδαλέον, τακερά (to look terribly, etc.); φόβον βλέπειν (to look fury). Il. α, 105. κακ' ὀσφόμενος (looking evil, with a threatening look, comp. Eng. *looking daggers*). β, 269. ἀχρεῖον ἰδὼν, looking foolish. Pl. Ion. 535, e. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. numerous adverbial expressions can be explained, the place of the Acc. with its accompanying adjective being supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τί, τί, οὐδέν, μηδέν, &c., etc.), or by a neuter adjective, e. g. Ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν

τοῖς πολλοῖς (*to grieve at the same things, and to rejoice at the same*), Dem. Coe 323, 292. Θαυμαστά ἐπλήττωσται (*are wonderfully astonished*), Pl. Symp 192, c. Τὰ κράτιστα ἤνθησαν (*were most flourishing*), Th. 1, 19. So μακρὰ κλαίειν; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, (ζημοῦν) μεγάλα, μικρὰ εὐεργετεῖν τὰ μέγιστα, ἡδὺ γελᾶν, μέγα οὐ μεγάλα φρονεῖν, ἀμαρτάνειν, δεισθαι, διαφέρειν τι, etc.

REM. 2. Here also belong such adverbial expressions as: χάριν (*gratia, for the sake of*), χάριν ἑμῇ, σὴν (*mea, tua, gratia*), δωρεάν (*gratis*), ὁρτίων, προῦκα, ὑπὸν (*in incassum*). So also ταῦτα, ταῦτα (*therefore*), τί (*why*), ὅ (*therefore*). Eur. Hec. 13. νεώτατος ὃ ἦν Πριαμίδων· ὃ καὶ με γῆς ὑπεξέπεμφαν. Pl. Prot. 310, c. ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ (*on this very account*).

4. The Acc. denotes also the effect merely *aimed at*, the *design* of the action; yet almost always with neuter pronouns or adjectives merely, whereas with substantives a preposition, as εἰς, πρὸς, ἐπί, is commonly used. The following verbs, in particular, belong here:

Χρησθῆναι τινί τι (*originating from χρῆσθαι τινι χρεῖαν*), *to use something for something*; πείθειν (*originating from πείθειν τινὰ πείων*), *ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινὰ τι*, etc. Οὐκ ἔχω, ὃ τι χρήσομαι αὐτῷ. Τί δὴ χρησόμεθα τούτῳ; (*for what purpose shall we use him, what use shall we make of him?*). Τῇ κήρῃ τὰ πλείονος ἕξια ἐχρῶντο (*ad res maximi momenti*), Th. 2, 15. Πείσθηται τὴν ἀναχώρησιν, *to be persuaded to a retreat* (instead of the usual construction εἰς τ. ἀναχώρ.), ib. 21. Ταῦτά σε ἐποτρύνω (*I excite you to this*). Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι (*before I am compelled by you to anything more severe*), Pl. Phaedr. 242, a. Τοῦτο οὐκ ἔπειδε τοὺς Φωκαίτας (*did not persuade the Phocaean of this*), Her. 1, 163; but ἐποτρύνειν εἰς μάχην.

REM. 3. The Acc. of design or purpose, is transferred to the *manner according to or in which* something takes place. Here the fundamental idea is that of striving for an object. Thus τρόπον, τοῦτον τὸν τρόπον (*hunc in modum, in this manner*), πάντα τρόπον, τίνα τρόπον, δίκην (*in morem, according to the manner of, like*), ὅμοια (*in like manner*), ἐπιτηδές (*consulto*), τάχος and κατὰ τάχος (*celeriter*). Commonly, however, prepositions are used with such adverbial expressions.

! 279. (b) *Accusative of the suffering Object, i. e. the Object upon which the Action is performed.*

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions.

1. The verbs ὠφελεῖν, ὀνίναναι, ὀνίνασθαι, βλάπτειν, ἀδικεῖν, ἐνοχλεῖν (commonly with Dat.), ὑβρίλλειν, λυμαίνεσθαι, λωβᾶσθαι, σίνεσθαι, λουδορεῖν (*to chide*); εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεῖν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν (*to provide with a*

γυαγίζειν); κολακεύειν, θαυτεύειν (θαύπτειν Poet.), προσκυνεῖν; πείθειν; ἀμείβεσθαι (Poet. *respondere*), *remunerari*; φυλάττεσθαι, εὐλαβεῖσθαι; μιμνῆσθαι, ζηλοῦν (*to emulate*).

X. C. 1. 2, 64. (Σακράτης) φανερός ἦν θαυραπέων τοὺς θεούς (*evidently worshipped the gods*). Aesch. Ctes. 618. τίς ἂν εἴη θαυμαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θαυπεῦσαι δύναίτο, τοὺς δὲ καιροῦς, ἐν οἷς ἦν σάφεισθαι τὴν πόλιν, ἀπέδοιτο; (*as would be able to flatter the people*). Πείθειν τὸ πλῆθος (*to persuade the multitude*). X. Hier. 4, 8. οἱ πολλοὶ θαυφοροῦσι μὲν ἀλλήλους ἕνεκα μισθοῦ (*keep guard over each other*). R. L. 12, 5. μεταστρατοπεδεύονταί γε (οἱ Λακεδαιμόνιοι) μὴν πυκνὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἕνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους (*for the sake of injuring their enemies, and assisting their friends*). C. 4, 3, 15. ἐκείνο δὲ ἄδυνάμ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἴς ποτε ἀνθρώπων ἀξίως χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναῖκας. Th. 1, 32. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν (ὁ Πανσωνίας). X. H. 5. 1, 17. τί ἦδιον, ἢ μηδὲνα ἀνθρώπων κολακεύειν μήτε Ἕλληνα, μήτε βάρβαρον, ἕνεκα μισθοῦ;—Προσκυνεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὀβριζεῖν τοὺς παῖδας. Πολλὰκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους θαυρεῖσθαι (*take vengeance on their unjust masters*). X. Cy. 1. 4, 8. οἱ φύλακες ἐλοιθόρουν αὐτόν (but the Deponent λοιθαρεύσθαι τι, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its Case: (α) ὠφελεῖν τινι but very seldom, and then in the poets; (β) ἀδικεῖν εἰς, πρὸς, and περί τινα; (γ) ἀσεβεῖν εἰς and περί τινα; εὐσεβεῖν εἰς τινα, περί, πρὸς τινα; (δ) λυμαίνεσθαι τινι frequently; (ε) λωβᾶσθαι τινι sometimes; (ς) ὀβριζεῖν εἰς τινα often; (η) ἐπιτροπεύειν τινός somewhat frequently (§ 275, 1). Ἀρέσκειν takes the Acc. only in the sense of *to satisfy*, but the Dat. in the sense of *to please*.

REM. 2. Δωρεῖσθαι τινί τι (*donare alicui aliquid, to present something to some one*), is the construction in Attic prose, not δωρεῖσθαι τινά τινι (*donare aliquem aliqua re, to present one with something*).

2. Verbs signifying *to do good or evil* to any one, by word or deed, e. g. εὐεργετεῖν, κακουργεῖν, κακοποιεῖν; εὐλογεῖν, κακολογεῖν; εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

S. Aj. 1154. ἀνδρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς (*do not injure the dead*). X. Cy. 1. 6, 29. κακουργεῖν τοὺς φίλους (*to harm one's friends*). Εὐεργετεῖν τὴν πατρίδα (*to do good to one's country*). X. C. 2. 3, 8. πῶς ὃ ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν (*knowing how to speak well of one who speaks well of me, and to do good to one who does well to me; but I should not be able to speak well of or to do good to one who, etc.*) Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek uses also the cor

responding adjectives; hence καλὰ, κακὰ ποιεῖν, λέγειν τινι (to do good or evil to one, to say good or evil of one). See § 280.

3. Verbs signifying to persevere, to await, to wait for, and the contrary, e. g. μένειν (like manere), περιμένειν, ὑπάρχειν, καρτερεῖν, φεύγειν, ἀποφεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεύγε τὸν κίνδυνον (do not flee from danger). Θάρρειτε θάνατον (fidemur animo expectate mortem). X. An. 3. 2, 20. τὰς μὲν μάχας ὑπάρχειτε (bravely stand or endure the battles). Cy. 5. 5, 42. εἰ τινας σε τιμῶσιν, ἀντασπάζου καὶ ἐδῶχε αὐτοῦς, ἵνα σε καὶ θαρρήσωσιν (that they may confide in you, ut fiducia te complectantur). Ὁ δοῦλος ἀπέδρα τὸν δεσπότην (ran away from his master). Pl. Symp. 216, b. δραπετεύω οὖν αὐτὸν καὶ φεύγω (I run away from him, etc.). Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα (do not wait for your slothfulness).

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of fleeing, e. g. those signifying to turn back from, to retreat from, to abhor, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον (to retire from the crowd); ἐκστῆναι κίνδυνον (to shrink from, shun fear); ἐκτρίψασθαι, ὑπεκτρίψασθαι, ὑπεξέρχασθαι, ἀποστρίψασθαι. Θάρρειν τινι signifies to have confidence in something (fidere aliqua re).

4. Verbs of concealing and being concealed: λανθάνειν, κρύπτειν (celare), κρύπτεσθαι; — also the verbs φθάνειν (antevertere), λείπειν, ἐπιλείπειν (deficere); — verbs or particles of swearing, the person or thing by which one swears being in the Acc.

Pl. Rp. 365, d. θεοὺς οὐτε λανθάνειν, οὐτε βιάσασθαι δυνατόν (to escape the notice of, be concealed from the gods). Κρύπτειν τινά τι (to conceal anything from any one), see § 280. Her. 6, 115. περιέπλων Σούριον βουλόμενος φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἔστυ (wishing to anticipate the Athenians). Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα (fuils me). X. An. 1. 5, 6. τὸ στράτευμα ὁ σίτος ἐπέλιπε. Ὅμνυμι πάντας θεοὺς (I swear by all the gods). Hence μά, οὐ μά, ναί μά, νῆ Δία.

REM. 4. Also the two impersonal verbs δεῖ and χρή, in the sense of to need, are constructed with the Acc. of the person and the Gen. of the thing or person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. α, 124. μυνθήσεται, ὅττι σε χρή (you will tell of what you are in need). Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς (you yourself need Prometheus). Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς ἐρωτήσεως (you need the same inquiry). In the sense of necesse est, opus est, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιεῖν; the Dat. is much more rare, and with χρή seldom even in poetry. X. C. 3. 3, 10. εἰ σοι δεῖσι διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἀλλ' ὅ γὰρ ἡ μοι χρή γε τῆςδ' ἄρχειν χθονός.

5. Many verbs denoting a feeling or an affection of the mind, e. g. φοβέσθαι, δέισαι, τρεῖν; αἰσχύνεσθαι (revereri), αἰδεῖσθαι; δυσχραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι (miserari).

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν ἄνδρων (respect the respectful). An. 1. 9, 6. Κύρος ἄκτορ ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν (was not afraid of a bear). Cy. 3. 3, 18. (οἱ πολλοί) μᾶλλον ἢ μᾶς φοβήσονται, ὅταν ἀκούσωσιν, ὅτι οὐχ ὥς φοβοῦμενοι πτήσομεν αὐτοὺς οἰκοι καθήμενοι (will fear us, hearing that we shall not crouch with fear on account of them). Αἰσχύνομαι τὸν θεόν (I feel ashamed before the god). R. L. 2, 11. αἰδεῖσθαι τοὺς ἔρχοντας. Cy. 1. 3, 5. καὶ σέ, ὃ πάπτε, μυσαιττόμενον ταῦτα τὰ βρώματα ὀρῶ (I see that you are disgusted with, loathe this food). Pl. Symp. 173, c. τοὺς ἑταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπληγῆναι τὸν Φίλιππον (to be panic-stricken by Philip). In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of *motion*, sometimes take (as transitive verbs) the Acc. of the thing put in motion by them, as a passive object; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἀτσεῖν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταρρέπει τὸν εὐτυχοῦντα (fortune sinks the fortunate man). Ἐκβαίνειν, ἐπατσεῖν πόδα (to put out the foot, move the foot quickly); ἀτσεῖν χεῖρα (furiously to set or move the hand to); ῥάσιν, πόδα περᾶν, all poetic. Th. 6, 39. κακὰ σπεύδειν (accelerate). In this way, verbs expressing *sound*, in the pregnant sense of *putting an object in motion and causing it to sound*, are sometimes constructed with the Acc. II. λ, 160. ἵπποι κείν' ὄχεα κροτάλῃσιν ἀνὰ πολέμοιο γαφύρας (rattle the chariots, hurry off the chariots with a rattling sound). Her. 6, 58. λέβητα κροτέουσι (rattle the kettle, strike it again and again). So also in a pregnant sense, the poets say, θεὸν χορεύειν, ἐλίσσειν (deum choreis, saltando celebrare). Comp. Larger Grammar, Part II. § 552.

6. With verbs of motion, the *space* or *way* passed over is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time during which* an action takes place (in answer to the question, *How long?*), is put in the Acc., as being the object measured by the action; so too *measure* and *weight* (in answer to the question, *How much?*), are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν (to go the way, etc., comp. *itque reditque viam*). Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν (will go the way). X. Cy. 2. 4, 27. μήτι τὰ εὐσβάτα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας τὴν ῥᾶστην (ὁδόν) ἡγεῖσθαι (do not march over the difficult places, but command your guides to lead over the easiest road). An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου παν καὶ λείους γηλόφους (marched over a plain, etc.). R. Equ. 8, 10. ἦν ὁ μὲν φεύγει ἐπὶ τοῦ ἵππου παν τοῖα χωρία (per varia loca). Cy. 1. 6, 43. ἄγειν (στρατιῶν) ἢ στενὰς ἢ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἔγων καὶ φέρων τοὺς πλείοντας δάλατταν (sailing through the sea). Χρόνον, τὸν χρόνον, for a time, (different from χρόνῳ, σὶν χρόνῳ, in, by time, gradually), νύκτα, ἡμέραν (during the night, day). Her. 6, 127. ἡ Σύβαρις ἡκμαζε τοῦτον τὸν χρόνον μάλιστα (was flourishing

during this time). X. An. 4. 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κομάρχου ἐννέα τὴν ἡμέραν γεγαμημένην (who had been married nine days). Cy. 6. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον. Dem. Phil. 3. 116, 23 ἰσχυσαὶ δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσι χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην (during these last times). Her. 1, 31. σταδίους πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱερὸν (having passed over forty-five stades). 6, 119. ἀπέχει δέκα καὶ διηκοσίου σταδίους (to be distant two hundred and ten stades). 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιωρήσας τε 3 ξ καὶ εἴκοσι ἡμέρας. Ἐφῆσον ἀπέχει ἀπὸ Λάρδεων τριῶν ἡμερῶν ὀδόν. X. C. 3. 6, 1. ὀδὲν εἴκοσι ἐτη γεγονός (like viginti annos natus, twenty years old). Here belongs the Acc. with δύνασθαι, to be worth. Her. 3, 89. τὸ Βαβυλωνίων τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνέας (the Babylonian talent is worth [weighs as much as, amounts to] seventy Euboean minae).

REM. 6. In poetry, the Acc. of the local object is sometimes used even with verbs denoting rest, e. g. κείσθαι, στήναι, ἡσθαί, δάσσειν, καθίξιν, etc. (instead of ἐν with the Dat., as in prose). Here also the Acc. represents the space as the object acted upon, or taken possession of, e. g. S. Phil. 145. (τόπων προσεδεῖν ἐθέλει) δυντὶνα κείται (quemjacens occupatum tenet). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνὰ, from a lower to a higher place, e. g. ἀνὰ ποταμὸν πλεῖν, ἀνὰ νύκτα; — κατὰ, from a higher to a lower place, e. g. κατὰ ποταμὸν πλεῖν, κατὰ τὸν βλόν; — ἀμφὶ καὶ περὶ, round about, e. g. βαίνειν ἀμφὶ (or περὶ) τὴν πόλιν, ἀμφὶ τὸν χειμῶνα, περὶ τὰ Μηδικά; — ὑπὸ, under, ἐφ' ἥλιον, ὑπὸ νύκτα, sub noctem; — ὑπέρ, over; — παρά, near by, along, by the side of, e. g. παρά τὸν ποταμὸν πορεύεσθαι, παρ' ὅλον τὸν βλόν; — ἐπὶ, upon, e. g. ἐπὶ νῦτα θαλάσσης πλεῖν, ἐπὶ πολλὸν χρόνον; — διὰ, through, e. g. διὰ δώματα βυλεῖν, διὰ νύκτα; — μετὰ ταῦτα, postea; — πρὸς ἑσπέραν, towards evening.

REM. 8. From this use of the Acc. to denote space, time, and quantity, very many adverbial expressions have originated: (a) τὴν ταχίστην (ὁδόν), celerrime; τὴν πρώτην, primum; τὴν εὐθείαν, recte, straight forward; μακρὸν, far; ἑλλήν καὶ ἑλλήν, sometimes here, sometimes there, etc. II. ψ, 116. πολλὰ δ' ἔβαντα, κάτω, κάτω, κάτω, τε, δόχμιά τ' ἦλδον (they passed over many up hills, down hills, straight and cross ways; — (b) σήμερον, to-day; αὔριον, to-morrow; ἀρχήν, τὴν ἀρχήν, properly, at first, omnino; τέλος, τὸ τελευταῖον, finally; νύξ, καί, πρότερον, πρῶτον, τὸ πρῶτον, τὸ πρῶν, τὸ αὐτίκα, ταῦν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν, etc.; — (c) πολλά, saepe; τὰ πολλά, plerumque; πολλὸ, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μήκος, πλῆθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain and define their meaning more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the object to which the intransitive action of the verb or adjective, refers or is directed. This Acc. is used most frequently in specifications relating to the body and the mind. This is called the Acc. of more definite limitation, sometimes the Acc. of synecdoche.

Her. 2, 111. *κάνειν τοὺς ὀφθαλμοὺς* (to be pained in or in respect to the eyes). 3, 33. *τὰς φρένας ὀγιάζειν* (to be sound in mind). X. C. 1, 6, 6. *ἀλγεῖν τοὺς πόδας* (to have pain in the feet). 4, 1, 2. *φανερὸς ἦν Σωκράτης οὐ τῶν τὰ σῶματα πρὸς ὄραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος* (that he was not desirous of those well-constituted in body for beauty, but of those well-adapted in mind, etc.). Pl. Rp. 453, b. *διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν* (woman differs from man in respect to her nature). 462, d. *ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ* (is pained as to, has a pain in, his finger). *Καλὸς ἐστὶ τὰ ὄμματα* (is beautiful as to his eyes, has beautiful eyes). *Καλὸς ἐστὶ τὴν ψυχὴν*. So *ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος*, etc., with the Acc. *Ἀγαθὸς τέχνην τινά*. Her. 3, 4. *Φάνης καὶ γυνώμην ἱκανός, καὶ τὰ πολέμια ἔλκιμος ἦν*. X. Cy 2, 3, 7. *ἀνέστη Φαραλάς τὸ σῶμα οὐκ ἀφύης, καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ ἰουκῶς*. 8, 4, 18. *θεωὸς ταύτην τὴν τέχνην*. So *δαυμαστός τὰ μέγεθος, τὸ κάλλος* (wonderful for his size and beauty, of wonderful size and beauty). The English commonly uses prepositions to express the force of this Acc., viz. *in*, *in respect to*, *of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. *ἀγαθὸς τέχνην*, a good artist, comp. Eng. *he is a good shot*, i. e. *marksman*; or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. *νεανίας καλὸς τὴν ψυχὴν*, *of or with a lovely spirit*.

REM. 9. Sometimes the prepositions *eis*, *πρὸς*, *κατὰ* are joined with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as *διαφέρειν εἰς τι*, e. g. *εἰς ἀρετὴν*. X. C. 3, 5, 1. *ἐνδοξότερα ἢ πόλις εἰς τὰ πολεμικά ἔσται*. *Χορὸς πρὸς τι*. — On the Dat. see § 285, (3), (b).

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure: *ἔσρος, ὄψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριζμόν*; also *γένος, ὄνομα, μέρος, τὸ σὺν μέρος, πρόσφασις*, under pretence, *τὸ ἀληθές, γνώμην ἐμὴν*. Her. 6, 83. *Κλέανδρος γένος ἑὸν Φιγαλεὺς ἀπ' Ἀρκαδίας* (being a Phigalian by birth). 7, 109. *λίμνη εἰούσα τυγχάνει ὥσεϊ τριήκοντα σταδίων τὴν περίοδον* (in circumference). X. An. 2, 5, 1. *μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλεῖδων* (four plethra in width). 4, 2, 2. *οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς διςχιλιοὶ* (two thousand in number). — Moreover *τοῦναντίον, τὰναντία*, on the contrary; *τὰλλα*, in respect to other things; *τὸ δλον*, omnino; *ἀμφότερα, τοῦτο* (ταῦτα) *μέν — τοῦτο* (ταῦτα) *δέ; οὐδέν*, in no respect; *τι*, in some respect; *πολλά, πάντα*, etc. — *Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπ' σε, τὸ εἰς ἐμέ*, quantum ad me (to), as far as it relates to me, etc.

† 280. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb: —

1. When, in the construction given under § 278, 1, the verb has a transitive sense, as *φιλιᾷν φιλεῖν*, then the idea of activity consisting of the verb and a cognate substantive (with which

an adjective usually agrees), being blended into one, may at the same time be extended to a personal object, e. g. *φιλά μεγάλην φιλίαν* (= *φιλῶ*) τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους ἐγάμει δ' Ἀρεῖος Κίρου δόα. *δυγατέρας*, "Ἀτοσσάν τε καὶ Ἀρτυστῶνην (contracted very honorable marriages with the two daughters of Cyrus). 154. ἐωθτὸν λωβᾷται λῶβην ἀνήκεστον (maims himself with an incurable maiming, maims himself incurably). Th. 8, 75. ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους (made the soldiers take the most solemn oaths). X. Cy. 8. 3, 37. ἐμὲ δ' πατὴρ τὴν τῶν παίδων παιδείαν ἐπαίδευσεν (educated me in the education of boys). Pl. Apol. 19, a. Μέλπτης με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον τό (= δ) μιν ἔδοιρσε. Th. 1, 32. τὴν ναυμαχίαν ἀπεσάμμεθα Κορινθίους (like νίκην νικᾷ), we repelled the Corinthians in the naval battle. Pl. Gorg. 522, a. πολλὰ καὶ ἡδία καὶ παντοδαπὰ εὐώχουν ὕμᾱς. Especially with verbs of naming, after the analogy of *ὄνομα ὀνομάζω τινά*: X. O. 7, 3. καλοῦσι με τοῦτο τὸ ὄνομα (they called me this name, by this name). Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτοῦς.

REMARK 1. Instead of the substantive denoting the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μισούμενος τὸν Σάκαν. An. 5. 7, 6. τοῦτο ὕμᾱς ἔκαπαῆσαι. This is especially the case with verbs of praise and blame, of benefit and injury, after the analogy of *ἐγκωμιάζω τινά* and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινεῖσαι (one could praise Socrates for many other things). Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. Μεγάλᾳ, μικρᾷ, πλείῳ, μείζῳ ὠφελεῖν, βλάπτειν, ἀδικεῖν τινά.

2. Expressions of *saying* or *doing good or evil* (which generally contain an Acc., or its equivalent in an adverb, of the *thing* said or done), take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, λέγειν, εἰπεῖν, etc. τινά (to do good, etc., to some one).

X. O. 5, 12. ἡ γῆ τοὺς ἄριστα θεραπεύοντας αὐτὴν πλείστα ἀγαθὰ ἀντιποιεῖ (returns the greatest advantages to those who cultivate it best). Her. 8, 61. τότε δὴ δ' Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε (said much evil of him and the Corinthians). X. Cy. 3. 2, 15. οὐδὲ πώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες (never ceased to do much injury to us).

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; (quid tui tibi prosint testes?) X. Cy. 1. 6, 42. προσέκει, τί σοι ποιήσωσιν οἱ ἀρχόνεοι (consider what your subjects will do FOR you); on the contrary with σέ (what they will do TO you). An. 4. 2, 23. πάντα ἐποίησαν τοῖς ἀποθανοῦσιν (showed all honors to the dead). Cy. 7. 2, 27. ἦν ταῦτά μοι ποιήεις ἀλέγεις (if you perform for me what you promise). So also in the sense of, to do something with some one, as Pl. Charm. 157, c. οὐκ ἂν ἔχομεν, δ τι ποιῶ.

μέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ (continue to do and say what is best for the people).

3. With verbs: (a) of *entreating, beseeching, desiring, inquiring, asking*: αἰτεῖν, ἀπαιτεῖν, πράττειν (to demand), εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν, ἀνιστορεῖν; — (b) of *teaching and reminding*: διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν (with both of these the Gen. of the thing is more usual); — (c) of *dividing and cutting into parts*: δαίεσθαι, διαιρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of *depriving and taking away*: στερεῖν, ἀποστερεῖν; στερίσκειν, συλᾶν, ἀφαιρεῖσθαι; — (e) of *concealing or hiding from*: κρύπτειν (κεῦθαι Poet.); — (f) of *putting on and off, clothing and unclothing, surrounding with*: ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἶτεε Ἀμᾶσι θυγατέρα (asked Amasis for his daughter). 58. αὐτοὺς ἐκατὸν τάλαντα ἔπρηξαν (demanded of them a hundred talents). X. C. 1. 2, 60. οὐδένα πάποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης (never demanded a reward of any one for his instruction). H. 4. 1, 21. Ἡριπίδας αἰτεῖ τὸν Ἀγισίλαον ὀπλίτας τε ἐς διεχθόλους καὶ πελταστὰς ἄλλους τοσοῦτους (asks of Agesilaus about two thousand hoplites, etc.). Cy. 6. 2, 35. τὰ εἰς τροφὴν δεόντα ἐξετάζετε τοὺς ὑφ' ὑμῶν (inquire of those under you respecting the things necessary for food). Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μ' ὁ πολὺς βίотος (teaches me much). Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους (teach men what is not proper). Her. 1. 136. παιδεύουσι τοὺς παῖδας τρία μόνα (they teach boys three things only). 6, 138. γλῶσσαν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους (I will remind you of the dangers). Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν περὶ στρατόν (having divided all the land army into three divisions). Τέμνειν, διαιρεῖν τι μέρος, μοῖρας (to cut, to divide something into parts). X. Cy. 7. 5, 13. ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη (divided the army into twelve parts). Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν (deprived my only child of life). Eur. Hec. 285. γόν πάντα δ' ὕλβον ἡμᾶρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με (robs me of honor). Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα (I conceal the misfortune from you). Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μάλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ (a large boy stripped another small boy of his large tunic and put

his own tunic on him). Her. 1, 163. *τείχος περιβαλέσθαι τὴν πόλιν* (to surround the city with a wall).

REM. 3. Several of the above verbs are sometimes otherwise constructed, commonly, however, with some difference in the sense expressed; thus, *αἰτεῖν τι παρὰ τινος*; *ἠρωτᾶν τινα περὶ τινος*; with verbs of dividing and cutting into parts, not unfrequently the preposition *eis*, sometimes also *απὸ*, is joined with the Acc., e. g. *τοὺς πολίτας eis ἐξ μοίρας διέδωκεν*; or the word *μέρος*, etc., is governed directly by the verb, and the object to be divided is put in the Gen., depending on *μέρος*, etc., e. g. *δύο μοίρας Λυδῶν πάντων διέδωκεν* (he divided the Lydians into two parts), Her. 1, 94; passively, *δώδεκα Περσῶν φυλὰς διήρτηται* (the Persians are divided into twelve tribes), X. Cy. 1. 2, 5. Verbs of *depriving* and *taking away*, have the following constructions:

- (a) *ἄποστερεῖν* and *ἄφαιρεῖσθαι* with the Acc. of the thing alone, e. g. *πῶς ἂν ὁστος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν*; (how could he be willing to take away the things of others?), X. Ag. 4, 1. *Χάλασαι τὰ καλῶς ἐγνεσμένα* (provisions) *καὶ πεποιημένα ἀφαιροῦνται* (take away, destroy the provisions), O. 5, 18; the Acc. of the person alone is but rarely found; thus with *ἄφαιρεῖσθαι* (to rob, take from), e. g. Andoc. 4. 32, 27. *ταῖς πολλταῖς οὐκ ἐξ ἴσου χρήται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τύπτων οὐδενὸς ἔξω τὴν δημοκρατίαν ἀποφαίνει*.
- (b) *στερεῖν*, *ἀποστερεῖν*, *στερίσκειν*, *ἀφαιρεῖσθαι* *τινὰ τι* very often.
- (c) *στερεῖν*, *ἀποστερεῖν* *τινὰ τινος*, like *spoliare aliquem aliquid* *re*, to deprive one of something, see § 271, 2; but *ἀφαιρεῖσθαι* very seldom has this construction, and indeed only in the sense of to restrain, to prevent. *Οἱ ὀφειζόμενοι ἀφαιροῦνται τὰς μὲν κύνας τοῦ εἶρεῖν τὸν λαόν, αὐτοὺς δὲ τῆς ὠφελείας*, X. Ven. 6, 4.
- (d) *ἀφαιρεῖσθαι*, *ἀποστερεῖν* with the Gen. of the person and the Acc. of the thing; they then signify to take something from some one, to withhold something from some one. This is a more rare construction. *Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν* (taking their property from others, seem to enrich themselves), X. C. 1. 5. 3. *Συμμαχίας ἀφαιρούμενον τῆς πόλεως* (= τῶν πολιτῶν) Dem. Cor. 232, 22. *Εἰ τι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ (τὰ κυρηγέσια)*, X. Ven. 12, 8. *Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφαλείας δεῖται* (properly, *aliis se subducens*, i. e. *ab aliis desciscens*; *ἑαυτὸν* is here to be considered as the Acc. of the thing), Th. 1, 40.

REM. 4. On the double Accusative with the verbs *πεῖθεω*, *ἐποτρύνειν*, *ἐπαίρειν*, *προκαλεῖσθαι*, *ἀναγκάζειν*, see § 278, 4.

4. An Accusative of the object acted upon, and an Accusative of the predicate (which is often an adjective), is used with the verbs mentioned under § 240, 2, when they are changed from the passive to the active; hence two Accusatives stand with verbs signifying to make, to constitute, e. g. *ποιεῖν*, *τιθέναι*, *reddere*; to choose, to appoint, e. g. *αἰεῖσθαι*, *creare*, etc.; to consider, represent, and regard as something, to declare, to know, e. g. *νομίζειν*, *ἡγεῖσθαι*, etc.; to say, to name, to praise, to chide, e. g. *λέγειν*, *ὀνομάζειν*, *καλεῖν*; to give, to take, to receive, e. g. *παραλαβεῖν* *δέχασθαι*, etc.; to produce, to increase, to form, to teach, to educate.

Kûros τοὺς φίλους ἐποίησε πλουσίους (*made his friends rich*). Παιδεύειν τινὰ σοφόν (*to educate one wise, i. e. make wise by education*). Νομίζειν, ἡγείσθαι τινὰ ἄνδρα ἀγαθόν (*to think, regard, consider one a good man*). Dem. Cor. 5, 43. οἱ Θετταλοὶ καὶ Θηβαῖοι φίλον, εὐεργέτην, σωτήρα τὸν Φίλιππον ἡγοῦντο. Ὀνομάζειν τινὰ σοφιστήν (*to call one a sophist*). Αἰρεῖσθαι τινὰ στρατηγόν (*to choose one a commander*). X. Cy. 5, 2, 14. τὸν Γωβρόαν σύνδειπνον παρέλαβεν. Dem. Chers. 106, 66. πάλεως ἔγωγ' ἐπλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν. Andoc. 3, 24, 7. ἡ εὐρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see ‡ 269, Rem. 1.

‡ 281. *Remarks on the use of the Accusative with the Passive.*

1 As the Greek considers the *passive* as a *reflexive* (§ 251, 1), it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as the object acted upon, e. g. (κόπτουσι τὰ μέτωπα), κóπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are struck on the forehead*; Her. 7, 69. Ἀράβιοι ζειράς ὑπεζωσμένοι: ἔσαν, Αἰθίοπες δὲ παρδαλέας τε καὶ λεοντέας ἐναμμένοι (the Arabians were girt with the zeira, but the Ethiopians were clothed with leopard and lion-skins).

2. Hence, when the verbs mentioned under § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the *person* or of the *object* acted upon, is changed into the Nom., but the Acc. of the *thing*, or the *effect* remains. (a) Οὗτος μέντοι ὁ ἑπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι (*this is honorable praise by which you are now praised*), Pl. Lach. 181, b. Τραυματισθεῖς πολλὰ (sc. τραύματα), (*wounded with many wounds*), Th. 4, 12. Ὀνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἡ Σικελία), 6, 4 (*was called by its first name*). Ἡ κρίσις, ἣν ἐκρίθη (*to which he was condemned*), Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι, S. O. R. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεδεῖς, Eur. Hipp. 1237. So ὠφελεῖσθαι, ζημιοῦσθαι μεγάλα, βλάπτεσθαι πολλὰ. — (b) Μουσικὴν ὑπὸ Ἀλκίπρου παιδευθεῖς, ῥητορικὴν δὲ ὑπ' Ἀντιφῶντος (*having been educated in music and rhetoric*), Pl. Menex. 236, a; so διδασθῆναι τέχνην ὑπὸ τινος (*to be taught an art by some one*); ἐρωτηθῆναι τὴν γνώμην ὑπὸ τινος (*to be asked an opinion*). Γῆ καὶ οἰκῆσεις τὰ αὐτὰ μέρη διανεμηθήτω (be divided into the same parts), Pl. L. 737, e. Τὸν βασιλέως πεπραγμένους τοὺς φόρους (*having demanded the tribute*), Th. 8, 5. Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχὴν ὑπὸ τινος. Κρυφθῆναι τι (*celari aliquid*). Πεισθῆναι τὴν ἀναχώρησιν (§ 278, 4). Ἀμφιέννυσθαι χιτῶνα occurs only with the meaning *to put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*; but ἐνδυθῆναι χιτῶνα (*to be clothed with a tunic*) is in use.

3 As the Greek may form a personal Pass. (§ 251, 4), of every intransitive verb which has its object in the Gen. or Dat., e. g. ἀμελοῦμαι, ἡμελῆθην, φθασ-

εἶμαι, ἐφθονήδην; so may it also with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, the Dat. of the person being changed into the Nom., but the Acc. of the thing remaining. Th. 1. 1, 26. οἱ τῶν Ἀθηναίων ἐπιτετραμένοι τὴν φυλακὴν (*quibus custodia demandata erat, those of the Athenians who had been entrusted with the guard, from ἐπιτρέπω τὴν φυλακὴν*). 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχόρου (*having been commanded these things*); 1, 140. εἰ ἐγγυωρήσετε, καὶ ἄλλο τι μείζον εἰδὼς ἐπιταχθήσεσθε (*you will be commanded something greater*). X. An. 2. 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3) *Dative*.

1. The Dat. is the *Where-case*, and hence denotes: (a) in a local relation, the place *at* or *in which* the action of the subject occurs; — (b) in a causal relation, the object *upon which* the action of the subject shows itself or becomes visible — the object which shares in or is concerned in an action. — This object is: (a) a person, or a thing considered as a person, e. g. βοηθῶ τοῖς πολέταις or τῇ πόλει; (β) a thing, or an object considered as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions. In the first, the Dat. is regarded as a *local* object, in the second, as a *personal* object; in the third, the object is a *thing*, and is called the Dat. of the *thing* or *instrumental* Dat.

§ 283. A. *Local Dative*.

1. The Dat., as a local object, designates the place *in* (*by, near, at*) *which* an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly joined with the Dative.

Il. 1, 663. αὐτὰρ Ἀχιλλεὺς εἶδε μυχῷ κλισίης εὐπήκτου (*slept in the corner of the tent*). π, 595. Ἑλλάδι οἰκία ναιῶν (*dwelling in houses in Hellas*). β, 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μέγα φ βρέμεται (*roars upon the shore*). S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐδήσαι ποτε Δωδῶνι (*that the beech tree once uttered an oracle at Dodona*). Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσῖνι, Πυδοί, Ἰσθμοί, οἴκοι, Ἀθήνησι, Πλαταιᾶσι, etc. (*at Marathon, etc.*); also, ταύτῃ, τῇδε, here, ᾧ, where. So also, Od. σ, 227. Πυλίοισι μέγ' ἔροχα δώματα ναιῶν.

2. Hence the Dat. is used also with the attributive pronoun αὐτός, to express the idea of *together with*.

Her. 6, 32. τὰς πόλεις ἐνεπύκρυσαν αὐτοῖσι τοῖσι ἱεροῖσι (*they burned the cities together with the temples—cities, temples and all*). X. II. 6. 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἄπασαι ἐδόλωσαν αὐτοῖς ἀνδράσιν (*the ships were taken together with the men*).

3. The local relation is transferred to the *time in which* something happens, and then from the time to the *circumstances under which* something happens. Hence the Dat. denotes the *time* (definite) and *circumstances* of an action

In prose with ἡμέρα, νυκτί, μηνί, ἔτει, ἐνιαυτῷ, ὥρῃ and the like, in connection with attributive demonstratives, ordinals, and adjectives, as πρότερος, ὕστερος, ἐπὶόν, παρελθόν and the like. The Dat. therefore usually expresses *definite* time. Τῇ δὲ τῇ νυκτί, ταύτῃ τῇ ἡμέρῃ, ἐκείνῃ τῇ ἡμέρῃ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρῃ, τῷ ἐπιδύντι ἔτει, ἐκείνῃ τῷ ἔτει, τῷ ὕστερῳ ἔτει, τούτῃ τῷ ἐνιαυτῷ, etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρῃ ἀφίκοντο ἐπὶ τὸν ποταμόν (*the first day or on the first day*). Also ὥρα χειμῶνος (*in time of winter*), νομηνία (*at the time of new moon*); likewise, Παναθηναίοις, Διονυσίοις, τραγῳδαῖς καινοῖς; *at the time of the Panathenaea*, etc. The preposition ἐν is joined with the Dat.: (a) when the substantive stands without an attributive, e. g. ἐν ἡμέρῃ, ἐν νυκτί, ἐν ἔτει; often also when a demonstrative stands with it, e. g. ἐν τούτῃ τῷ ἐνιαυτῷ; (b) usually, when a *space* of time is to be indicated; hence with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πολύς, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις (*in three days, in the space of three days*), X. An. 4. 8, 8 Od. ξ, 253. ἐπλόμεν Βορέῃ ἀνέμῳ ἀκραεῖ καλῷ (*with a good wind*). II. α, 418. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν (*under an evil destiny*). Her. 6, 139. ἐπεὰν βορέῃ ἀνέμῳ αὐθημερὸν νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδόσομεν (*when a ship shall come with a north wind*).

§ 284. B. The Dative as a Personal Object.

1. Both the Dat. of the person and of the thing denote an object, *upon* or *in which* the action of the subject shows itself or becomes visible; both denote an object which participates in, or is concerned in, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing as the same. The distinction is merely this, that the former is a *personal* object, or is considered as such, and consequently has the power of will; the latter is a mere *thing*, or is considered as such, and of course without will. As the idea denoted by the term *where*, is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*), when it is a *person*,

stands in contrast with the Acc. (*the Whither-case*); when it is a *thing*, in contrast with the Gen. (*the Whence-case*).

2. The Acc. denotes an object *effected, accomplished* by the action of the subject, or the object *acted upon*; the Dat. of the person, on the contrary, denotes an object merely *aimed at* by the action of the subject and *sharing in it*; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, but the object itself appears in distinction from the subject as active; between the subject and the object a reciprocal action takes place. The Gen. denotes the *immediate* cause; the Dat. of the thing, on the contrary, a *mediate, indirect* cause (the ground, the means, the instrument); the Gen. denotes an object as calling forth and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a *local limit* or *object* is very often considered as a person, and is indicated by the Dat.; this sometimes occurs, though but seldom, in prose. Il. 6, 369. *πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες* (*raising up the hands to all the gods*). So *ἀδρεσδαι, ἐπαδρεσδαι δόρυ τινί*. Il. 6, 709. *λίμνη κεκλημένη Κηφισίδι* (*dwelling at the Cephisian lake*). η, 218. *προκαλέσαστο χάρμην* (*he challenged to the contest*). Th. 1, 13. *Ἀμεινοκλῆς Σαμίοις ἦλθεν*. 3, 5. *αὐτοῖς Μελέας Λάκων ἀφικνεῖται*.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions *εἰς, πρὸς, ἐπὶ*, etc., take their object in the Dat.; also why most adverbs with the Dat. (or *Locative*) inflection [§ 101, 2. (b)], may express both the relation of *rest* (local Dat.) and the *direction whither* (personal Dat.), e. g. *χαμαί, humi, humum*; so, likewise, the adverbs in *-η*, e. g. *ἐλλὰ* those in *-ω*, e. g. *ὧν, κάτω*, etc.; those in *-οι*, e. g. *πεδοῖ, humi, humum*; *ἐνταυθί, huc* and *hic* (but *οἱ, οἱ, αὐτοί*, always denote the direction *whither*).

3. Most verbs, which take the *personal* Dat., as the object *sharing* or *participating* in the action, express the idea of *association* and *union*, e. g. *διδόναι, παρέχειν, ὑποσχέσθαι, ἀρπάξαι τί τινα*. The following classes of words, therefore, govern the Dative:—

(1) Verbs expressing *mutual intercourse, associating with, mingling with, participation*.—Dative of communion, e. g. *ὁμιλεῖν, μιγνύναι, μέγνυσθαι, κοινοῦν, κοινοῦσθαι, κοινωνεῖν, δι-, καταλλάττειν* (*to reconcile*), *δι-, καταλλάττεσθαι* (*to reconcile one's self to*), *ξενόσθαι, σπένδεσθαι οἱ σπονδὰς ποιεῖσθαι, πράττειν* (*agere cum aliquo*); *εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι*, etc.; also adjectives and adverbs, sometimes even substantives which express

a similar idea, e. g. *κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος*; many other words of a similar signification, compounded with *σύν* and *μετά*, also with *έν, πρός*, and *παρά*.

Ὅμιλεις τοῖς ἀγαθοῖς ἀνδράποισ (*associate with good men*). Her. 3, 131. *ὁ Δεμοκῆδης Πολυκράτει ὁμίλησε*. 6, 21. *πόλλες αὐται μάλιστα ἀλλήλησι ἐξεινώθησαν* (*cultivated hospitality with each other*). — *Εὐχομαι τοῖς θεοῖς* (*I pray to the gods*). X. H. 2. 2, 19. *σπένδεσθαι Ἀθηναίοις* (*to make a treaty with the Athenians*). 3. 2, 20. *ἀλλήλοισ σπονδὰς ἐποιήσαντο* (*they made treaties with each other*). Isocr. Paneg. 42. 9. *αἱ πράξεις αἱ προσηγενημένοι κοινὰ πᾶσιν ἡμῖν κατελείφθησαν* (*common to us all*). On the Gen. with *κοινός*, see ‡ 273, 3, (b).

(2) Verbs of *contending, litigating, vying with*, e. g. *ἐρίζω, μάχεσθαι, πολεμῶν, ἀγωνίζεσθαι* (usually *πρός τινα*), *δικάζεσθαι, ἀμφισβητεῖν, στασιάζειν*, etc.; also of *going against, encountering meeting and approaching*, and the contrary, as those of *yielding*, e. g. *ὑποστῆναι* and *ὑφίστασθαι*; *ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν*, etc.; *εἵκειν, ὑπέεικν, χωρεῖν, παραχωρεῖν*, etc.; the adjectives and adverbs *πλησίος, ἐναντίος, πέλας*, etc. (seldom *ἐγγύς*).

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο (*fought bravely with the Persians*). *Μὴ εἴκετε τοῖς πολεμοῖς* (*do not yield to the enemy*). Xρη τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρήσαι, Isocr. Archid. 118, 13. On the Gen., see ‡ 271, 2. *Ἵπποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς* (*having dared to encounter them*), X. An. 3. 2, 11. *Ἵφίστασθαι ξυμφοραῖς*, Th. 2, 61. *Ὅμοιον ὁμοίῳ ἀεὶ πελάζει* (*like always draws to like*), Pl. Symp. 195, b. *Ἰζορτο ἀντίοι τοῖσι Λακεδαιμονίοις* (*encamped opposite the Lacedaemonians*), Her. 6, 77. *Τύραννος ἑπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος*. On the Gen., see ‡ 273, Rem. 9.

(3) Verbs of *commanding, entreating, counselling, inciting, encouraging*; of *following, accompanying, serving, obeying and disobeying, trusting and distrusting*, e. g. *προστάττω, ἐπιτάττω, παραινεῖν, παρακαλεῖσθαι*, etc. (but *κελεύειν* with Acc. and Inf.); *ἔπεισθαι, ἀκολουθεῖν, διαδέχεσθαι* (*to succeed to, take the place of*); *πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι*, etc.; the adjectives and adverbs *ἀκόλουθος, ἀκολουθῶς, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς*.

X. Cy. 8. 6, 13. *τούτων ὧν (instead of ἃ) νῦν ὑμῖν παρακαλεῖσθαι οὐδὲν τοῖς δούλοις προστάττω* (*I enjoin upon the slaves none of these things which I now command you*). Her. 3, 88. *Ἀρβαιοι οὐδὰμὰ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι* (*never obeyed, were never subject to the Persians*). 6, 14. *ἐνανυμάχον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι* (*they fought in disobedience to their*

commanders). X. Cy. 1. 1, 2. τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐβαλοῦσθαι πεῖθεσθαι τοῖς νομεῦσιν, ἢ τοὺς ἀνδράποους τοῖς ἄρχουσι (more willing to obey their shepherds, than men their rulers). 8. 6, 18. τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι (that the night messenger succeeds the one for the day). Pl. Rp. 400, d. εὐλογία ἦρα καὶ εὐαρμοσύνη καὶ εὐσχημοσύνη καὶ εὐραδία εὐηδεῖα ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ διὰδοχόν. Pl. Phaed. 100, c. σκέπει δὴ τὰ ἐξῆς ἐκείνοις (consider the things next in order to those).

(4) Expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *disagreement*, e. g. *εἰκέναι*, *ὁμοιοῦν*, *ὁμοιοῦσθαι*, *ὅμοιος*, *ὁμοίως*, *ἴσος*, *ἴσως*, *ἐμφερής* and *προσφερής* (*similar*), *παραπλήσιος*, *παραπλησίως*, *ὁ αὐτός* (*idem*), *ἅμα*; *διάφορος* (*discordant, hostile*), *διάφωνος*; and very many words compounded with *ομοῦ*, *σύν*, *μετά*, e. g. *ὁμονοεῖν*, *ὁμόγλωττος*, *ὁμώνυμος*, *συμφωνεῖν*, *σύμφωνος*, *συνψόδος*.

Her. 1, 123. τὰς πάδας τὰς Κύρου τῇσι ἐωυτοῦ ὁμοιοῦμενος (*likening, comparing the sufferings of Cyrus with his own*). 6, 23. ὁ Ῥηγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκαλαίοις (*was hostile to the Zandaeans*). X. Cy. 7. 1, 2. ἐπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κέρῳ ὅπλοις (*were furnished with the same arms as Cyrus*). 5. 1, 4. ὁμοίαν ταῖς δοῦλαις εἶχε τὴν ἐσθῆτα (Πάνθεια). 7. 5, 65. ὁ σίθηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ (*makes the weak equal to the strong*). Isocr. Paneg. 43, 13. χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἔχειν. Th. 1, 49. ἡ ναυμαχία πεζομαχίᾳ προσφέρει (ἦν).

REM. 3. On the *Comparatio compendiaria* with expressions of likeness and similarity, see § 323, Rem. 6. On the Gen. with *ἐγγύς*, *πλησίον*, § 273, Rem. 9. The coordinate copulative particle *καί*, is not seldom employed with adjectives of likeness and similarity instead of the Dative. Her. 1, 94. Ἄνδρες νόμοισι μὲν παραπλησίοιςι χρέωνται καὶ Ἕλληνες (= Ἕλλησι or τοῖς Ἕλλησιν), the *Lydians and Greeks have similar laws*, instead of *the Lydians have laws similar to the Greeks*. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτός, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιθήκασι καὶ Ὅμηρος. Comp. *similis ac, atque*. There also occur, particularly in Attic prose, the particles of comparison, *ὡς*, *ὥςπερ* with *ἴσος*, *ὁ αὐτός*. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥςπερ, κ. τ. λ.

(5) Expressions signifying *to be becoming, suitable, fitting, to please*, and the contrary, e. g. *πρέπειν*, *ἀρμόττειν*, *προσέκειν* (with an Inf. following), *πρεπόντως*, *ἀπρεπῶς*, *εἰκός ἐστιν*, *εἰκότως*, *ἀρέσκειν* (*ἀνδάνειν* Ion.).

Pl. Apol. 36, d. τί οὖν πρέπει ἀνδρὶ πένητι; (*what then is becoming a poor man?*). Her. 6, 129. ἐωυτῷ ἀρεστῶς ὀρχέετο (*he danced pleasing himself*). X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν πειρῶνται (*they endeavor to please you*).

(6) Verbs signifying *to agree with, to assent to, to reproach, to be angry, to envy*, e. g. *ὁμολογεῖν*, etc.; *μέμφεσθαι* (*to reproach*,

μέμψομαι τινα means *to blame*, λοιδορεῖσθαι (*to reproach*), ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν (more seldom with the Acc.), etc.; θυμοῦσθαι, βρимоῦσθαι, χαλεπαίνειν, etc.; φθονεῖν (τινί τινος, † 274, 1, more seldom τινί τι), βασκαίνειν (*to envy*; βασκαίνειν τινά, *to slander*). The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= ἃ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω (*whom I rebuke in my neighbor I will not do myself*). Th. 4, 61. οὐ τοῖς ἄρχεω βουλομένοις μέμφομαι, ἀλλὰ τοῖς ἑπακοῦεν ἐτοιμοτέροις ὁδεῖν (*I do not reproach those wishing to rule, but etc.*). Dem. Ol. 2, 30, 5. ἡνῶχλει ἡμῖν ὁ Φίλιππος (*gave trouble to us*). X. An. 2, 5, 13. Ληγντίους, οἷς μάλιστα ὁμᾶς νῦν γινώσκω τεθυμωμένους, καλᾶσεσθε (*with whom I know you are angry*). Cy. 1, 4, 9. ὁ θεὸς αὐτῷ ἐλοιδορεῖτο, τὴν δραστικότητα ὁρῶν (*reproached him*). 4, 5, 9. Κναξάρης ἐβριμοῦτο τῷ Κύρῳ καὶ τοῖς Μήδεσι τῷ καταλιπόντας αὐτὸν ἔρημον εἶχουσιν (*was wroth with Cyrus, etc.*).

(7) Verbs of *helping*, *averting*, and *being useful*, e. g. ἀρήγειν, ἀμύνειν, ἀλέξαι, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσitteλεῖν, ἐπαρκεῖν, χραίσμεν and the like (but ὀνῶναι and ὠφελεῖν with Acc. † 279, 1.); also several verbs compounded with σύν, e. g. συμφέρεω (*conducere*), συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, and the contrary, e. g. χρήσιμος, βλαβερός (but βλέπτειν with Acc. † 279, 1.), φίλος, ἐχθρός, πολέμιος, etc.

X. R. L. 4, 5. ἀρήξουσιν τῇ πόλει παντὶ σθένει (*they assist the city with all their strength*). Cy. 3, 3, 67. (αἱ γυναῖκες) ἱκετεύουσι πάντας μὴ φεύγειν καταλιπόντας, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσι καὶ αὐτοῖς (*to defend them, their children and themselves*). 4, 3, 2. τοῦτοις γὰρ φασιν ἀνάγκη εἶναι προδόμενους ἀλέξειν (*they say it is necessary to defend these*). Eur. Or. 922. ('Ορέστης) ἠδέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα κῆδεον κατακτανόν (*wished to help his father*). Pl. Ap. 28, c. εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον (*if you shall avenge the murder of your friend Patroclus, i. e. if you shall avenge for him*).

REM. 4. The words φίλος, ἐχθρός, πολέμιος are also used as substantives, and govern the Gen. X. An. 3, 2, 5. τοὺς ἐκείνου ἐχθρίστοις (*his bitterest enemies*). Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the *advantage, favor, honor, harm, disadvantage* of a person, or an object considered as a person (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι τοῖς θεοῖς (*to dance in honor of the gods*); στεφανοῦσθαι θεῷ (*to crown one's self in honor of the gods*): Her. 6, 138. Ἀρτέμιδι ὀρθὴν ἔγειν (*to keep a feast in honor of Diana*). The Dative with κλέειν (Poet., especially Epic), is also to be regarded in the same way: κλέει μοι, *listen to me favorably*. Here belongs, also,

the phrase, mostly poetic, *δέχεσθαι τι τινί*, to receive something from some one, since it involves the additional idea that the reception of the thing will be regarded as a relief, as agreeable, etc. to the person. Od. π, 40. *ὡς ἄρα φανήσας οἱ δέετο χάλκεον ἔγχος* (received from him [as a favor to him] the brazen spear). See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of *observing, finding, meeting with* something in a person.

Ἐπολαμβάνειν δειτῇ τοιοῦτῃ, ὅτι εὐήδης τις ἄνθρωπος (scil. ἐστίν), Pl. Rp. 598. d. Ἔτερα δὲ, ὡς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν, 421, e. *Θαρσύνει μάλιστα πολέμιοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνθάνωνται* (when they perceive troubles and hindrances in those opposed to them), X. Hipp. 5. 8.

(9) The Dative stands with *ἐστί(ν)* and *εἰσί(ν)*, to denote the person, or thing considered as a person, *that has or possesses something*. The thing possessed stands as the subject in the Nom., but the verb is translated by the English *have*, etc., and the Dat. as the Nom. So also with *γίγνεσθαι* and *ὑπάρχειν* (to be, exist), also with *ἴδιος* and *ἀλλότριος*.

Κύρῳ ἦν μεγάλη βασιλεία (Cyrus had a great kingdom). — Τοῖς πλουσίοις πολλά παραμυθία φασιν εἶναι, Pl. Rp. 329, e. Ἦσαν Κροίσῳ δύο παῖδες, Her. I, 44. When the above verbs are connected with a predicative abstract substantive, they may be translated to *prove, to serve*. *Χαίριφῶν ἐμοὶ ζήμις αἶλλον, ἢ ὅφελος ἐστίν*, X. C. 2. §, 6. (Ch. mihi detrimento potius est, quam emolumento, is an injury, proves an injury rather than a benefit).

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor (§ 273, 2). The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, Cyrus had (among other things also) a great kingdom; the Gen. is used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, to Cyrus (and not to another) belonged a great kingdom. The Dative describes the person as one to whom the possession has been imparted, divided, given, and under whose control it now is; the Genitive, as one who has gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in reference to* a person, or a thing considered as a person, so that the person in some way shares or participates in it. Here belong the following instances: —

(a) In certain formulas, the Dative designates the person to whose judgment, consideration, or estimate, an idea is referred, and thus it first gains a definite authority or value; i. e. the assertion is made in view of the judgment, etc. of the person to whom the matter had been submitted. This Dat. therefore shows *when and under what circumstances* the assertion is true, e. g. Her. I, 14. *ἀληθὲς δὲ*

λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός (*recte aestimanti hic thesaurus non est Corinthiacus, in the judgment of one estimating the matter correctly, it is not the Corinthian treasury*). Th. 2, 49. τὸ ἐξωθεν ἄπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν (*the external part of the body, when one touched it, in the view of one touching it, was not very hot*). Here belong especially the Datives ἐλβάντι, ἐξίστι, ἀναβάντι, υπερβάντι and the like, with local specifications. Her. 6, 33. ἀπὸ Ἰωνίης ἀπαλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐκ ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα (*the naval force subjugated all parts of the Hellespont, upon the left as one sails into it, or with respect to one sailing into it*). X. Cy. 8, 6, 20. (Κύρος) λέγεται καταστρέψασθαι πάντα τὰ ἔθνη, ὅσα Συρίαν εἰσβάντι οἰκεῖ μέχρι ἑρυθρᾶς θαλάσσης (*which duell as one enters Syria [from the entrance of S.] to the Red Sea*). Also the expression ὡς συνελόντι εἰπεῖν, to speak briefly, to say in a word, properly to say it when one has brought the whole together into a small compass, has comprehended the whole, e. g. Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμῶ, X. An. 3, 1, 38.

(b) So also the Dat. of the person often stands in connection with ὡς, in order to show that the thought which is expressed, is not a general one, but has its value only according to the opinion of the person named. X. C. 4, 6, 4. ὁ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρῶνς ἂν ἡμῖν εὐσεβὴς ὀρισμένος εἴη (*nostro judicio, in our opinion*). S. O. C. 20. μακρὰν γὰρ, ὡς γέροντι, προῦστάλης δδόν (*you went forward a great way, for an old man, as an old man would view it*). Ant. 1161. Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ (*in my opinion*). Pl. Soph. 226, c. ταχίαν, ὡς ἐμοί, σκέψιν ἐπιπύττεις. Her. 3, 88. γάμου τοὺς πρώτους ἐγάμε Πέρσῃσι ὁ Δαρείος (*matrimonia ex Persarum judicio nobilissima, contracted very honorable marriages, in the judgment of the Persians*). Altogether usual in the phrase ἄξιός ἐμι τινός τινι, or even without the Gen., ἄξιός ἐμι τινι (*I am of value in the estimation of some one*). X. C. 1, 2, 62. ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου (*rather merits honor than death, in the estimation, in the view of the city*). Pl. Symp. 185, b. οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρωσ καὶ οὐράνιος καὶ πολλοῦ ἄξιος καὶ πόλει καὶ ἰδιώταις.

(c) Here belongs the use of the Dat. of a person with βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἐλπομένῳ, ἀχθομένῳ, προσδεχομένῳ and the like, in connection with verbs, most frequently with εἶναι and γίγνεσθαι. Such a participle gives definiteness to an otherwise indefinite assertion. Εἰ ταῦτά σοι βουλομένῳ ἐστίν (*if this is to you wishing it, if this is your wish*). Οὔτός μοι ἡδομένῳ ἀπήτησεν (*he met me to my joy*). Her. 9, 16. ἡδομένοισιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων (*were as Nicias expected*). Pl. Rp. 358, d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λέγω, whether what I say pleases you).

(d) The Dat. of the personal pronouns, first and second persons, is often used, not because they are really necessary for the general sense, but to show that the statement is made in a familiar, humorous, and pleasant manner. This is called the *Ethical Dat.* (*Dativus ethicus*). X. Cy. 1, 3, 2. ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος). Ὡ μῆτερ, ὡς καλὸς μοι ὁ πάπ

πος (*O mother, how beautiful grandfather is, IN MY EYES*). 15. ἦν δέ με καταλιπὼν ἐνθάδε, καὶ μὲν ἰππεύειν, ὅταν μὲν ἐν Πέρσῃς ᾖ, οἶμαι σοὶ ἐκείνους τοὺς ἀγῶνας τὰ περὶ καὶ ῥᾶδιως νικᾶσθαι (*TO GRATIFY YOU, I think I shall easily surpass those skilled in foot exercises*).

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), to denote the *active person or agent*. The Pass., in this case, expresses a *state or condition*, and the Dat. represents the *author of this condition at the same time as the person for whom this condition exists*, while by *ἐπὶ* with the Gen., the author merely is expressed.

Her 6, 123. ὥς μοι πρότερον δεδήλωται (*as has been before shown by me*). Dem. Aphob. 844, 1. δεῖ διηγήσασθαι τὰ τούτῳ πεπραγμένα περὶ ἡμῶν (*it is necessary to describe what has been done by him*). Ol. 1. 26, 27. τί πέπρακται τοῖς ἄλλοις; (*what has been done by others?*). In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται (*I have said this*).

(12) So also the active person or agent stands regularly in the Dative with verbal adjectives in -τός and -τέος, [‡ 234, 1, (i)], both when they are used, like the Latin verbal in -*dum*, impersonally in the Neut. Sing.: -τόν, -τέον, or Pl. -τά, -τέα (§ 241, 3.), or when they are used personally, like the Latin participle in -*dus*; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs, admit only the impersonal. The impersonal verbal Adj., in addition to the Dat. of the agent, governs the same Case as the verb from which it is derived.

Τὸ στράτευμα εὐεπίδετον ἦν ἐνταῦθα τοῖς πολεμοῖς (*could be easily attacked by the enemy*), X. An. 3. 4, 20. Ἀσκητέον (or -τέα) ἐστὶ σοὶ τῇ ἀρετῇ (*you must practise virtue or virtue must be practised by you*). Ἐπιθυμητέον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς (*there must be a desiring by men, men must desire virtue*). Ἐπιχειρητέον ἐστὶ σοὶ τῷ ἔργῳ (*you must attempt the work*). Φημι δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν (*I say that you must render assistance*), Dem. Ol. 1. 14, 17. Κολαστέον ἐστὶ σοὶ τὸν ἄνδρα (*you must punish the man*). Ἀσκητέα ἐστὶ σοὶ ἡ ἀρετὴ. Ὀφελιτέα σοὶ ἡ πόλις ἐστίν, X. C. 3. 6, 3. So the Deponents (§ 197), e. g. μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς (from μιμῆσθαι τινα) or μιμητέοι εἰσιν ἡμεῖς οἱ ἀγαθοὶ (*you must imitate the good*).

REM. 6. The verbal adjectives of those verbs whose middle form has a Pass. as well as a reflexive or intransitive sense, have, likewise, in the impersonal Neut. form with ἐστὶ, a two-fold signification; and when an object is joined with them, a two-fold construction, e. g. πειστέον ἐστὶν ἡμῖν αὐτὸν (*we must*

convince him) from *πειδω τινά*; and *πειστέον ἐστὶν ἡμῖν τοῖς νόμοις* (we must obey the laws, *obtemperandum est a nobis legibus*) from *πειδομαι τινι*, *obtempero alicui*; *ἀπαλλακτέον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ* (we must rid him of the evil) from *ἀπαλλάττειν τινά τοῦ κακοῦ*; and *ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνδρόπου* (we must get rid of the man) from *ἀπαλλάττεσθαι τινος* (to get rid of something).

REM. 7. Not unfrequently, however, the verbal adjectives in *-τέος*, among the Attic writers, take the active person or agent in the Acc. also, as these verbals have the force of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλούμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (whoever wishes to be happy must seek and practise sobriety). Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ... ἐλευθεροῦν ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου δουλεύοντα δὲ... ἰκετεύειν τοὺς θεοὺς κ. τ. λ.*

§ 285. C. The Dative of the thing (Instrumental Dative).

1. The Dative of the *thing* expresses relations which in Latin are denoted by the Ablative. The relations expressed by this Dat. are:

(1) The *ground, reason, or cause*, e. g. *φόβῳ ἀπῆλθον, εὐνοίᾳ, ἀδικίᾳ, φόβῳ, ὕβρει ποιεῖν τι*; especially with verbs denoting the *state of the feelings*, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀνιάσθαι, ἀλγεῖν, ἐκ-, καταπλήττεσθαι; θαυμάζειν; ἐλπίζειν; στέργειν and ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι* (all four: *to be content, to be pleased with something*); *ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς, βαρέως φέρειν, ἄχθεσθαι; ἀσχύνεσθαι*, etc.

X. C. 1. 3, 1. *οἱ θεοὶ ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρουσιν* (are especially pleased with the honors from the most devout). Her. 478. *διαίτη οὐδαμῶς ἡρέσκετο Ἰκνυδικῇ* (was by no means pleased with the Scythian mode of life). Th. 4, 85. *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν* (I am surprised at the shutting of the gates against me). 3, 97. *ἐλπίζειν τῇ τύχῃ* (to hope in fortune). *Στέργω τοῖς παροῦσιν* (I am content with the present things). *Ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασι* (I am troubled by the present state of affairs), X. An. 1. 3, 3. *Ἀσχύνομαι τοῖς πεπραγμένοις* (I am ashamed on account of what has been done), C. 2. 1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοι χαίρουσιν οἱ Ἀακειαμόνιοι, ἅτε πολλὰ εἶδότε. Ἀγάλλομαι τῇ νίκῃ. Πολλοὶ ἀγανακτοῦσι τῷ θανάτῳ. Δυσχεραίνω τοῖς λόγοις. Dem. Ol. 3, 13, 14. ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. Ἰσχύειν τοῖς σώμασι, X. C. 2. 7, 7. So also with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.*

REMARK 1. The preposition *ἐπί*, on account of, at, is very often joined with the Dat.; thus commonly, *χαλεπῶς φέρειν ἐπὶ τινι, θαυμάζειν ἐπὶ τινι; δυσχεραίνω* usually with the Acc., § 279, 5; we also find *ἀγαπῶ, στέργω, βαρέως, χαλεπῶς φέρω τι*.

(2) The *means* and *instrument*, by which an action is accomplished. Hence the Dat. also stands with χρῆσθαι (*uti*) and its compounds, and with νομίζω (*to be accustomed to*).

βάλλειν λίθοις (*to throw with stones = to throw stones*). Ἀκοντίζειν αἰχμαῖς (*to hurl with spears = to hurl spears*). X. Cy. 4. 3, 21. ὁ μὲν ἱπποκένταυρος δυοῖν ὀφθαλμοῖν προεώρατο καὶ δυοῖν ὤτοι ἤκουεν· ἐγὼ δὲ τέτταρο μὲν ὀφθαλμοῖς τεκμαρῶμαι, τέτταρσι δὲ ὥς τι προαισθῆσομαι· πολλὰ γὰρ φασὶ καὶ ἵππον ἀνδράποισι τοῖς ὀφθαλμοῖς προδρῶντα δηλοῦν, καλλὰ δὲ τοῖς ὥς τι προακούοντα σημαίνειν (*the centaur saw with two eyes, and heard with two ears; but I shall see with four eyes, and shall see with two ears; etc.*). 18. προνοεῖν μὲν γε ἔξω πάντε τῇ ἀνδρῶν πύρην γνώμην, ταῖς δὲ χερσὶν ὀπλοφορήσω, διάδομαι δὲ τῷ ἱππῷ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἱπποῦ βόμῃ. X. C. 4. 2, 9. αἱ τῶν σπουδῶν ἀνδρῶν γνῶμαι ἀρετῇ πλουτίζουσι τοὺς κεκτημένους (*enrich with virtue those who possess them*). Her. 3, 117. οἷτοι δὲν, ὅπερ ἐμπροσθεν ἐώδεσαν χρῆσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρῆσθαι, συμφορῇ μεγάλῃ διεαχρίωνται (*those who before were accustomed to use the water, not being able to use it, experienced a great inconvenience*). Dem. Cor. 277, 150. κενὴ προφάσει ταύτη καταχρῶ. But καταχρῆσθαι and διαχρῆσθαι in the sense of *consume*, *to kill*, as transitive, govern the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With χρῆσθαι a second Dat. often stands, by means of attraction, or *eis* with the Acc. or the Acc. of a pronoun or neuter adjective (§ 278, 4), to express the *design* or *purpose*, e. g. χρῶμαί σοι πιστῷ φίλῳ, as in the Lat. *utor te fido amico, I have thee for a true friend*). X. An. 1. 4, 15. ὁμῶν πιστοτάτοις χρήσεται καὶ *eis* φρούρια καὶ *eis* λοχαγίας (*will employ you as the most faithful both for guards and commanders*). Her. 4, 117. φωνῇ αἱ Σαυρομέται νομίζουσι Σκυδικῇ (*are accustomed to use the Scythian language*). Th. 2, 38. ἀγῶσι καὶ δυσίας διειρησίαις νομίζουσι.

REM. 2. The Dat. is very often used without σύν in military expressions, with reference to a *retinue* or *force*, in order to represent this as the *means* by which something takes place; this usage is found particularly with verbs of *going* and *coming*. Such Datives are στρατῷ, στόλῳ, πλῆθει, ναυσὶ(ν), ἱπποῖς, στρατιώταις, etc. (In Latin the Abl. without *cum*, as *magno exercitu venire, to come with a large army*). Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέατο εἰκοσὶ νηυσὶ (*came with twenty ships*). Th. 1, 102. Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ (*with not a small number*). 4. 39. οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτοὶ τοῖς ἱπποῖς προτελάσας πρὸς τὰ τῶν Μήδων φρούρια κατεμείνεν (*having rode up with the cavalry*). An. 7. 6, 29. διαβάλλεις ἡμῖν ἐφείτουτο οἱ πολέμοι καὶ ἱπικῇ καὶ πελταστικῇ.

(3) The following relations also may be considered as the *means*, and are expressed by the Dat.: (a) the *material* of which (= *with which*) anything is made;—(b) the *rule* or *standard*, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of *measuring*, *judging*, *inferring*, e. g. σταθμάσθαι, γιγνώσκειν, εἰκά-

ζειν, κρίνειν, τεκμαίρεσθαι; also in general, to express a *more definite limitation*, to denote *in what respect* a word is to be taken; thus, for example, with verbs signifying *to be distinguished, to excel, to be strong and powerful*, and the contrary; also with very many adjectives (instead of the Acc. of more definite limitation, † 279, 7); — (c) the *measure, by, according to which* an action is defined or limited, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to denote the degree of difference between the objects compared; — finally, (d) the *way and manner* in which anything is done (*How?*).

Her. 3, 57. ἡ ἀγορὴ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα (ἦν) (were decorated with Parian marble). On the Gen. of the material, see † 273, 5. Her. 2, 2. τοιοῦτῳ σταθμισμένοι πρήγματι (ex tali re judicantes, having judged from or by such a circumstance). 7, 16. τῇ σῇ ἐσθῇ τι τεκμαιρόμενον (ex tua veste judicium faciens). X. Cy. 1, 3, 5. τί νι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, ταῦτα λέγεις; (judging by what rule, do you say this?). 3, 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων βόμας (are decided more by courage, than strength of body). H. 7, 3, 6. οὐτοί πάντας ἀνδρώπους ὑπερβεβλήκασι τόλμῃ τε καὶ μισρίῳ (have surpassed all men in daring and brutality). C. 2, 7, 7. ἰσχύειν τοῖς σώμασι (to be strong in body). Cy. 2, 3, 6. ἐγὼ οὐτε ποσὶν εἰμι ταχύς, οὐτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ (according to the nature of, etc.); also γνώμῃ σφαλῆναι, ψευδῆσθαι (to be deceived in opinion), Th. 4, 18, Her. 7, 9. Her. 1, 184. Ξεμίραμς γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτωκρίας (was before Nitocris by five generations). So πολλῷ, ὀλίγῳ, μικρῷ, τοσούτῳ, ὅσῳ μείζων (greater by much, by little, by so much = much greater, a little greater, so much greater, etc.). Her. 6, 89. ὅσπερ ἴσαν ἡμέρῃ μιῇ τῆς συγκεκριμένης (a day later than was fixed upon, later by a day, etc.). 106. πόλις λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα (has become weaker by [the loss of] a distinguished city). So with πρὸ with the Gen., and μετὰ (after) with the Acc., e.g. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας (before the battle of Salamis by ten years, i. e. ten years before, etc.). Ἐξήκοστῳ ἔτει μετὰ Ἰλίου ἄλωσιν (sixtieth year after the sack of Troy). Here belong, also, ζημιοῦν τινα χιλίαις δραχμαῖς, δανάτῳ (to fine one [with] a thousand drachmas, etc.), and the like. Her. 6, 136. ὁ δῆμος ἐξηνμίωσε (τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι (fined him fifty talents). Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ λαφεισθῆναι (jacturam facere, to suffer defeat by [the loss of] the best portion of the heavy armed force). H. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀνιδες ὥς (advanced with a noise and a cry). X. Cy. 1, 2, 2. (οἱ νόμοι) προστάττουσι μὴ βίᾳ εἰς οἰκίαν παρῖναι (forbid to enter a house by force). So δορυβῶν, κραυγῇ, βοῇ σιγῇ ποιεῖν τι (to do something with a noise, etc.); δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὀδῶ), ἰδίᾳ (ὀδῶ), πέτρῃ (ὀδῶ), κοινῇ (ὀδῶ), in common, τῷ τρόπῳ τοιῶδε; κομιδῇ, properly with care, hence, entirely,

quite; σπουδή, with pains, eagerly, scarcely, hardly; ἄλλαν, τὰύτην, διχῶς, duplici modo elatū, frustra. Comp. § 101, 2, (b).

† 286. II. *Substantive Object with Prepositions, or the Construction of Prepositions.*

1. As the Cases denote the local relations *whence, whither, where*, and the causal relations, which were originally considered as local relations, so the prepositions express another local relation, viz., the *extension or position* of things in space, — the *juxtaposition* of things (*by the side of, over, around, with*), or the local opposites *above and below, within and without, before and behind*. Prepositions therefore denote the relative position of the things described by the substantives which they connect; and the relation expressed by them may be called the *relation of position*.

2. The Cases connected with the prepositions, show in which of the local relations, *whence, whither, where*, the preposition is to be understood.

REMARK 1. Thus, for example, the preposition παρά denotes merely the local relation of *near, by the side of, by*; but in connection with the Gen., e. g. ἦλθε παρά τοῦ βασιλέως, in addition to the idea of nearness, it denotes, at the same time, the direction *whence* (*he came FROM NEAR the king, de chez le roi*); in connection with the Acc., e. g. ἦε παρά τὸν βασιλέα, at the same time, the direction *whither* (*he went INTO THE VICINITY OF PRESENCE of the king*); and in connection with the Dat. e. g., ἔστη παρά τῷ βασιλεῖ, it denotes simply the place *where* (*he stood NEAR the king*).

3. Prepositions are divided according to their *construction* :

- (a) into prepositions which govern the Gen.: ἀντί, *before* (*ante*), ἀπό, *from* (*ab, a*), ἐκ, *out of* (*ex*), πρό, *before* (*pro*);
- (b) into those which govern the Dat.: ἐν, *in* (*in with abl.*) and σὺν, *with* (*cum*).
- (c) into those which govern the Acc.: ἀνδ, *up, els, into* (*in with acc.*), εἰς, *to*;
- (d) into those which govern the Gen. and Acc.: διδ, *through*, κατὰ, *down from* (*de*), ὑπέρ, *over* (*super*), μετὰ, *with*;
- (e) into those which govern the Gen., Dat., and Acc.: ἀμφί, *about*, ἐπὶ, *upon*, παρά, *by*, περί, *around* (*circa*), πρόσ, *before*, and ὑπό, *under* (*sub*).

4. Prepositions are divided according to the relations of *position* which they denote :

- (a) into such as indicate a *juxtaposition*: παρά and ἀμφί, *near*, ἐπί, *on* and *upon*, σύν and μετὰ, *with*;
- (b) into such as express local opposites: ἐπί, *upon*, ἀνά, *up*, ὑπέρ, *over*, and ὑπό, *under*, κατὰ, *down (under)*, πρό, πρὸς and ἀντί, *before*, *in front of*, and the improper prepositions ὀπίσθεν, *after, behind*; ἐν and εἰς, *in, within*, and ἐκ, ἐξ, *from, out of*; διὰ, *through*, and περί, *around, outside*; ὡς, *to, up to*, and ἀπό, *from, away from*.

5. The relation of position expressed by prepositions is transferred to the relations of *time* and *causality*, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον (*from night, immediately after the beginning of night*). Ἀπὸ συμμαχίας αὐτόνομοι εἰσιν (*from, by virtue of the alliance*).

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases with which it is connected, because the local relation varies with each Case. Comp. Rem. 1. The fundamental meaning of prepositions is most evident, when they express local relations; it is generally quite evident in those of time also; but in the causal relations, it is often very obscure.

REM. 2. Originally all the prepositions were merely adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the cultivated period of the language, they either were not used at all, or but very seldom, as adverbs of place, without a substantive; accordingly, they have the regular functions of prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named: (a) both adverbs of place and other adverbs, which, though they regularly have the functions of adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπὸπρόθεν, *hence*, δίχα, *apart*; — (b) substantives in connection with the Gen., e. g. δίκην, *in satisfaction*, χάριν, *gratia*, ἕνεκα, *on account of*.

I. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) Ἀντί and πρό, before.

1. Ἀντί (Lat. *ante, before, in the face of, opposite*, etc.), original signification: *in the face of (before, over against)* (1) in a local sense (in prose seldom); (2) in a causal or figurative sense: (a) in *adjurations*, instead of the common word πρὸς with the Gen.; — (b) with expressions denoting *comparison* (e. g. with the comparative), *valuing, weighing, requital*; hence with words of *buying, selling, bartering, value, worth, likeness* or

unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in ἀνθ' οὗ, ἀνθ' ὧν, for what? wherefore? — (d) of substitution, giving an *equiva* lent, etc.

(1) (Τὸ χωρίον ἐστὶ) θαρσύνει πίνουσι διαλειπούσας μεγάλας, ἀνθ' ὧν ἐστρατεύεσθαι ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίδων, ἢ ὑπὸ τῶν κυλινομένων; (*behind which, since the trees stood before the soldiers*), X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶνδε... ἰκετεύομεν, sc. σέ (*for the sake of, as it were standing before*), S. O. C. 1326. (b) (Λυκοῦργος κατεργάσατο) ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου (*is better than, is preferable to a disgraceful life*), X. R. L. 9, 1. Τῇ τελευτῇ ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο (*exchanged death for the safety of the living*), Pl. Menex. 237, a. Πατὴρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰρεῖσθαι τι ἀντὶ τινος, instead of the common τινός. Τὴν ἐλευθερίαν ἐλομην ἂν ἀντὶ ὧν ἔχω πάντων (*in place of all which I have*), X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπότου (*a slave instead of a despot*). Ἀντὶ ἡμέρας νύξ ἐγένετο, Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐδέλει, X. Cy. 3. 1, 18. Ἀντὶ is never used of time.

2. Πρὸ, original signification: *on the foreside* (*pro, prae, before*, figuratively, *in behalf of*), (1) local; — (2) of time; (3) causal and figurative: (a) *in behalf of* (for the good, for the weal); with expressions denoting *comparison* (hence with the Com. degree), *valuing, estimation*, like ἀντί, but always with the accompanying idea of *standing before, preference*; hence it is used to express preference in general; — (b) of an *inward, mental cause, occasion, inducement* (only Poet.): *on account of, prae*, e. g. Il. ρ, 667. πρὸ φόβου (*prae metu, for fear, on account of fear*):

(1) Μινῶα ἢ νῆσος κεῖται πρὸ Μεγάρων, Th. 3, 51. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἐξίσουσι σε πρὸ αὐτῶν βουλευέσθαι (*desire you to consult for them*), X. Cy. 1. 6, 42. Μάχεσθαι, ἀπαρνεῖν πρὸ τῆς πατρίδος, διακυνεύειν πρὸ βασιλείας (*for, in behalf of, one's country*), X. Cy. 8. 8, 4. Δικαιότερον φμην καὶ κἀλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ἢ ἐλθεῖν τῇ πόλει δίκην ἔντιν' ἂν τατῇ (*I thought it more just in preference to fleeing, etc.*), Pl. Phaed. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι (*to esteem before or above much, i. e. very highly*). Πρὸ πολλῶν χρημάτων τιμῆσασθαι τι (*to value before much wealth*). (Τούτου) πρὸ πάντων χρημάτων καὶ πόνων πρᾶμην ἂν φίλοι εἶναι, X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μᾶλλον ἔλοιτο (*for him*), Pl. Symp. 179, a. Ἐπαυεῖν πρὸ δικαιοσύνης ἀδικίαν (*to praise injustice before, rather than, in preference to justice*), Rp. 361, e.

REMARK. The reason that the prepositions ἀντί and πρὸ are not connected with the Dat., like prepositions of the same meaning in other languages,

but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before*, in *front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions *ὑπέρ*, *πρός*, *ὑπὸ*, *ἀμφί*, *περί*, *ἐπί*, *ὑπό* with the Gen., since the Gen. represents the place as the cause or occasion of the action, and hence likewise, a relation of dependence. See ‡ 273, 4.

‡ 288. (2) 'Από, *from*, and ἐξ, ἐκ, *out of*.

PRELIMINARY REMARK. These two prepositions denote an *outgoing*, a *removal*, *departure*, but *ἀπό* denotes a removal from the exterior of an object, while *ἐκ* (*ἐξ*), always implies a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. 'Από (*ab*), *from*, denotes: (1) in a local relation: (a) *removal* from a place or object with verbs of *motion*, also of *freeing*, and the like, e. g. *λύειν*, *ἐλευθεροῦν*, also of *missing* (§ 271, 2), hence, *ἀπὸ σκοποῦ*; then it is transferred to mental failures, as in *ἀπ' ἐλπίδων*, *ἀπὸ γνώμης*, *aliter ac sperabam, putabam* (as if *aberrans ab expectatione, ab opinione*); (b) *distance from* a place or object with verbs of rest; — (2) of time, going out from a point of time: *from*, *after*; — (3) causal or figurative: (a) of *origin*, as with *εἶναι*, *γίνεσθαι*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it; (c) of the *author* with Pass. verbs instead of *ὑπό* (§ 251, Rem. 4), but always with the accompanying idea of *on the part of*; (d) of the *occasion* or *cause*; (e) of the *material*; (f) of the *means* and *instrument*; (g) of *conformity*.

(1) (a) 'Απὸ τῆς πόλεως ἀπέφυγον οἱ πολέμοι. (b) 'Ο λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἔδοξεν εἰρῆσθαι, X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ἐκίσθησαν (*at a distance from the sea*), Th. 1, 7. (2) 'Απὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας; ἀπὸ τῶν σίτων (*after the meal*), X. R. L. 5, 8. (3) (a) 'Απὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί (*very distinguished men sprung from*), Her. 6, 125. (b) Τὰς τριῖναις, ἃς ἔσθω αὐτῷ ἀπὸ τῶν καταλειφθεῖσων (*which he had of those that were left*), Th. 4, 9. Τὰ ἀπὸ τῆς δειρῆς (*ornaments for the neck, necklaces*), Her. 1, 51. So οἱ ἀπὸ βουλῆς (*qui sunt a consiliis, those who belong to the council*); οἱ ἀπὸ Πλάτωνος (*the pupils of Plato, the Platonics*); οἱ ἀπὸ τῆς Ἀκαδημαίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον (*was done by them, on the part of*), Th. 1, 17. (d) Ἀπὸ δικαιοσύνης (*by, on account of*), Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ (*metu ab hostibus, fear of, from the enemy*), X. Cy. 3, 3, 53. Ἀφ' ἑαυτοῦ (*from his own impulse*). (e) Τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων (*by revenues*), Th. 1, 81. (f) Ἀπὸ τῶν ὑμετέρων βιῶν πολεμεῖ (Φίλιππος) συμμαχῶν (*sociorum vestrarum ope*), Dem. Ph. 1. 49.

34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν (*by heart, by word of mouth*); ἀπὸ σπουδῆς (*zealously*). (g) Ἀπ' Οὐλύμπου οὐρε-
ος καλεῖσθαι Οὐλυμπιοί (are called from, derive their name from mount *Olympus*).
Her. 7, 74. Ἀπὸ ξυμμαχίας αὐτόνομοι (*by virtue of*), Th. 7, 57.

2. Ἐξ, ἐκ (*ex*), *out of* (opposite of ἐν, *in*), denotes (1) in a local relation: (a) *removal* either from within a place or object, or from immediate participation or connection with a place or object, with verbs of motion; hence an *immediate* succession of one object after another; (b) *distance* with verbs of rest: *without, beyond* (Epic), e. g. ἐκ βελίων, *extra telorum jactum*; — (2) of time, *immediate outgoing* from a point of time; then especially the *immediate* development of one thing from another, an *immediate* succession of two actions; — (3) in a causal and figurative sense: (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of ὑπό, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* or *cause*; (e) of the *material*, (f) of the *means* and *instrument*; (g) of *conformity*: *according to, in consequence of, by virtue of, after*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον (*out from the city, out from the battle*, while ἀπὸ would merely signify *away from*); ἐκ γῆς ἔναμάνησαν (*out from the land*). Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλλέττοντες κατὰ θάλατταν καὶ περὶ (*changing from city to city*). Apol. 37, d. καλὸς ἔν μοι ὁ βίος εἴη ἑλληνὶ ἐξ ἑλλης πόλεως ἀμειβομένῳ (comp. *ex alio loco in alium migranti*). (2) Ἐξ ἡμέρας (*ex quo dies illuxit, as soon as it was day*); ἐκ τοῦ τοῦ (sc. χρόνου) *immediately after this*; ἐκ νυκτός ὅτ ἐκ νυκτῶν; ἐκ παῖθων (*from very childhood*); ἐξ ὑστέρου (*subsequently*); ἐκ τοῦ λοιποῦ. Her. 9, 8. ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι (*ex die in diem, delaying from day to day, day after day*). 1, 87. ἐκ δὲ αἰθρίης τε καὶ νηνεμίας συνῆραμεν ἑξάπνης νέφεα (*immediately after fair weather, etc.*). Th. 1, 120. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι (*to go to war after peace, etc.*). X. Cy. 3, 1, 17. ὁ σὸς πατήρ ἐν τῇδε τῇ μὲν ἡμέρᾳ ἐξ ἄφρονος σάφους γεγένηται. (3) (a) Εἶναι, γένεσθαι ἐκ τίνος (*to be descended from some one, ἐκ indicating more direct descent, while ἀπὸ may be used of one more remote*). (b) Ἐξ Ἀθηναίων οἱ ἄριστοι (*the best of*). (c) Her. 3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου (*the things commanded by Magus*). Ib. προδεδόσθαι ἐκ Πηρηδάσπεος (*to be betrayed by*). (d) 6, 67. ἔφυγε Δημόφθορος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνείδεος (*on account of*). So ἐκ παντὸς τοῦ νοῦ (*with all the heart*); ἐκ βίαις and the like. Her. 2, 152. ἐκ τῆς ὀψιός τοῦ ὀνείρου (*in consequence of*). (g)

Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτόμεν (in accordance with what has been admitted). So ὀνομαζέσθαι ἐκ τινος (to be named after or for some one, like virtue EX VIRO appellata est, is called or takes its name from VIR). Ἐκ τοῦ; why?

REMARK. The adverbs which, in the character of *improper prepositions*, take the Gen., have been already considered, in treating of the Gen. Besides these adverbs, the following substantives, as *improper prepositions*, take the Gen.: a. δίκην (δέμας, Poet.), *instar*; — b. χάριν, *gratia*, for the sake of, commonly placed after the Gen., seldom before it. Instead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*; — c. ἐνεκα (*ἐνεκεν* even before consonants, as *ἐνεκα* even before vowels in the Attic writers, *ἐνεκα* and *ἐνεκεν*, Ionic, but not wholly foreign to the Attic dialect, *ὀνεκα* in poetry), *causa, gratia*. The Gen. more frequently stands before than after *ἐνεκα*. It very frequently signifies, *with respect to*, *concerning*, *in regard to*: Her. 3, 85. θάρσσε τούτου ἐνεκα, *with respect to this, be of good courage*. It often denotes a remote reason, e. g. by virtue of, by reason of. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἰτίον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεκόνδη ἐνεκα γὰρ γήραος, i. e. by reason of old age; — d. ἐκῆτι (poetic only), *by or according to the will of* (a god), Διὸς ἐκῆτι, Homer and Hesiod. In other poets it has the signification of *ἐνεκα*.

† 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν
AND σύν (ξύν).

1. Ἐν (ἐνί Poet., ἐν and ἐνί Epic) denotes that one thing is *in, upon, by* or *near* another. In general, it indicates an actual union or contact with an object, and hence is the opposite of ἐκ. It denotes (1) in a local relation: (a) *the being in, inclosed in, encircled, surrounded by*; used with reference to place, clothing, persons: *in, among, in the midst of*, and with verbs of speaking, *before, in the presence of* (*coram*); then it is transferred to the *external and internal state or condition* in which one is taken, or is found, by which he is, as it were, surrounded; — also to the *business* in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) *the being upon* something, and (c) *the being near* a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle; — (2) of time († 283, 3); — (3) in a causal and figurative relation: (a) of the *means and instrument*; (b) of the *manner*; (c) to denote *conformity: according to, in conformity with*.

(1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν πύργῳ τοῦτο ἐγένετο. Pl. L. 625, b. ἀνταυλαὶ ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιараί. Ἐν ὕπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις (crowned); ἐν τοῖς

ἐνδρόποις (*inter*). Dem. Chers. 108, 74. Τυμώδεός ποτ' ἐκείνος ἐν ὁμῶν ἀπαρτήσεν (*in our presence*). Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι. Pl. Crito. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται (*are taken in, involved in such calamities*). Philob. 45, c. ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν (*to live in the enjoyment of all prosperity*). Her. 2, 82. οἱ ἐν ποιήσῃ γερόμενοι (*those who have been in poetry = poets*). Th. 3, 38. οἱ ἐν πράγμασι (*those engaged in state affairs = the ministers*). X. Cy. 4, 3, 23. οἱ μὲν δὲ ἐν τοῦτοις τοῖς λόγοις ἦσαν (*were engaged in these discourses*). Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ εἶναι. Οἱ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial expressions have originated, e.g. ἐν ἴσῳ εἶναι (*to be equal*); ἐν ἡδονῇ μοι ἐστίν (*it is pleasing to me*); so also with ἔχειν and ποιεῖν, e.g. ἐν ὁμοίᾳ, ἐν ἀλαφρόῳ ποιεῖν (*to esteem equally, to esteem lightly*). Ἐν ἐμοί, ἔν σοι ἐστὶ τι (*penses me, te, it is in my power, etc.*); hence the phrase ἐν ἐαυτῷ εἶναι (*to be in one's senses, sui compos esse*); (b) ἐν ὅρῳ, ἐν ἵπποις, ἐν δρόμοις; (c) Ἡ ἐν Μαντινείᾳ μάχῃ (*the battle near*). — (2) Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ (*while, during*); ἐν πέντε ἡμέραις (*during, in the space of*). — (3) Ὀρᾶν, ἀρᾶσθαι, ἐν ὀφθαλμοῖς, Poet. (*to see, be seen with the eyes*); then in other connections among the poets, ἐν πυρὶ καίειν, ἐν δεσμῷ δῆσαι, ἐν χειρὶ λαβεῖν, Hom. (*to burn with fire, etc.*). In prose, especially in Xenophon, ἐν is used to denote the means, in the expressions δηλοῦν, δῆλον εἶναι, σημαίνειν ἐν τινι. X. Cy. 1, 6, 2. ὅτι μὲν, ὃ παῖ, οἱ θεοὶ σε διαφτε καὶ εὐμενέας πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις (*is evident both by the sacrifices and the signs from heaven*). 8, 7, 3. ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἔχρην. Ἐν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν (*according to the same laws*). So ἐν μέρει (*according to his part, in turn*). Ἐν ἐμοί, ἐν σοι, ἐν ἐκείνῳ (Poet.), ex (*according to*) meo, tuo, illius iudicio.

2. Σύν (*ἔν* mostly old Attic) corresponds almost entirely with the Latin *cum*, and the English *with*; it always expresses the idea of *union, participation and accompaniment*: (1) in a local relation often of an *accompaniment* which implies *help* or *assistance*; — (2) in a causal sense to denote: (a) the *means* and *instrument*; (b) the *manner*; (c) the *measure* or *rule*, by which the action of the verb is measured, as it were, or defined; (d) *conformity*.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν. — Σὺν θεῷ (*with the help of God*). Σύν τινι εἶναι or γίνεσθαι (*to be on the side of one, of one's party*). Σύν τινι μάχεσθαι, *to fight in company with one, to aid one in fighting* (2) (a) X. Cy. 8, 7, 13. ἡ κτῆσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ (*not by violence, but rather kindness*). (b) Ποιέειν σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν (*with a shout, etc.*). X. Cy. 8, 1, 15. πότερα δ' ἡγή, ὃ Κύρε, ἔμεινον εἶναι, σὺν τῷ σφ' ἀγαδῶ τὰς τιμωρίας ποιεῖν, ἢ σὺν τῇ σφ' ζημίᾳ; (*with, for your advantage, or for your injury*)

) 1. 3, 17. σὺν τῇ νόμῳ οὐκ ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψῆφον τίσεσθαι
to vote with, in accordance with the law. (d) Σὺν τῇ νόμῳ τὴν ψῆφον τίσεσθε.
 Σὺν τῇ δικαίῃ.

REMARK. Of the adverbs used as improper prepositions, there belong here
 ἅμα (*una cum*), and several which are constructed also with the Gen., as has
 been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY: 'Ανά, εἰς
 AND ὥς.

1. 'Ανά (*on, up, upon*) signifies from a lower to a higher place,
 and is directly opposite to κατὰ with the Acc., which signifies
 from a higher to a lower place; the use of ἀνά is more frequent
 in poetry than in prose. It is used (1) in a local relation: (a)
 to denote a *direction towards a higher object*; (b) to denote the
extension from a lower to a higher point, from bottom to top:
throughout, through, both with verbs of motion and rest; — (2)
 in a temporal relation, to denote *continuance* or a *period* of time:
per (seldom); — (3) in a causal sense to denote *manner*; then
 particularly in a *distributive* sense with numerals.

(1) (a) Od. χ, 132. ὃ φίλοι, οὐκ ἂν δῆ τις ἀν' ὀρσοθύρην ἀναβαίη (*up to the lofty gate*). This use is rare and only poetic; in prose only in the phrases
 ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν, *up the stream* (the opposite of κατὰ ποταμόν, *down the stream*); (b) Il. ν, 547. (φλῆψ) ἀνὰ νῶτα δέουσα διαμπερές
 (*ad infima dorsi parte usque ad cervicem*); so ἀνὰ δῶμα, ἀνὰ στρατόν, ἀνὰ μάχην,
 ἀνὰ θύλον, ἀνὰ ἔστυ, ἀνὰ θύμον (*through the house, through the army, etc.*),
 all in Homer; Her. 6, 131. καὶ οὕτω Ἀλκμαιωνίδαι ἐβόσθησαν ἀνὰ τὴν Ἑλ-
 λάδα (*throughout Greece*). X. Vect. 5, 10. ἀνὰ πᾶσαν γῆν καὶ θάλατταν
 εἰρήνη ἔσται. Hier. 7, 9. ἀνὰ στόμα ἔχειν (*to have continually in the mouth*).
 (2) Her. 8, 123. ἀνὰ τὸν πόλεμον τοῦτον (*throughout*). So ἀνὰ πᾶσαν
 τὴν ἡμέραν, *per totam diem* (the substantive must here have the article;
 without the article ἀνὰ πᾶσαν ἡμέραν, signifies *daily, day by day*, ἀνὰ πᾶν ἔτος,
every year, yearly, see No. (3) and § 246, 6), ἀνὰ νύκτα (*per noctem, all night*
through). 7, 10. ἀνὰ χρόνον ἐξεύροι τις ἂν (*in the time*). (3) Ἀνὰ κράτος (*with*
all one's might); ἀνὰ μέρος (*by turns*); ἀνὰ πᾶν ἔτος (*quotannis*). X. An. 4, 6,
 4. Ἕλληνες ἐπορεύθησαν ἐπὶ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας
 (*five parasangs daily*).

REMARK 1. In the Epic and Lyric languages, ἀνὰ is constructed with the
 Dat. also; instead of it ἐν is elsewhere used, e. g. ἀνὰ σκήπτρῳ, ὦμῳ, Γαργάρεσσιν
 ἔκρη in Homer. So εὐδαι δ' ἀνὰ σκάπτῳ Διὸς αἰετός, Pind.

2. Εἰς (ἐς Ionic, Doric, and old Attic) is only a modified form
 of ἐν, and denotes the same relations of position as are ex-

pressed by *ἐν*, but always in the direction *whither*; hence it is used of motion *into the interior* of an object, *up to, into the immediate presence of*; in general to denote the *reaching a definite limit*. (1) in a local relation: (a) to denote a *local limit*; (b) a *limit in quantity*: *about, up to*; (c) *extension*; (d) in the sense of *before, in the presence of, coram*, but with the idea of the direction *whither*; — (2) of time, to denote a *temporal limit*: *till, towards*; (3) in a causal sense: (a) of a *mental aim, object or purpose*; (b) of the *manner*; with numerals either in the sense of *about* or in a *distributive* sense; (c) in general to express a *reference to something*: *in respect to*.

(1) (a) ἵέναι εἰς τὴν πόλιν; so also of persons with the accompanying idea of their habitation or country. Pl. Apol. 17, c. εἰς οὐμᾶς εἰσέναι, i. e. εἰς τὸ δικαστήριον εἰσέναι. X. An. 4. 7, 1. ἐπορεύθησαν εἰς Ταύχους (*went into the country of the Tauchoi*). Among the Attic writers, also in a hostile sense: *contra*, in. Th. 3, 1. ἐστράτευσαν ἐς τὴν Ἀττικὴν (*into, against Attica*). With the verbs συλλέγειν, συναγείρειν, ἀλλεῖν and the like, the Greeks use *εἰς*, where we say, to assemble *at* or in a place. Comp. § 300, 3. (b). Th. 2, 13, τῶν Πελοποννησίων συλλεγομένων τε ἐς τὸν Ἰσθμὸν καὶ ἐν ὁδοῖς ὄντων. Comp. 4, 91. 8, 93. So the Latins say: congregari, convenire, etc., in *ortem*. (b) Th. 1, 74. ναῦς ἐς τὰς τετρακοσίας. (c) Ἐκ θαλάσσης εἰς θάλασσαν. Pl. Gorg. 526, b. εἰς καὶ πᾶν ἑλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης (*among*). (d) Λόγους ποιῶσθαι εἰς τὸν δῆμον (*to speak before, in the presence of the people*). Pl. Menex. 239, a. οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφῆραντο εἰς πάντας ἀνθρώπους (*before all men*). (2) Ἐς ἡλίου καταδύντα (*till sunset*), Homer; hence εἰς ἑσπέραν (*towards, till evening*, properly to evening as a boundary); so in prose, εἰς τὴν ὑστεραίαν (*till the following day, on the following day*); εἰς τρίτην ἡμέραν (*till, on*). (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν (*for the city*). Εἰς τι; (*for what?*); εἰς κέρδος τι ἔργον (*to do something for gain*). (b) Εἰς καλὸν ἤκεις (*opportune*); εἰς τάχος (*quickly*); εἰς δύναμιν, *according to one's ability*; εἰς ἑκατόν (*about a hundred or by hundreds, centeni*), especially in the arrangement of soldiers, e. g. εἰς δύο (*two deep, two by two*). (c) Θαυμάζειν, ἐπαινεῖν τινα εἰς τι (*to admire, praise one with respect to, on account of something*); so διαφέρειν τινας εἰς ἀρετὴν, φρόνιμος, εὐδόκιμος εἰς τι, εἰς πάντα, *in every respect*; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, *likewise*.

3. Ὡς (*ad*), *to*, does not like the other prepositions, denote the relation of position, but only the direction *whither*; it is used only of *persons* or of the names of *cities*, when they stand for the inhabitants.

Th. 4, 79. Βρασίδης ἀφίκετο ὡς Περδίκκην καὶ εἰς τὴν Χαλκιδικὴν (*came to*

Perdiccas). Dem. Phil. 1. 54, 48. πρὸς βεῖς πίπομεν ὡς βασιλέα. Th. 8, 36. ἤκουτος ὡς τὴν Μίλητον (*ad Milesios*).

REM. 2. This *ὡς* is to be distinguished from that which stands with *eis*, *ἐπὶ*, and *πρὸς* with the Acc. (*ὡς eis*, *ὡς ἐπὶ*, *ὡς πρὸς τινα*). This latter *ὡς* is not a preposition, but it expresses a *supposition*, just as when it is joined with the participle, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀδρόρει ὡς ἐπὶ τούτους τὸ στράτευμα (quasi *his bellum illaturus, he collects as if against these*). Hence this *ὡς* also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλον ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ (*as if for the purpose of fighting a naval battle*). 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέδειξαν (quasi *essent Pausaniae loco, as if in the place of Pausanias*).

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE: *διά*, *κατὰ*, *ὑπέρ*, *μετά*.

‡ 291. (1) *Διά*, *through*.

1. With the Gen. (1) in a local relation: (2) to denote a motion extending *through* a space or object and again coming out: *through and out again, out of* (Homer expresses this relation still more distinctly, by uniting the preposition *ἐκ* or *πρό* with *διά*, e. g. Od. ρ, 460. διὲκ μεγάροιο ἀναχωρεῖν); (b) to denote *extension* through something, but without the accompanying relation stated under (a) of coming out of the object; on the Gen., see ‡ 287, Rem.; — (2) of time, to denote the *expiration* or *lapse of a period*: *after, properly to the end of a period, through and out*; — (3) in a causal sense, to denote *origin* (rare) and the *author* (very frequent); (b) to denote *quality* (possessive Gen.) in connection with *εἶναι* and *γίγνεσθαι*; (c) the *means*, both of persons and things; (d) *manner*; (e) *worth* (rare); (f) *comparison* (rare).

(1) (a) Her. 7, 8. μέλλω ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξελάδων διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα. 3, 145. διακρύψας διὰ τῆς γοργύρης (*having crept out through the prison*). (b) Od. μ, 335. διὰ νήσου λῶν, διὰ πεδίου (*per campum*). X. Hier. 2, 8. διὰ πολέμιας πορεύεσθαι (*to march through the enemy's country*). Figuratively in the phrases, διὰ δικαιοσύνης ἵεναι (*to go in the way of justice, to go through justice, i. e. to be just*); διὰ τοῦ δικαίου πορεύεσθαι; διὰ φόβου ἔρχεσθαι (*to fear*), Eur. Or. 747. Διὰ φιλίας ἵεναι τινὶ (*to be friendly to one*), X. An. 3. 2, 8. (2) Δι' ἔτους (*through, for a year*); διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου (*through, for a long, a short time*); also δι' ὀλίγον, διὰ πολλοῦ without χρόνον, or διὰ χρόνον ἦλθε (*he*

came after a long time); διὰ παντὸς τοῦ χρόνου τοιαῦτα εἶναι ἐγένετο (during the whole time); διὰ ἡμέρας, διὰ νυκτός (through, throughout the day, etc.). So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνέσαν (every third year, tertio quoque anno, always after three years, through and out again); διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν (every fifth year, etc., quinto quoque anno); διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλέων πεφυκός (descending from a continued line of kings, owing one's birth to kings), X. Cy. 7. 2, 24. Πάντα δι' ἑαυτῶν πράττεσθαι (to accomplish everything by themselves); δι' ἑαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίνεσθαι τι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι (to be in fear, to be hostile, to be angry with, to be safe). (c) Δι' ὀφθαλμῶν ὁρᾶν (to see with the eyes) Pl. Theat. 184, c. Ἰσχύει, ἀπόκρισις ποτέρα ὁρδοτέρα, ᾧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὗ ὁρῶμεν, καὶ ᾧ ἀκούομεν, ἢ δι' οὗ ἀκούομεν. (The Dat. denotes the means used, διὰ with the Gen. the active means.) Ἐχέω τινα δι' ὀργῆς (to be angry with); διὰ χειρῶν ἔχω (to work upon, to be engaged in, to handle), also of persons, e. g. Ἐπραξαν ταῦτα δι' Εὐρυμάχου, Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι (with earnestness, earnestly, etc.). (e) S. O. C. 584. δι' οὐδενὸς ποιῶσθαι (to consider of no value). (f) Her. 1, 25. Δέης ἕξω διὰ πάντων τῶν ἀναδημάτων (in comparison with, among).

II. With the Acc. (1) in a local relation to denote *extension through* a place or object: *through, throughout* (only poetic); — (2) of time to denote *extension through* a period of time, *throughout*; — (3) in a causal sense: (a) to denote the *reason, mediation: on account of, ob, propter, by*; (b) of the person *by whose means* something is effected.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κῦμα ἐπόρευσας ἐμὴν ἐνασσαν (through the wave of the sea). (2) Διὰ νύκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῶν ἢ ἀρχὴ ἢ πατρὶς πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καῦμα οὐ δύναται οἰκεῖν ἄνθρωποι (on account of the heat). 4. 5, 15. διὰ τὰς τοιαύτας οὖν ἀνδγάκας ὑπελείποντό τινες τῶν στρατιωτῶν. (b) An. 7. 7, 7. δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν (by your means, mediation). Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτων (hujus culpa).

‡ 292. (2) Κατά, from above, down.

I. With the Gen. (1) in a local relation: (a) of motion from a *higher* to a *lower* place (*desuper, deorsum*); (b) of a *direction* towards a place or object situated *below: down to, down upon, down under* (on the Gen., see ‡ 287, Rem.); (c) seldom of *rest in, upon* or *at* a place or object (‡ 287, Rem.); — (2) in a causal and figurative sense, to denote the *cause* or *occasion*.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλύμποιο καρήνων (*down from the heights*). Her. 8, 53. ἐρρίπτεον ἑαυτοὺς κατὰ τοῦ τεύχεος κάτω. (b) Her. 7, 6. ἀφανίσσεται κατὰ τῆς θαλάσσης (*to disappear down under the sea*). 235. καταδευκέναι κατὰ τῆς θαλάσσης. X. An. 7, 1, 30. εὐχομαι μυρίας ἐμέ γε κατὰ γῆς ὀργυῖαι γενέσθαι (*to be sunk under the earth*). So figuratively of a direction to a lower object, as τοξεύειν κατὰ τινος, παύειν κατὰ τινος, *to shoot at something, to strike at something* (the preposition denoting the direction towards the mark, viz., down); τύπτειν κατὰ κόρυβης, *on the head* (§ 273, Rem. 8); (c) Her. 1, 9. κατὰ νότου γενέσθαι (*to come behind, to be behind*). Th. 4, 32. κατὰ νότου εἶναι (*in the rear*). 33. κατὰ νότου καθεστηκέναι. (2) Λέγειν κατὰ τινος (*dicere de aliquo re*); in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος-κατὰ τινος (*against one*). X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ (*to say anything falsely of or against the God*); but also in an opposite relation, Dem. Phil., 2, 68, 9. ὃ καὶ μέγιστόν ἐστι καδ' ὁμῶν ἐγκώμιον (*in honor of you*). Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι. Σκοπεῖν κατὰ τινος (*secundum, in respect to*). Plat. Phaed. 70, d. μὴ κατ' ἀνδρώπων σκοπεῖ μόνον τοῦτο, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths, e. g. εὐχεσθαι, θυνῆναι κατὰ τινος, for example, ἱερῶν τελείων (Th. 5, 47). *to swear by unblemished victims* (as it were holding the hands over them); so also εὐχεσθαι καδ' ἑκατόμβης, κατὰ βοῶν.

II. In a local and temporal relation, κατὰ with the Acc. is directly opposite to ἀνά, in respect to the point from whence the motion of the action begins; but it agrees with ἀνά in denoting the direction to an object and the extension over it. The use of ἀνά is more confined to poetry, but κατὰ has no such limitation. (1) In a local relation: (a) to denote the *direction* of the action to a lower object; (b) to denote *extension from above to below*, from a *higher* to a *lower* object: *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*; — (2) of time, to denote its *extension or duration*; — (3) in a causal sense: (a) to denote *purpose and design*; (b) *conformity*, and the *respect* in which anything is considered, and hence also a *reason: on account of*; (c) an *indefinite measure (about)*; (d) the *manner*; hence also with the *distributive specifications of number*.

(1) (a) Βάλλειν κατὰ γαστέρα (*to strike on the abdomen*), and the like in Homer. Her. 3, 14. παρῆσαν αἱ παρδέναι κατὰ τοὺς πατέρας (*to the fathers sitting*); then of the course of a stream, κατὰ ῥόον, *down the stream* (see ἀνά). Her. 4, 44. (Scylax cum suis) ἔπλεον κατὰ ποταμὸν πρὸς ἧν τε καὶ ἡλίου ἀνατολὰς ἐς θάλασσαν. (b) Her. 3, 109. αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι. Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι (*through, over, by*). (c) Th. 2, 30

κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν (*opposite to*). (2) Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον (*during the same time, etc.*); οἱ κατὰ τινα (*contemporaries of any one*). (3) (a) Her. 2, 152. κατὰ ληΐην ἐκπλώσαντας (*having set sail for the purpose of plunder*). Th. κατὰ Δίαν ἦκεν (*spectatum venisse*). Κατὰ τί; *why? wherefore?* (b) Κατὰ νόμον, κατὰ λόγον (*ad rationem, pro ratione, in conformity with, according to*); κατὰ γνώμην τὴν ἐμήν. Her. 2, 3. κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον (*in respect to nourishing the boys*). Her. 1, 85. κατὰ τὸν κρητῆρα οὕτως ἔσχει. Κατὰ τι (*in some respect, quodammodo*); κατ' οὐδέν, κατὰ πάντα (*in no, every respect*); κατὰ τοῦτο (*hoc respectu, hence propter hoc*); Th. 1, 60. κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐδελοντὶα ξυνέσποντο (*on account of his friendship*). Dem. Chers. 90, 2. οὗς κατὰ τοὺς νόμους ἐφ' ἑμῷ ἔστιν, ὅταν βοήκηδε, κολλάειν (*to punish according to the laws*). Κατὰ φύσιν (*secundum naturam*); κατὰ δύναμιν (*according to one's ability, to the best of one's ability*); κατὰ κράτος (*with all one's might*). (c) Κατὰ ἐξήκοντα ἔτη (*about sixty years*); κατὰ μικρόν (*gradually*); κατ' ὀλίγον, κατὰ πολὺ, κατὰ πολλὰ (*by far*). (d) Κατ' ἡσυχίαν (*quietly*); κατὰ τάχος (*quickly*); συντυχίαν (*casu, by chance*); κατὰ τὸ ἰσχυρόν (*per vim, violently*); κατὰ μέρος (*in order, in turn*). Her. 6, 79. ἑκαστὸς ἐστὶ δύο μνῆαι κατ' ἑνδρα (*virilim, for each man*); κατὰ κώμας (*vicatim, by villages*); κατὰ μῆνα (*singulis mensibus, every month, monthly*); κατ' ἡμέραν, ἐν κατ' ἐν (*one after the other, one by one, i. e. singly*); κατ' ἑπτὰ, *septeni*.

REMARK. Very many verbs compounded with κατὰ, are constructed with the Gen. to denote the person who caused the action, and towards whom it is directed, e. g. καταδικάζω, καταγυγνώσκω, κατακρίνω, καταψηφίζομαι τινας, *to give judgment, bring a charge, pass a vote against any one*; καταψεύδομαι τινας, *to lie against any one*; καταγελῶ τινας, *to laugh at, to deride one*; καταφρονῶ τινας, *despicio aliquem*. An Acc. very frequently stands with these, e. g. καταγορεύω τί τινας, *to accuse one of something*, καταγυγνώσκειν τι (*as ἔνοιαν, κλοπὴν*) τινας, *κατακρίνειν τινὸς θάνατον, καταδικάζειν τινὸς θάνατον, καταψηφίζεσθαι τινας δειλὸν*.

§ 293. (3) Ὑπέρ, *super, over*.

I. With the Gen. (1) in a local relation, to denote *resting, abiding over or above a place or object* (§ 287, Rem.); — (2) in a causal sense: (a) *for, for the good of*; (b) to denote an *internal, mental cause*, instead of the more usual ὑπὸ with the Gen.; (c) with verbs of entreating, imploring: *for the sake of some one*; (d) to denote *cause*; in connection with τοῦ and the Inf. to denote *purpose*, which by the language is considered as the cause; (e) in general to denote *in respect to*, instead of the more usual περί with the Gen.

II. With the Acc.: *over, above and beyond*, used in relation to space and time, and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θένους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει (*passing over us and the houses*). Her. 7. 69. Ἀραβίαν καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἤρχε Ἀρσάμης (*who dwell above Egypt*). Ὑπὲρ θαλάσσης οἰκεῖν (*properly to dwell beyond the sea, i. e. on, by the sea*). (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος (*to fight in defence of something, as if standing over it*); ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος (*death in behalf of, for Greece*); πολιτεύεσθαι, στρατηγεῖν ὑπὲρ τίνος (*in alicujus gratiam*); ὑπὲρ τῶν πραγμάτων σπουδάζειν, δεδοικέναι ὑπὲρ τίνος (*timere alicui*). (b) ὑπὲρ πένθους (*for, because of grief*). (c) Π. ω, 466. καὶ μὴν ὑπὲρ πατρὸς καὶ μητέρου ἡσέο καὶ τέκεος (*entreat him for the sake of his father, etc.*) (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιῶσιν (*on account of, for the sake of imperishable distinction, etc.*). Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ἐπὶ Φιλίππου (*for the purpose of not suffering evil, etc.*). — II. Her. 4, 188. ῥητέουσι ὑπὲρ τὸν δόμον (*over the house*). Seldom of mere extension, as τοῖς Θρακῶσι τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι (*the Thracians dwelling beyond the Hellespont, i. e. on the Hellespont*); ὑπὲρ τὴν ἡλικίαν (*beyond one's years, age*); ὑπὲρ δύναμιν (*beyond one's power*); ὑπὲρ ἄνθρωπον (*beyond man, i. e. beyond what could be expected of him*). Her. 5, 64. ὑπὲρ τὰ τεσσαρὰ κοντα ἔτη (*beyond, more than, forty years*).

‡ 294. (4) Μετά, *with*.

I. Μετά, allied to μέσος (*in the middle, between*) denotes the *being in the midst of, being among persons or things*. With the Gen., μετά denotes an intimate connection, a participation, a sharing in (comp. μετέχειν); the Gen. denotes the *whole*, of which the subject of the sentence constitutes a *part*; it consequently differs from σύν with the Dat., which merely denotes the connection (association) of one object with another, without the one being considered a part of the other (comp. συνέχειν). It is used (1) in a local relation: *in the midst, among*; then to denote an *active participation* in aid of some one: *with*; — (2) in a causal and figurative sense: (a) to denote the *means or manner*; (b) *conformity*.

(1) Eur. Hec. 209. Μετὰ νεκρῶν κείσθαι (*to lie among the dead, and one's self to be dead*). Pl. Rp. 359, e. καθῆσθαι μετὰ τῶν ἄλλων. Μετὰ τίνος μάχεσθαι (*to fight in active participation with one*). Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικομένων πολεμεῖν (*to participate in carrying on war with those who had been injured*). Εἶναι, στήναι μετὰ τίνος (*to be on the side of one*). Pl. Rp. 467. e. σωθῆσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι (*they follow the older leaders, and as it were, hold fast to them; wholly different from ἐπεσθαι μετὰ τινα and σύν τινα*). (2) (a) Th. 1, 18. μετὰ κινδύνων τὰς μελέτας

ποιούμενοι (i. e. surrounded by, in the midst of dangers). X. C. 3. 5, 8. μετ' ἀρετῇ τ' πρωτεύειν (as it were in an intimate connection with virtue). Dem. Phil. 3. 130, 74. ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλειπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μετ' ὧν οἰκοῦντες εὐδαιμονέσονται τῶν Ἑλλήνων ἦσαν (agreeably to which, τῶν νόμων ἐχόμενοι, *legibus quasi adhaerentes*). Pl. Ap. 32, c. μετὰ τοῦ νόμου καὶ τοῦ δαικαίου ἔμην μᾶλλον με δεῖν διακινδυνεύειν, ἢ μετ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων (in conformity with law and justice).

II. With the Acc. (1) in a local relation: (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a *succession* in space; (b) to denote a *local extension* between two objects, in the prose phrase μετὰ χεῖρας ἔχειν τι, *to have something in hand*; — (2) (prose and Poet.) to denote *succession in time and in order*: *after, next to, next in order*; — (3) in a causal sense (only Poet.), to denote *purpose and conformity*.

(1) Ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς (*to come into the midst of the Tr and Gr.*). Il. ρ, 460. ἄσπων ὥστ' αἰγυπιδς μετὰ χῆνας (*among the geese*). Seldom used of things. Il. β, 376. δευ μετ' ἀπρήκτους ἐριδας καὶ νείκας βάλλει (*into the midst of contention*). Βῆναι μετὰ Νέστορα (*to go to Nestor, properly into a connection with him*); βῆ δὲ μετ' Ἴδομενῆαι (*to go to Idomenus, to follow after him, properly to go into the engagement or battle with him*), Il. ν, 297. Il. ν, 492. λαοὶ ἔπονδ', ὥσεί τε μετὰ κτίλον ἔσπετο μῆλα (*behind the ram*). (2) Μετὰ τὸν τοῦ παιδὸς θάνατον, X. (*after the death*). Μετὰ ταῦτα (*after*); the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ πόλωνα οἰχόμενον (*after the departure of Solon*). Μετ' ἡμέραν (*interdiu, in the day time, properly after the break of day*), X. An. 4. 6, 12. Κάκεινος ἔλαβε μετ' ἐμὲ δεύτερος (*second after me*), Cy. 2. 2, 4. Πόλις (εἶχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα (*the richest next to Babylon*), 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν (*ad aes petendum*). Eur. Alc. 67. Εὐρυθέως πέψαντος ἱππείον μετὰ ὄχημα (*for, after a chariot*). Il. ο, 52. τῷ κε Ποσειδάων γε... αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ (*agreeably to, according to, your desire and mine*).

REMARK. *Metd* is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or association in place; in prose, *ἐν* and *σύν* are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons, or things considered as such, and the parts or members of animate things, e. g. μετ' ἀδελφοῖς, *with, among*; μετὰ στρατῷ; μετὰ χερσὶ, ποσὶ, γένυσσι, γαμφηλαῖς (*in the midst of*), *between*, μετὰ φρεσίν, *in the mind*, μετὰ νηυσὶ, κύμασι; μετὰ πνοιῖς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE DATIVE, AND ACCUSATIVE: ἀμφί, περί, ἐπί, παρά, πρός, ὑπό.

* ‡ 295. (1) 'Ἀμφί and περί.

1. The prepositions ἀμφί and περί express nearly the same relations of position: *around, about*; ἀμφί, *on both sides, περί, on all sides*; they also agree in their use, though the use of ἀμφί is rarer, and is more Ionic and poetic than περί, which expresses a far greater variety of relations and has a more general application.

2. 'Ἀμφί denotes in general the *surrounding* of something (on both sides), the *being near and close to* something.

I. With the Gen. (1) in a local relation: (a) to denote *removal* from that which surrounds (Poet.); (b) to denote *dwelling or rest* around something (§ 287, Rem.), though but seldom; — (2) in a causal sense, to denote the *occasion or cause*: *about, for, on account of*, though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in a local relation (Poet. only), to denote rest *around, at, near, among*; — (2) in a causal sense (very seldom in prose, indeed not at all in Attic prose): (a) to denote the *cause or occasion*, as with the Gen., with this difference, however, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an *internal and mental reason* (Poet.).

III. With the Acc. (1) in a local relation, to denote local extension: *about, around, on*; — (2) to denote time and number approximately or indefinitely; — (3) in a causal and figurative sense, to denote a *mental dwelling* upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἀμφί πορφύρεων πέπλων εἴφησπάσαντες (*from the garments which were around the sword*). (b) Her. 8, 104. ἀμφί ταύτης οἰκέουσι τῆς πόλιος (*dwell around this city*). (2) Μάχεσθαι ἀμφί τινος (*for, on account of some one, or something*). X. Cy. 3. 1, 8. εἰς καιρὸν ἤκεις, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἀμφί τοῦ πατρός (*about, relating to your father*). II. (1) Τελαυῶν ἀμφί στήθεσιν (*around the breast*), II. β, 388. 'Ἀμφί κλάδοις ἐξέσθαι (*to be surrounded by branches, to sit among*). (2) (a) II. π, 565. ἀμφί νεκυι κατατεδνηῶτι μάχεσθαι (*about, on account of a dead body*). II. γ, 157. ἀμφί νυναικί ἔλγεια πᾶσχειν. Her. 6, 129. οἱ μνηστῆρες ἔριν εἶχον ἀμφί μουσι κῆ.

62. φοβηθεὶς ἀμφὶ τῇ γυναικί (*respecting*). 3. 32. ἀμφὶ τῷ θανάτῳ αὐτῆς διὅθεν λέγεται λόγος. (b) Ἀμφὶ φόβῳ (*prae metu, for, on account of*); ἀμφὶ θυμῷ (*prae ira*). III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν. 2. 4, 16. τεθήρακα ἀμφὶ τὰ θρία (*around, on the borders*). Hence also of the persons around any one, as in αὖ ἀμφὶ τινά, see § 263, d. (2) Ἀμφὶ τὸν χειμῶνα (*about winter*); ἀμφὶ δειλῆν (*sub vesperam, about twilight*); ἀμφὶ τοὺς μυρίους (*circiter*). (3) Ἐχευ ἀμφὶ τι (*to be employed about something*), e. g. ἀμφὶ δειπνόν, ἀμφ' ἱπποῦ, ἄρματα.

3. Περὶ signifies *all round, round, in a circle*.

I. With the Gen. (1) in a local relation, to denote dwelling or rest around an object. This use of it is confined to poetry, and even here is very rare; comp. § 287, Rem. — (2) in a causal and figurative sense: (a) to denote the *cause* or *occasion*, a *respect*, in a great variety of connections: *about, concerning, for, on account of, in respect to*; — (b) to denote a *mental cause*: *for, from, on account of, prae*, though but seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them (Gen. of the possessor); (d) to denote *worth* and *superiority*.

(1) Od. ε, 68. αὐτοῦ τετάνυστο περὶ σπείλους γλαφυροῦ ἡμερὶς (*there the vine was stretched around the cave*). 130. τὸν μὲν ἐγὼν ἐσώσσα περὶ τρόποις βεβαῶτα. (2) (a) Μάχεσθαι, ἀποδανεῖν περὶ τῆς πατρίδος (*for, on account of*); with verbs denoting a physical or mental perception, ἀκοεῖν, εἰδέναι, etc. with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος (*to fear for one's country*). Dem. Phil. 1, 52, 43. ἡ ἀρχὴ τοῦ πολέμου γεγένηται περὶ τοῦ τιμωρῆσασθαι Φίλιππον (*with respect to taking vengeance on Philip*). (b) Περὶ ὀργῆς (*prae ira, on account of, because of anger*), Th. 4, 130. (c) Τὰ περὶ τινος (*the affairs, fortune, circumstances of any one, etc.*); οἱ περὶ τινος (*those belonging to any one, associated with him, and as it were surrounding him*). Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅπαντα ἅπαντα (sc. ἐστίν) (*in matters pertaining to the war*). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι (*to value high, higher, etc.*); so also περὶ πολλοῦ ἐστὶν ἡμῖν (*of great value*).

II. With the Dat. (1) in a local relation, to denote dwelling or rest around or near something, with the idea of surrounding or encircling it (seldom in Attic prose); (2) in a causal sense: (a) like ἀμφί with the Dat., but much more frequently; (b) to denote an *external* or *internal reason* or *cause* (Poet.).

(1) Hec. 7, 61. *περὶ τῇσι κεφαλῇσι εἶχον τίδας*. Pl. Rp. 359, d. *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρει*. (2) (a) *Μάχεσθαι περὶ τινι* (*for something, some one*), (Poet.), in prose especially with verbs of fearing: Th. 1, 60. *δεδιότες περὶ τῇ χωρίῳ (fearing for the town)*. 4, 70. *δείσας περὶ Πελοποννησίοις*. 6, 9. *περὶ τῇ ἑαυτοῦ σόματι ὀρθῶδῶ*. Pl. Phaed. 114. d. *σαφρὲν περὶ τινι* (*to be of good courage about something*). (b) (Poet.) *Περὶ χάρματι, φόβῳ, σδένει, ἰδύνη* (*præ, for joy, fear, etc., as it were surrounded by them*).

III. With the Acc. (1) in a local relation: *around*, (a) to denote *motion round about* something, *into the circle* or *vicinity* of an object (Poet.); (b) *extension around, in* or *at, through* something, with verbs of rest; — (2) of time and number stated *indefinitely* or *approximately*; — (3) in a causal or figurative sense, to denote a *mental dwelling* about an object, taking pains with it, being employed about it; also *in respect to*.

(1) (a) Il. κ, 139. *περὶ φρένας ἤλυθ' ἰωή*, *the clamor came round his mind*; (b) Hec. 3, 61. *Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι* (*round in Egypt*). 7, 131. *ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχρῆς*. Th. 6, 2. *ἔκουν φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια* (*in Sicily around on all the coasts*). Hence οἱ περὶ τινὰ (*those around any one, connected or associated with him*); οἱ περὶ Πλάτωνα (§ 263, d). Comp. ἀμφί. (2) Th. 3, 89. *περὶ τούτους οὓς χρόνους* (*about*). *Περὶ μυρίους* (*about*). (3) Οἱ περὶ μουσικὴν ὄντες, οἱ περὶ τὴν γεωμετρίαν διατρίβοντες, σπουδάζειν περὶ τι (*those occupied about, with music, etc.*). Ἀμελῶς ἔχειν περὶ τινα. X. An. S. 2, 20. *ἐξαμαρτάνειν περὶ τινα* (*with respect to*). 1. 6, 8. *ἄδικος περὶ τινα*. C. 1. 1, 20. *σωφρονεῖν περὶ τοὺς θεοὺς*. Αἱ περὶ τὸ σῶμα ἡδοναί; τὰ περὶ τὴν ἀρετὴν (*the essence of virtue, what pertains to it*).

‡ 296. (2) Ἐπί, *upon*.

With the Gen. (1) in a local relation: (a) to denote rest upon a place or object, bordering on a place, the place being regarded as the point of support, that on which the action leans, hence: *upon, at, near to* (§ 287, Rem.); (b) a *direction* to a place (§ 273, Rem. 8); — (2) in a temporal relation to denote *the time in* or *during which* something takes place (§ 273, Rem. 12); — (3) in a causal and figurative sense: (a) with verbs of *saying, swearing* and *affirming* before any one (as it were leaning or resting on some one); (b) to denote the *occasion* or *author*, especially in the phrase, *to be named after some one or some thing*; (c)

conformity, with verbs signifying to examine, to judge, to consider, to say, and to show; (d) dependence or resting on some thing, a steadfast abiding by (on) something; (e) the manner (f) the purpose, which is then considered by the language, as the cause, with the verb ταχθῆναι, and the like, to be set over something, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐδ' ὑπὸ γῆς. Her. 7, 111. τὸ μακρότερον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπὶ τῆς τραπέζης ὀρχήσατο (danced upon the table). 2, 35. τὰ ἔχθρα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4. 3, 28. Πανοφῶν πέμψας ἔγγελλον κελεύει (αὐτοῖς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ (at, near the river). (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου (to sail for Samos). X. Cy. 7. 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3. 123, 48. ἀπαχωρεῖν ἐκ οἴκου (to return homewards). (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλεῖον κατὰ τῇ Ἑλλάδι (in the time of, during the reign of Darius). X. Cy. 1. 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὁμῶν (mea, nostra, vestra memoria, in, within my memory, etc.). The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντες (during the reign of Cyrus). (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων (before, in the presence of, properly, resting or leaning upon). Dem. Cor. ἐπαμβάσαντο ἐπὶ τῶν στρατηγῶν (took an oath in the presence of the generals). Similar to the preceding is, Her 9, 11. εἶπαν ἐκ ὄρκου (said on oath, quasi substrato vel supposito jurejurando, leaning or resting on the oath). (b) Καλεῖσθαι ἐπὶ τινος (to be called after one). Her. 7, 40. Νισαῖοι καλέονται ἴπποι ἐπὶ τοῦδε (for this reason). 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιεῖσθαι ἐπὶ τινος (to be called, to take a surname from one). Ἐφ' αὐτοῦ (of one's own accord, sua sponte); ἐπὶ προφάσεως (simulatione, under pretext). Λέγειν ἐπὶ τινος (dicere de aliqua re). Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδειξά τι ἐπὶ τινος, etc. (to judge something according to a thing or person, as it were resting upon). Pl. Rp. 597, b. Βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; (vane, as haec ipse imitatore istum exigamus?) (d) Ἐφ' αὐτοῦ, αὐτῶν, ἡμῶν αὐτῶν, αὐτῆς (by one's self, separately, of one's own accord, properly, resting or depending on one's self, independent of others). X. An. 2. 4. 10. οἱ Ἕλληνες ὑφορῶντες τοὺς βαρβάρους αὐτοὶ ἐφ' αὐτῶν ἐχάρουν ἡγεμόνας ἔχοντες (marched by themselves). Her. 5, 98. οἰκέοντας τῆς Φρυγίης χωρὸν τε καὶ κόμην ἐκ αὐτῶν (by themselves). 4, 114. οἰκόμεν ἐκ ἡμέων αὐτῶν. Hera seems to belong the phrase so frequently found in the Attic historians: Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, one, two, three men deep or in file, properly to be placed or stand on one, the row resting or leaning on one, etc.). Dem. Phil. 1. 42, 7. ἂν καὶ ὁμῆς ἐπὶ τῆς τοιαύτης ἐδελήσθητε γενέσθαι γνώμης (firmiter adherere huic rationi). 9. (Φίλιππος) οὐχ οἶός τ' ἐστίν,

ἔχων & κατέστραπται, μένειν ἐπὶ τούτων (cannot remain with, satisfied with, those things which he has conquered). Phil. 2. 66, 3. καλῶσαι' ἂν ἐκεῖνον πρῶ-
τειν ταῦτα, ἐφ' ᾧ ἔστι νῦν (quibus nunc studet). So μένειν ἐπὶ ἀνοίας. (c)
Dem. Cor. 230, 17. οὔτε δικαίως, οὐτ' ἐπ' ἀληθείας οὐδεμιᾷς εἰρημένα
(stated neither with justice nor in adherence to the truth, as it were, resting on
truth). (f) Her. 5, 109. ἐπ' οὗ ἐτάχθην (cui rei praecepti sumus). Dem. Cor.
266, 118. ἐπὶ τοῦ θεωρικοῦ κατασταθεῖς (placed over the theatre-money).
Hence αὖ ἐπὶ τῶν πραγμάτων (those placed over business, those at the head of
affairs).

II. With the Dat., (1) in a local relation: (a) to denote the
carrying or resting upon, or (b) more frequently, at, by or near a
place or object; — (2) of time (mostly only poetic); — (3) in a
causal and figurative sense: (a) to denote dependence: penes,
in the power of; — (b) a condition under which something takes
place; (c) the purpose, design, or determination; (d) the goal or
limit; (e) the reason, with verbs expressing an affection of the
mind (§ 285, Rem. 1).

(1) (a) Th. 1, 56. (Ποτιδαῖται) οἰκοῦσιν ἐπὶ τῷ ἱσθμῷ τῆς Παλλήνης. X.
An. 7. 4, 4. Οἱ Θρᾷκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς
ὤσιν, καὶ ζεῖρας μεχρὶ τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, wear fox-skin caps on
their heads and ears, and have cloaks reaching to their feet when upon their horses
(ἐπὶ with the Dat. purely local, but ἐπὶ τῶν ἵππων, inasmuch as the horses are
considered as active). (b) Her. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἶκον ἐπὶ τῇ
Ἑρυσσῇ θαλάσῃ (upon, by). So also where one thing is said to be along
with another, or in addition to it, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὕψον (to eat the
bread with bread); ἐπὶ τῷ σίτῳ πίνειν (to drink with one's food); ἐπὶ τῇ κό-
λικῇ ᾄδειν (to sing over one's cups).. Hence, ἐπὶ τούτοις (upon, in addition
to this, i. e. besides); finally it is also used to denote a succession of things in
time and space. Od. η, 120. ἔγχρη ἐπ' ἔγχρη γηράσκει (pear on pear). X.
Cy. 2. 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας (after him). Φόνος ἐπὶ φόνοφ (murder
upon murder), Eur. (2) Ἐπὶ νυκτὶ (Il. 2, 529), in, during the night, comp.
§ 283, 3, (b). (3) (a) Dem. Chers, 90, 2. ἐφ' ὅμῳ ἐστι (τούτους) κολάζειν
(penes vos, it is in your power, etc.). (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί (hac, nulla
conditione, nullo pacto, on this condition, etc.). Her. 3, 83. ἐπὶ τούτῳ ὑπεξίστα-
μαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὅπ' οὐδενὸς ὑμέων ἄρξομαι. Hence of price, e. g. ἐπὶ
μισθῷ (on condition of, for, a reward); ἐπὶ μεγάλοις τόκοις δανείζεσθαι
(to borrow on high interest); ἐπὶ πόσῳ (at what price). (c) Her. 1, 68. ἐπὶ κακῷ
ἀνδρῶπου σιδηρὸς ἀνέθηται (in perniciem hominis). So ἐπὶ τούτῳ (hoc con-
silio, for this purpose, with this design). X. S. 1, 5. Πρωταγόρα πολὺ ἀργύριον
δέδωκε ἐπὶ σοφίᾳ (ad discendam sapientiam). Pl. Ap. 20, c. ψεύδεται τε
καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς (those
placed over the machines); οἱ ἐπὶ τοῖς πράγμασι (those intrusted with business);
ἐπὶ τῷ θεῷ κικῶ ὢν (charged with the money for the public shows). Dem. Cor

264, 113. (d) *Λέγειν ἐπὶ τινι* (to pronounce a eulogy on one); *νόμους δέσδαι ἐπὶ τινι* (for). And so *ὀνομάζειν* or *καλεῖν τι ἐπὶ τινι* (nomen alicui imponere, to call a person or thing something). Pl. Rp. 470, b. *ἐπὶ μὲν τῇ τοῦ οἰκείου ἔχθρῳ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος* (to hostility at home, the name insurrection was given, i. e. hostility at home was called insurrection, that abroad, war). Also, against, in a hostile sense. Her. 6, 88. *τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινῆτῃσι* (against the Aeginetans). Th. 1, 102. *τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν*. (e) *Γελᾶν, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν*, etc. *ἐπὶ τινι* (to laugh at, be greatly elated at, etc.).

III. With the Acc., (1) in a local relation: (a) to denote the *local limit*, the *direction* or *motion to* or *upon* a place or object; (b) *extension over* an object: *over, upon*;—(2) of time: (a) to denote the *temporal limit* (*up to, till*), also the *limit of quantity* (*about*); (b) *extension over* a period of time (*during*);—(3) in a causal and figurative sense: (a) to denote *purpose, design*; (b) *conformity, manner*; (c) *in respect to*.

(1) (a) *Ἀναβαίνειν ἐφ' Ἰππον, ἐπὶ θρόνον*. Pl. Crit. 112, c. (οἱ Ἀθηναῖοι) *ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν κατὰ τε σωμάτων κάλλη καὶ κατὰ τὴν τῶν ψυχῶν παντοίαν ἀρετὴν ἐλλόγμοι ἦσαν* (over all Europe, etc.). *Ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ* (upon the right, left, to the right, left). (2) (a) *Ἐφ' ἑσπέραν* (until evening); (b) *ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν*. Th. 4, 1. *τὸ Ἑγγιον ἐπὶ πολὺν χρόνον ἐστάσιαζε* (for a long time). 94. *οἱ δὲ πῶς ἐπὶ οὐκ ἑπτὰ πᾶν τὸ στρατόπεδον ἐτάξαντο* (by eights, eight in file). *Ἐπὶ μέγα, πολλὸν, πλέον, μείζων, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον* (greatly, especially, much rather, etc.). *Τετάρχει ἐπὶ πολλούς* (many in file). (3) (a) Her. 1. 37. *ἐπὶ δ' ἦραν λέναι* (venatum ire). 3, 14. *ἐπὶ ὕδωρ λέναι* (aquatum ire). Hence *ἐπὶ τί; wherefore?* In a hostile sense, e. g. *στρατεύεσθαι ἐπὶ Λυδοῦς* (upon, against the Lydians); *ἐλαύνειν ἐπὶ Πέρσας*; (b) *ἐπ' ἴσα* (equally, in the same way). Her. 3, 71. *τὴν ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σὺ φρονέστερον αὐτὴν λάμβανε* (more according to reflection, more considerately). (c) Pl. Rp. 370, b. *διαφέρων ἐπὶ πρᾶξιν*. *Τὸ ἐπ' ἐμέ* (quod ad me attinet).

† 297. (3) Παρά, by, near.

Παρά denotes nearness to something: *by the side of, by, near*.

I. With the Gen. (1) in a local relation with verbs of going and coming, to denote a removal from *near* a person (Poet., also from near a thing);—(2) in a causal sense, to denote the *author*.

(1) *Ἐλθεῖν παρὰ τινός*, like the French *de chez quelqu'un* (from near some one, from some one). (2) (a) yet almost purely local: Her. 8. 140. *ἀγγελὴν ἔνεα*,

παρὰ βασιλῆος (*comes from the king*, with the accompanying idea that it was done by his direction). So παρὰ is regularly used of ambassadors, e. g. ἄγγελοι, πρέσβεις παρὰ τινός, ἀγγέλλειν παρὰ τινός, τὰ παρὰ τινός (*the commission, command, etc., from any one*); (b) with passive verbs (see § 251, Rem. 4); (c) with verbs of learning and hearing, e. g. μαρθάνειν παρὰ τινός, ἀκούειν παρὰ τινός; (d) Παρ' αὐτοῦ, αὐτῶν (*sua sponte, of one's own accord*); (e) with verbs of giving and the like, e. g. παρ' αὐτοῦ διδόναι (*from himself*; i. e. from his own resources).

II. With the Dat. (1) in a local relation, to denote *dwelling* or *rest* near a person (Poet. also near a thing); — (2) in a causal or figurative sense, to denote the *possessor*; then also in relation to the *judgment* or *opinion* of a person.

(1) Ἔσθ' ἡ παρὰ τῷ βασιλεῖ. (2) Πολλὰ χρήματα παρὰ τῷ βασιλεῖ. *Her.* 3, 160. παρὰ Δαρείῳ κριτῇ (*judice Dario, in the opinion of*). 1, 32. παρ' ἐμοί (*meo judicio, in my opinion*). 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας ὀλίβους. *Dem.* Ol. 1. 18, 3. τοσούτῳ δαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc. (1) in a local relation: (a) to denote a *direction* or *motion* to a person so as to *come* beside or *near* (Poet., also of a thing); (b) a *direction* or *motion* near a place and by or beyond it: *along, along by, by, beyond*; (c) *extension* near a place or object (*along, per*), generally to denote indefinite nearness (*by*); — (2) of time, to denote its *extension* (*during*); — (3) in a causal and figurative sense: (a) to denote *dependence*, the *possessor* (*penes*); (b) a *comparison* and *estimation*; hence (c) *conformity*, with verbs of considering, showing, and the like; (d) a *reason* or *cause* (wholly like *propter, by virtue of, on account of*)

(1) (a) *Her.* 1, 36. Σόλων ἐς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασίν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παριέναι (*along, near, by Babylon*). From this have originated various ethical expressions, e. g. παρὰ μοῖραν (*near fate and by it, i. e. against, contrary to fate*); παρὰ δόξαν (*praeter opinionem, contrary to expectation*); παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν. (It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δύναμιν, according to.) Hence it has also the signification of *besides, praeter*, e. g. παρὰ ταῦτα (*praeter haec*); (c) *Her.* 9, 15. παρὰ τὸν Ἀσωπὸν (*along the Asopus*). *Dem.* Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*). *Her.* 4, 87. οὗτος κατελείφθη παρὰ τὸν νηδόν (*near*). Στῆναι παρὰ τινα (and παρὰ τινι). (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*); παρὰ τὴν πόσιν (*inter potandum, while drinking*) So also of single points of time, during which something takes place, e. g.

παρ' αὐτὸν τὸν κίνδυνον (in ipso discriminis tempore, in the very moment of danger). (3) (a) Isocr. Archid. 126. ἐμολογείτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς (constabat, in hoc iis positam esse salutem, that their safety depended on him). Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἶσθαι δύναμιν (is in my power, with me). (b) Her. 7, 20. ἔστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύδας παρὰ τοῦτον (sc. τὸν στόλον) μηδὲν φαίνεσθαι (in comparison with this). So παρ' ὀλίγον ποιέσθαι τι (to make of little account). Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, nearly, almost, παρὰ πολὺ, by far, παρ' οὐδὲν τίθεσθαι, (to make no account of); after comparatives and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἥλιον ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύματα (more frequent in comparison with those mentioned in former times). Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδέ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποτὶ ἢ πάσχει. Hence of alternations: ἡμέρα παρ' ἡμέραν (one day in distinction from another, day by day, every other day, alternis diebus, also παρ' ἡμέραν alone). Often with the accompanying idea of preference, πρᾶς, πρᾶτερ. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥστερ' ἀνθρώποι, οἱ ἑνδρακτοὶ βιοτεύουσι (in comparison with, beyond, other animals). (c) Ὅρθ, σκοπῶ τι παρ' ἄλλο τι (to consider something in conformity with another thing, in comparison with it, properly, holding it near to something). Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω (in conformity with, properly, holding an object near to another.) (d) Dem. 1. 43, 14. οὐδὲ Φίλιππος παρὰ τὴν αὐτοῦ βόμην τισιν ἐπέβηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν (on account of his own strength). So παρὰ τοῦτο, propterea, παρ' ὅ, quapropter.

† 298. (4) Πρὸς, before.

Πρὸς (formed from πρό), denotes *before*, in the presence of.

I. With the Gen. (1) in a local relation, to denote a *direction* or *motion from the presence* of an object, especially from the situation of a place; — (2) in a causal relation, to denote an active person, as it were an *outgoing* from the *presence* of a person exercising power, or of an object considered as a person. (a) of *derivation*; (b) of a person or thing to whom or which something *belongs* (*quality, peculiarity*) [† 273, 2, (c) (a)]; (c) of the *author* or *cause*.

(1) Her. 3, 101. οἰκέουσι πρὸς νότου ἀνέμου (toward the south, properly from the south). Comp. a meridiem instead of ad meridiem. 107. πρὸς μεσημβρίας Ἀραβὴ ἐστὶ (lies towards the south). X. An. 2. 2, 4. ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ (towards, on). (2) (a) πρὸς πατρός, πρὸς μητρός (on the father's or mother's side). (b) Πρὸς γυναικὸς ἐστὶ (it is the manner of women); πρὸς δίκης ἐστὶ (it is conformable to justice). X. An. 1. 2, 11. οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόσθαι (was not in accordance with the custom of Cyrus). Antiph. 2. 121, 2. ἡ γὰρ δόξα τῶν

πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῷ δικαίᾳ καὶ δυνάμει πρᾶσσόντων. Also, εἶναι πρὸς τινας (to stand or be on the side of one). Th. 4, 92. χρή πιστεύσαντας τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, ὁμοσε χωρῆσαι τοῖς πολεμίοις (trusting in God that he will be on our side). Hence Pl. Hipp. 1, 285, b. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν (for my advantage). (c) to receive, to have something from some one, then with passive verbs (§ 251, Rem. 4), intransitive (§ 249, 3), and in phrases of a passive sense. Her. 2, 139. κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνδράπων λαμβάνειν. X. An. 7. 6, 33. ἔχων ἔπαινον πολλὸν πρὸς ὑμῶν ἀπορορευόμεν (having much praise from you). Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. X. An. 1. 9, 20. φίλους ὁμολογεῖται Κύρος πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν (is admitted by all). Occ. 4, 2. αἱ βανανυσικαὶ καλούμεναι ἀδοξοῦνται πρὸς τῶν πόλεων (are held in no esteem by the cities). Her. 1, 73. ταῦτα πρὸς Κυαξάρει παθόντες (from Cyazeres). 7, 5. στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχῃ πρὸς ἀνδράπων ἀγαθός (ut lauderis ab hominibus, as it were, in the presence of men). With forms of swearing and protestation, e. g. πρὸς θεῶν (per deos, properly, before the gods).

II. With the Dat., to denote *dwelling* or *rest near* or *by* an object; also of *being busily engaged in* or *with* a thing; finally, in the sense of *besides*, *in addition to* (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. Εἶναι, γίγνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τούτοις (*praeter ea*).

III. With the Acc. (1) in a local relation: (a) of the situation of a *place*: *towards* [where the Gen. also may be used, see No. I, (1)]; (b) of the *direction* to persons, or things considered as persons, sometimes also to places, both in a friendly and in hostile relation; (c) of *extension*; — (2) to denote *time indefinitely*; — (3) causal and figurative: (a) to denote the *purpose* or *object*; (b) *conformity*; hence (c) the *reason* or *cause* (*propter*); (d) a *comparison*, for the most part with the accompanying idea of *superiority* or *preference* (*proac, praeter*); (e) *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἐσπέραν (*towards*). Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὀρᾷ. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς (to us, properly, come before us). 7. 6, 6. ὑμᾶς πρῶτῳ ἔξομεν πρὸς αὐτοῦς. 5. 4, 5. διασωδῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (i. e. πρὸς τοὺς Ἕλληνας, to go in safety to Greece). Λέγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα (to speak before, to one); σπονδὰς, συμμαχίαν ποιεῖσθαι πρὸς τινα (*with one*); μάχεσθαι, πολεμεῖν πρὸς τινα (*against one*). These phrases everywhere imply the meaning to come into the presence of, before the face of any one; also, λογίζεσθαι, σκέψασθαι, σκοπεῖν, ἐνδυμεῖσθαι πρὸς ἑαυτόν (*secum reputare*); likewise, (Σωκράτης ἦν) πρὸς χεῖρῶνα καὶ θέρους καὶ πάντας πόρους καρτερικώτατος (*against*), X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἑλλένους ἀνδρώπους κόσμῳ

τῇ πόλει παρείχε (among other men, etc. the preposition *hero* extending the idea), *ibid.* 61. (2) Πρὸς ἡμέραν (towards daybreak). (3) (a) Dem. Phil. 2. 71, 23. παρτοδραπὰ εὐρημέαι ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν (for a guard etc.); (b) Her. 1, 38. πρὸς τὴν ὕψιν ταύτην τὸν γάμον τοῦτον ἐσπεύσα (in accordance with this view). So κρίνεις τι πρὸς τι, λέγεις πρὸς χάριν, πρὸς τὸ ἡδύ, πρὸς τὸ ἀγαθόν. Also, πρὸς βίαν (violently, against the will), πρὸς ἀνάγκην, πρὸς ἡδονήν, πρὸς ἀκρίβειαν (accurately, in conformity with accuracy, etc.). (c) Πρὸς ταῦτα (properly, in accordance with this, hence for this reason, therefore). (d) X. 3. 5, 4. ἡ τῶν Ἀθηναίων δόξα (τεταπεινωταί) πρὸς τοὺς Βοιωτοὺς (in comparison with the renown of the Boeotians). So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μεῖζω πρὸς ἐλάττω, ὥσπερ νομίσματα (to exchange pleasures for pleasures, etc.). (e) Σκοπεῖν, βλέπεω πρὸς τι (to consider with respect to something); διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλειος πρὸς ἀρετήν.

‡ 299. (5) Ὑπό, *sub, under*.

I. With the Gen. (1) in a local relation: (a) to denote a *motion out from a lower place: forth from under, away from under* (more obvious in the Hom. ὑπέκ with Gen.); (b) to denote a *quiet rest under* an object (§ 287, Rem.); — (2) in a causal and figurative sense: (a) to denote the *author* with passive and intransitive verbs (§ 254, Rem. 4); (b) an *outward or inward (mental) occasion, influence*; (c) a mere *instrumental cause, means, manner*.

(1) (a) Od. 1, 140. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὲρ σπείλους (from under the grotto). η, 5. ὑπὲρ ἀπήνης λυεῖν ἵππους (from under the chariot). X. An. 6. 4, 25. (Ξενοφῶν) λαβὼν βοῦν ὑπὲρ ἀμάξης σφαγιασμένους ἐβόηδει. (b) Il. 2, 13. ἐλὼν μιν ῥίψω ἐς Τάρταρον... ἤχι βάδιστον ὑπὲρ χθονός ἐστι βέρεδρον (under the earth). Ὑπὲρ γῆς οἰκεῖν. (2) (a) Κτελεσθεῖς ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος (to be slain by one). (b) X. An. 5. 1, 15. Δέξιππος ἀπέθανεν ὑπὸ Νικάνδρου. 7. 7, 23. μέγα μοι δοκεῖ εὖ ἀκούειν ὑπὸ ἀνδρώπων (to hear himself well spoken of by men). 3. 4, 11. ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι (lost the government by the Persians = *spoliati sunt imperio a P.*). 7. 2, 22. αἰτῶν ἔχω ὑπὸ τινος (= *accusor ab aliquo*). Her. 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν (under the influence of the heat, on account of the heat). Th. 2, 85. ὑπὸ ἀνέμων καὶ ἐπὶ ἀπλοίας ἐνδιέτριψεν οὐκ ὄλιγον χρόνον (on account of the winds, etc.). Ὑπὲρ ἀνάγκης (from necessity). Ὑπὸ μείδης μαινεσθαι, Pl. Ὑπὸ ῥίγους, Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἐῤῥηξε (spoke from fear and grief). So ὑπὸ χαρᾶς, φθονοῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὥρυσσον ὑπὸ μαστίγων (dug under the lash, that being the

means); also of persons: 9, 98. ὑπὸ κήρυκος προηγόρευε (*under the help of the herald, i. e. praeconis voce*); particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἱστρατεύετο ὑπὸ σαλπίγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμύγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat. (1) in a local relation, to denote a quiet *rest under* an object; — (2) causal and figurative: (a) to denote the *author* (almost exclusively poetic, see ‡ 251, Rem. 4); (b) to denote the *means*, as with the Gen., but only Poet.; (c) to denote *subjection*.

(1) Ὑπὸ γῆ εἶναι; with mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ (*at the foot of Tmolus*). Ὑπὸ τῷ Ὑμησσοῦ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι (*to be conquered by one, etc.*), Hom. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ, etc. (*to dance to or by the music of the lyre*). (c) Ποιεῖν τι ὑπὸ τινι (*to subject something to one*), and ποιεῖσθαι τι ὑφ' ἑαυτοῦ (*to subject something to one's self, sibi subjicere*). Her. 7, 157. τὴν Ἑλλάδα ὑπ' ἐαυτοῦ ποιήσασθαι. Th. 1, 110. Ἀἴγυπτος ὑπὸ βασιλεῖ ἐγένετο (*was under the power of the king*). X. Cy. 8, 8, 1. Κύρος τοὺς ὑφ' ἑαυτοῦ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα (*those subject to him*).

III. With the Acc. (1) in a local relation: (a) to denote the *aim, direction or motion towards* and *under*; (b) *extension* under an object; — (2) of time: (a) in an *indefinite* specification of time (approach to a point of time); (b) *extension* in time (*during*); — (3) causal, to denote *subjection*.

(1) (a) Ἱέναι ὑπὸ γῆν (*to go under*). X. An. 1, 10, 14. ὑπὸ αὐτὸν (τὸν ἁέρον) στήσας τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὕεσσι οἰκήματα ἐπὶ γῆν (*are under the earth*). 5, 10. τὰ ὑπὸ τὴν ἄρκτον ἀόκητα δοκέει εἶναι (*the parts beneath the north pole*). X. An. 7, 4, 5. ἐν ταῖς ὑπὸ τὸ δρος κάμασι. (2) (a) Ὑπὸ νύκτα (*sub noctem, towards*); ὑπὸ τὴν πρῶτην ἐπελδοῦσαν νύκτα; so also ὑπό τι (*aliquatenus, in some measure*). (b) Her. 9, 51. ὑπὸ τὴν νύκτα (*during*). (3) X. Cy. 1, 5, 3. (ὁ Ἀσσυρίων βασιλεὺς) διαπέμπει πρὸς τε τοὺς ὑφ' ἑαυτὸν πάντας, καὶ πρὸς Κροῖσον. 6, 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλείᾳ βαρβάρων.

‡ 300. Remarks on Peculiarities in the use of the Prepositions.

1. The proper prepositions were originally (except ὧς, *to*) adverbs of place (§ 286, Rem. 2), i. e. they denote the *local* relation of an action; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but in good Attic prose, only πρὸς δέ, καὶ πρὸς, *praeterea*

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος. ι, 116—118. νῆσος — τετὰ νυσταὶ ὤλεσσαν, ἐν δ' αἴγες ἀπειρέσiai γεγάσιν ἄγριαi. Also in Her., e. g. 3, 39 ἐν δὲ δὴ καὶ Λεσβίους εἶλε (among them, i. e. in iis). Il. σ, 562. μέλανες δ' ἀνδ' θότρυνες ἦσαν (grapes were thereon). Od. ι, 184. περὶ δ' αὐλὴ ὑψηλὴ δέδμητο κατωρυχέσσι λίθοισιν. α, 66. δς περὶ μὲν νόον ἐστὶ βροτῶν (he is beyond, i. e. *eminens* above). Δ, 44. τῷ γὰρ ῥα δεδς περὶ δάκεν αἰδῆν (in a special manner, especially). Il. σ, 529. κτεῖνον δ' ἐπὶ μηλοβοτῆρας (in addition, besides). Also not rare in Her., ἐπὶ δέ (thereupon, tum); μετὰ δέ (postea), Her.; πρὸς γε, πρὸς δέ very common from Homer downward, also in Attic poetry and prose.

REMARK 1. Sometimes two prepositions stand together in poetry, most frequently in Epic, the first of which always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸ (through and out): Il. ρ, 393. τάννται δέ τε πᾶσα (Boeῖη) διὰ πρὸ. Ἀμφὶ περὶ (round about). Od. λ, 608. ἀμφὶ περὶ στήθεσσι. Il. φ, 10. ἔχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον. β, 305. ἀμφὶ περὶ κρήνην. Παρέκ (with the Gen. *near to*, with the Acc. *near by, along by*), e. g. Od. ι, 116. παρέκ λιμένος. μ, 276. ἀλλὰ παρέξ τὴν νῆσον ἑλάνετε νῆα μέλαιναν. Πάρεξ (as a Paroxytone) often in Her. with the meaning *besides*, e. g. 3, 91. πάρεξ τοῦ ἀργυρίου. Τπέε (from under, out from under), in Homer; also Her. 3, 116. λέγεται ὑπέκ τῶν γρυπῶν ἀρπάζειν Ἀριμασπούς (sc. τὸν χρυσόν). Ἀποπρὸ φέρειν, Il. π, 669, 679. Περὶ πρὸ. Il. λ, 180. περὶ πρὸ γὰρ ἔγχεϊ δύνει (around and before).

REM. 2. Also the improper prepositions *ἐνεκα* and *χάριν*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of, for the sake of*, ἀπὸ βοῆς *ἐνεκα* (for the cry's sake). Lys. Evandr. 793. περὶ τῶ ἐν ὀλιγαρχίᾳ ἀρξάντων *ἐνεκεν*.

2. Since prepositions in composition retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished:—

(a) *Those instances where the preposition is separated from the verb.* Il. γ, 34. ὑπό τε τρώος ἔλλαβε γυῖα. γ, 135. παρὰ δ' ἔγχεα μακρὰ πέπηγεν. δ, 63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔκ τε καὶ ὀψὲ τελεῖ. Δ, -108. οὖν (ἴππους) ποτ' ἀπ' Αἰνείαν ἐλόμεν (ἐλέσθαι τινά τι, Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression, where several sentences follow each other, which consists in using the compound, which should stand in each sentence, only in the first, while in the others the preposition merely is repeated, e. g. Il. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχος δὴ κ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν. Often also in Her., e. g. 8, 33. κατὰ μὲν ἔκαυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην (where, however, the first may be taken as Tmesis. See Rem. 4).

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb, by means of one or more intervening words, from the preposition in connection with which it forms one whole or one idea. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity

of the idea is not destroyed. Her. 7, 15. *Ἐρξῆς ἀνὰ τε ἔδραμε ἐκ τῆς κούρης καὶ πέμπει ἄγγελον.* 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός.* Eur. Iph. Aul. 1365. *δὲ ἄρ' ὀλέσμεν.* The Attic prose remains free from this license, with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν* (so as to make the contrast emphatic). Pl. Gorg. 520, *εἰ δ' ἐντ' εὖ ποιεῖν καὶ εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἐντ' εὖ πείσεται.* Pl. Phaedr. 237, *α. ξύμ μοι λάβεσθε τοῦ μύθου* (take part).

(b) *Those instances where the preposition is separated from the Case of its substantive.* Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; the verb and the adverbial preposition together, form one verbal idea, and this, not the preposition alone, governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separation). ι, 382. *πλείστα δόμοις ἐν κτήματα κεῖται* (lies within the house). ο, 266. *ἀμφὶ δὲ χεῖται ὤμοις ἀσσονται,* on the shoulders about (local Dative). π, 291. *ἐν γὰρ Πάτροκλος φόβον ἔκειν ἅπασιν,* he cast fear into all (Dat. of limit or aim, § 284, Rem. 1). So the Acc. denoting local aim or object (§ 277). Il. δ, 115. *τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην* (entered the chariot). Acc. of the object receiving an action (§ 279): Il. β, 156. *Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν* (addressed, spoke to Athene).

REM. 5. In the second case (b), a Tmesis is admitted only when mere particles, like *μήν, δέ, τέ, βά, γάρ, ἄρ', δ' ἄρα,* come between the preposition and the Case of the substantive, — a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the Dat., with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the Acc., with verbs whose signification presupposes a *quiet resting* in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the *moment of motion*, the *moment of the rest* which succeeds; or along with the *moment of rest*, the *moment of motion* which precedes. Hence this may be called the *pregnant Construction*.

(a) *The πρὸς motion involves the idea of the rest which succeeds, when prepositions with the Dat. stand instead of prepositions with the Acc.* The moment of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions: —

With *ἐν*, particularly in the Epic language. Il. ε, 370. *ἡ δ' ἐν γούνασι πίπτε Διώνη δ' Ἀφροδίτη* (she fell on her knees, and then lay on her knees). Od. α, 200. *ἐγὼ μαγεύσομαι, ὥς ἐνὶ θυμῷ Ἀδάναιοι βάλλουσι.* Il. λ, 743. *ἤριπε δ' ἐν κονίῃσιν* (fell into the dust and lay there). In prose, *τιθεῖναι ἐν χερσίν* like the Latin, *ponere et collocare in manibus*. X. H. 4, 5, 5. first: *ἐς δὲ τὸ Ἡραίων κατέφυγον,* and then *οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες ἔξησαν* (those who had fled and were then in the Heraeum). Pl. Euthyd. 292, *ε. ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτόκειν.* (Caes. B. G. 5, 10. *naves in littore ejectas esse*. Sall. Jug. 5. in *amicitia receptus*). — Also with *ἀμφὶ* and *περὶ* with the Dat. instead of the Acc. Il. λ, 17. *κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν* (he put the greaves around his legs, so that then they set fast to them). Od. δ, 434. *ἀμφὶ πυρὶ στῆσαι τρίποδα.* With *ἐπί*: Il. α, 55. *τῷ γὰρ*

ἐπὶ φρεσὶ· δῆκε δαὲ λευκώλενος Ἥρη (like ἐν φρεσὶ δεῖναι). With πρὸς: Od. i. 284. νέα μὲν μοι κατέβη Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν. 289. σὺν δὲ δῶμας, ὥστε σκύλακας, ποτὶ γαίῃ κέβητε. So βάλλει ποτὶ γαίῃ. — With ὑπό, in prose, in the phrases, ὑπό τινι γίγνεσθαι (to come under the power of any one, and continue under his power); ποιεῖν τι ὑπό τινι (alicui aliquid subicere); ποιῆσθαι ὑφ' ἑαυτῷ [sibi subicere, § 299, II, (2) (c)].

REM. 6. In the following and like examples from Homer, the Dat., without doubt, expresses the relation of aim or object: χεῖρας ἰδλλειν ἐπὶ σίτῳ, ἦκαι βέλος ἐπὶ τινι, πέμψαι θνείρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσὶν, τιταίνεσθαι τόξα ἐπὶ τινι, ἀλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἄνδρσιν. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition εἰς stands with the Acc., instead of the preposition ἐν with the Dat. The moment of the preceding motion must then be regarded as predominant.

II. o. 275. ἐφάβη λῆς εἰς ὁδόν (came into the road and appeared). Her. 4. 14. φανῆναι ἐς Πρωκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνδ' ἄγκην κείμεθα (to come into and to be in). Her. 3. 62. προηγόρευε στὰς ἐς μέσον τῶ ἐντεταλμένα (placing himself in the midst and there standing). Very frequent in prose is παρῆναι εἰς τόπον τινά (to have come to a place, and to be present there); comp. "he is in church, in town, or on the land," in which the idea of previous motion is necessarily supposed. X. An. i. 2. 2. παρῆσαν εἰς Σάρδεϊς (came to Sardis and were there). Her. 8. 60. ἐς τὴν Σαλαμίνα ὑπέκεινται ἡμῶν τέκνα τε καὶ γυναῖκες (to carry to Salamis and leave there in safety). Pl. Rp. 468, α. τὸν ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἀλόντα.

(c) Verbs signifying to hang, to attach to, to suspend, etc., as κρεμννῖναι, ἀναρτᾶν, ἐκ-, κατα-, ἀναβεῖν, ἀνάπτειν, αλπεῖσθαι, are connected with the prepositions ἀπό and ἐκ (as in Lat. with ab and ex), in order to express, together with the idea of suspending anything to a place, the idea of hanging down from or depending from a place.

Od. 5. 67. καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λήγειαν (he hung the lyre on the peg, so that it then hung down from it). X. H. 4. 4. 10. Πασίμαχος καταδήσας ἀπὸ δένδρων τοὺς ἵππους μετὰ τῶν ἐδελογτῶν φει ἐναντίον τοῖς Ἀργείοις (having fastened the horses to the trees). X. C. 3. 10. 13. θώρακες ἐκ τῶν ὤμων κρεμάνενοι (hanging upon the shoulders and depending from them). So ἀναρτᾶν τι ἐκ τινος. Her. 4. 10. ἐκ τῶν ζωστήρων φορεῖν φάλας (on the girdles, so that the bowls hung down). In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place, as well as prepositions, are sometimes used in a pregnant sense: (a) adverbs denoting rest instead of those denoting the direction whither. S. Trach. 40. κῆνος δ' ὅπου (instead of ὅπου, quo) βέβηκεν, οὐδεὶς οἶδε (no one knows where [whither] he has gone). X. H. 7. 1. 25. ὅπου Βουληθεῖεν ἐξελάθειν. — (b) adverbs expressing the direction whither, instead of adverbs expressing the relation where. Eur. II. F. 74. ποῖ πατὴρ ἄπεστι γῆς; 1157. ποῖ κακῶν ἐρημίαν εἶρω; (quo me vertam, ut requiem inveniam?). Arist. Av. 9. ὅποι γῆς ἐσμεν; (whither [where] are we?). Dem. Chers. 102. 50. ποῖ ἀναδυόμεθα; (quo nos vertamus, ut perniciem vitemus?). Phil. 1. 51. 40. ὁ πηληγὸς δὲ τῆς πηληγῆς ἔχεται, κἂν ἐτέρωσσε πατὴρ τις, ἐκεῖ σέ εἰσιν αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition and its

Case, has a substantive idea, and when the preposition *ἐν*, which expresses the relation *where* only in the most general manner, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the *attraction* of prepositions:—

(a) *Ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. *Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον* (instead of *οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς* (*those IN the agora fled FROM it*)). X. II. 4. 6, 4. *πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρναῖες ἐφυγον ἐς τὰ ἕσθη* (instead of *πάντες οἱ ἐν τοῖς ἀγροῖς ἐφυγον ἐκ τῶν ἀγρῶν ἐς τὰ ἕσθη*). Th. 1, 18. *οἱ ἐκ τῆς ἑλλᾶς Ἑλλάδος (τύραννοι) ὑπὸ Λακεδαιμονίων κατελύθησαν*. 3. 22. *ᾗσθοντο οἱ ἐκ τῶν πύργων φύλακες* (*the guards UPON the towers perceived it FROM the towers*). 7, 70. *οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο* (*those UPON the decks used their darts FROM the decks*). Pl. Apol. 32, b. *ὅμαις τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀδρόους κρίνειν* (*you wished to condemn all at once the ten commanders IN the naval battle, who did not carry off the dead FROM it*). Phaed. 109, e. *οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες* (*the fish IN the sea coming up OUT of it*). Dem. Phil. 3. 114, 15. *τοὺς ἐκ Ξερξέου τείχους στρατιώτας ἐξέβαλεν*. X. An. 1. 1, 5. *ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν* (instead of *τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῖτο*).

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. *ἐκεῖθεν* and *ἐνδοθεν* instead of *ἐκεῖ* and *ἐνδον*. Dem. Ol. 3. 13, 15. *ἀγροῖ τῶν ἐκεῖθεν πόλεμον δεῦρο ἤζοντα*. X. Cy. 1. 3, 4. *ἵνα ἦσσαν τὰ οἰκαδὲ παροῖη*. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far more seldom). Hier. 2, 150. *ἔλεγον οἱ ἐπιχώριοι, ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῦ ἡ λίμνη αὕτη ὑπὸ γῆν* (*empties into the Syrtis which is in Libya*). X. H. 1. 7, 29. *Ἐρασινίδης (ἐκέλευεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν ἅπαντας* (*against the enemies in Mitylene*).

5. On the repetition and omission of prepositions, the following things are to be noted:—

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each single idea is to be considered separately and is to be made emphatic, or when the contrast or difference between the ideas is to be denoted, e. g. Pl. Tim. 18, c. *κατὰ τε πόλεμον καὶ κατὰ τὴν ἑλλην διαίταν*; or the preposition is placed only before the first substantive, and omitted with the others, when the ideas are meant to express one whole, whether they are of the same kind or different, e. g. X. C. 1. 4, 17. *περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν* (instead of *καὶ περὶ τῶν ἐν Σικελίᾳ*). 2. 1, 6. *ἀγυμνάστως ἔχεν πρὸς τε ψύχῃ καὶ σώλειπῃ*. X. H. 1. 1, 3. *ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς*. Pl. Phaed. 99, a. *ἢ περὶ Μέγαρον ἢ Βοιωτούς*.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same relation with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted: Pl. Symp. 213, c. *ἀπ' ἐκείνου τοῦ χρόνου, ἀπ' οὗ τούτου ἡρώσθη*. X. Hier. 1,

11. *οἱ ἰδιῶται (cives) ἔρχονται εἰς πόλεις, ἃς ἂν βούλωνται, δεσπότων ἔνεκα.* X S. 4, 1. *ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω.* (Comp. in Latin Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, qua tyrannum Dionysium).

(c) The preposition is very often omitted in *questions* and *answers*, e. g. Pl. Soph. 243, d. *περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέω.* Theact. *Τίνος δὴ λέγεις;* X. S. 5, 5. *οἶσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἔνεκα δεόμεθα; Ἀῖλον, ἔφη, ὅτι τοῦ ὀρέων.*

(d) The preposition is commonly omitted with a word in apposition. X. An. 5, 5, 3. *οἱ Ἕλληνες ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα.* Comp. 4, 8, 22. 5, 3, 2. 6, 2, 1. But when a greater emphasis rests upon the word in apposition, as is particularly the case, when it is used to explain a preceding pronoun, then the preposition is regularly repeated. X. Cy. 3, 1, 28. (*φίλοις λάβοις ἂν*) *παρ' ἐκείνων, οἶμαι, ἔφη, παρὰ τῶν μηδέποτε πολεμίων γεγενημένων* (you might acquire friendship from those who have never been enemies). Pl. Prot. 358, b. *αἱ ἐπὶ τούτου πράξεις ἀπασαι, ἐπὶ τοῦ ἀλύπτως ζῆν καὶ ἡδέως, ἀρ' οὐ καλὰ;* (all the actions pertaining to this, viz., the living without grief, are they not praiseworthy?); also in clauses expressing comparison, subjoined by *ὥς*, *ὥσπερ*, the preposition may be either omitted or repeated. Pl. Rp. 330, c. *περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν.* Pl. *παρ' ἡμᾶς φαῖται, ὥς παρὰ φίλους.* But when the member expressing the comparison precedes the other, the preposition stands with the first member only, if the particle of comparison is *ὥς*; but the preposition is repeated, if it is *ὥσπερ*. Pl. Rp. 1, 4, 14, c. *δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ τῆς χάρας ἀμύνειν* (i. e. *περὶ τῆς χάρας*). X. Cy. 1, 6, 4. *ὥς πρὸς φίλους ὄντας μοι τοὺς θεοὺς οὕτω δίδεκμαι.* — Pl. Phaed. 82, c. (*ἡ ψυχὴ ἀναγκάζεται*) *ὥσπερ δὲ εἰργμῶν διὰ τοῦ σώματος σκοπεῖσθαι τὰ ὄντα.*

6. The natural position for prepositions is directly before their substantive, or before the attributive belonging to a substantive, e. g. *πρὸς τὸν ἄνδρα, πρὸς τὸν σοφὸν ἄνδρα.* But this position is often changed in the following instances:—

(a) When a particle follows the substantive, as *γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν*, also *μὲν οὖν, αἶ, καί, ἐτιμ, τοίνυν, ἴσως*, also *οἶμαι* used as an adverb; these small words often come between the preposition and the substantive, e. g. *ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.*

(b) The preposition *πρὸς* in *oaths* and *exclamations* is separated from its substantive. Soph. O. C. 1333. *πρὸς νῦν σε κρηνῶν, ποδὺς θεῶν δημογόνου αἰτῶ πιθέσθαι.* So in Latin, *per te deos oro.*

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose, this takes place only with *περὶ* when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. *πρώτον μὲν ἀνδραποδισμοῦ πέρι;* it is also separated by other words. Her. 6, 101 *τούτου σφι ἔμελε πέρι.* Pl. Apol. 19, c. *ὦν ἐγὼ οὐδὲν ὅτε μέγα ὅτε σμικρὸν πέρι ἐπαύω.* See § 31, IV.

CHAPTER IV.

§ 301. The Pronoun as Subject, Predicate, Attribute, and Object.

The subject, predicate, attribute, and object are expressed by pronouns, when these members of a sentence are not designed to represent objects or qualities themselves, but when it is to be denoted merely, that an object refers either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, some remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.*

The substantive personal pronouns, as the subject (in the Nom.): ἐγώ, σύ, ἡμεῖς, etc., and also the adjective (possessive) pronouns, as attributives, e. g. ἐμὸς πατήρ, are used in Greek, as in Latin, only when they are specially emphatic; hence particularly in antitheses, but also, for the sake of perspicuity, e. g. Καὶ σὺ ταῦτα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἀπέμει, σὺ δὲ μένεις. But where this is not the case they are omitted, and the substantive pronouns are expressed by the endings of the verb, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. Γράφω, γράφεις. Ἡ μήτηρ εἰπέ μοι (*my mother*). Οἱ γονεῖς στέργουσι τὰ τέκνα (*their children*).

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, etc. (§ 87), lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always employed, for example, in antitheses, e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπῆρσεν. — The personal pronouns are often used instead of the reflexive (No. 2). On the use of the Gen. of the substantive instead of the adjective (possessive) pronouns, see Rem. 4. On an appositive in the Gen. joined with a possessive pronoun, e. g. ἡμέτερος αὐτῶν πατήρ, see § 266, 2.

REM. 2. The adjective personal pronouns more commonly have a *subjective* or *adiv* sense, e. g. ἐμὴ βουλὴ (*my counsel*), i. e. one which I originate, not one which

relates to me) but sometimes they take the place of the objective Gen. and then have an *objective* or *passive* sense. Od. λ, 201. σὸς πόθος, *a desire FOR thee* (like Ter. Heaut. II. 3, 66. *desiderio tuo* instead of *tui*). X. Cy. 3. 1, 28 εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ (*benevolentia et amore MEI, from good will and love TO me*)

2. The reflexive pronouns always refer to something already named, to the Subject or Object, since the person or thing to which the reflexive refers, stands in contrast with itself as an *object* or *attribute*:—

(a) In relation to the subject: 'Ο σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρῶ-
κεῖς. 'Ο παῖς ἑαυτὸν ἐπαινεῖ. Οἱ γονεῖς ἀγαπᾶσι τοὺς ἑαυτῶν παῖδας.
Γνωδὶ σε αὐτόν. Οὗτος δ' ἀνὴρ πάντα δι' ἑαυτοῦ μεμόδηκεν. 'Ο στρατηγὸς
ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν.

(b) In relation to an object of the sentence: X. Cy. 1. 1, 4. Κῦρος ἀπέχεσθαι
τῶν ἄλλων βασιλείων, τῶν ἀρχῶν δι' ἑαυτῶν κτησαμένων. Ar. Nub. 394.
ἀπὸ σαυτοῦ ἐγὼ σε διδάξω (*per te ipsum*).

(3) The reflexive pronouns may also be used in Greek, as in Latin, in the construction of the Accusative with the Infinitive and of the Participle; also in such subordinate clauses as stand in a close relation to the principal clause, particularly in clauses expressing *design*, and in *dependent* interrogative clauses, as well as in all other subordinate clauses which do not contain the sentiment of the speaker, but the sentiment of the subject of the principal sentence. Also in this case the reflexive refers either to the subject or to an object. When the subject of the principal clause and the subject of the subordinate clause (or of the Inf.), are different, the reflexive may refer either to the former or to the latter, its particular reference being determined only from the context. In the cases mentioned under this rule, the English often uses the *personal* pronouns *him, her, it*, etc. instead of the *reflexive*.

'Ο τύραννος νομίζεσθους πολλὰς ὑπηρετεῖν ἑαυτῷ. X. Cy. 1. 1, 5. Τῶν
ἐδῶν τυτῶν ἤρξεν (Κῦρος) οὐδ' ἑαυτῷ ὁμογλώττων ὄντων, οὕτε ἀλλήλους.
C. 1. 2, 8. ἐπέστεινε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους,
ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς
ἔσεσθαι. 52. ὁ κατήγορος ἐφη τὸν Σωκράτην ἀναπείδοντα τοὺς νέους, ὡς αὐτὸς
εἴη σοφώτατος τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς
ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν (*in*
comparison with him). Th. 2, 92. τὰ ναύγεια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνέ-
λαστο (= τὰ ναύγεια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Her. 8, 24. ὅσοι σοῦ στρατοῦ
τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem. 3.

4. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz., αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, ἤν, -ό, αὐτῶν, or even those of a demonstrative pronoun, are universally employed, when an object does not stand in contrast with itself, but with another object, e. g. ὁ πατήρ αὐτῷ (to him, the son) ἔδωκε τὸ βιβλίον. Σπέρνω αὐτόν (him). Ἀπέχομαι αὐτοῦ (from him). The pronoun αὐτοῦ, etc. is merely the personal pronoun of the third person, but is much weaker than the demonstrative οὗτος; wherefore, it does not, like οὗτος, usually stand first in a sentence.

REM. 3. The personal pronoun οἱ, οἱ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But it is regularly employed, only when the reflexive relation has respect, not to the nearest subject, but to the *remoter* one. It is in general much more freely used than the compound reflexive, since it is also employed where the connection with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας διαπρετύνει οἱ (but not ὁ τύραννος χαρίζεται οἱ). X. An. 7. 5, 9. Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σκεύδη λέγειν ἐκέλευεν αὐτὸς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγῶγιον τὴν στρατίαν, ἢ Ξενοφῶν (he ductus esse). Th. 5, 73. οἱ Ἀθηναῖοι ὡς ἐξέκλινεν (ὁ Ἅγισ) ἀπὸ σφῶν τὸ στρατεύμα, καθ' ἥσυχίαν ἐσώθησαν. 6, 32. ξυνεπύχοντο καὶ ὁ ἄλλος, θύλλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὖνους παρὴν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχέα ἕκαστος ἀπελογήσατο· οὐ γὰρ προὔτεδ' ἡ σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐτείχευε τοῖς ἰσθμοῖς χρώμενος, οὗς οἱ Ἀθηναῖοι προκατεβάλλοντο σφίσι. The forms οἱ, σφίσι and σφᾶς have sometimes also the meaning of personal pronouns: οἱ, *him*, *her* (e. g. X. Cy. 3, 2, 26); σφίσι, *to them* (e. g. X. H. 6. 5, 35); σφᾶς, *them*, e. g. Th. 5, 49), when the object to which they refer, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to the use of this pronoun, that in place of it with a reflexive sense, the compound reflexive αὐτοῦ, -ῆς, etc. is commonly employed; and in place of it with the sense of the Pers. pronoun third person, the corresponding forms of αὐτός are used by the Attic writers. The form οὗ (οὐ) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, e.; ἔ (ἐ) 327, b. 617, c. Symp. 175, a. c. 233, b.; οἱ occurs far oftener (seldom accented οἱ), and σφεῖς, σφῶν, σφίσι, σφᾶς, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; this is always the case where a member of a sentence or a subordinate clause is not the expression or sentiment of the person to whom the pronoun refers, but the sentiment of the speaker (writer).

X. Cy. 1. 4, 19. (Οἱ πολέμοι) εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσί τινας ἐπ' αὐτοὺς ἐλαύνοντας (contra SE). C. 4. 7, 1. Τὴν αὐτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ἀμιλοῦντας αὐτῷ. Apol. 33. (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὰ ἐλθάναι αὐτῷ κρείττον εἶναι.

6. In compound reflexive pronouns, the pronoun αὐτός either retains its *exclusive* force, or loses it, i. e. it is sometimes *aphatic*, and sometimes not.

(a) Isocr. Panath. 16, 242. δικάων ἐστὶ φίλους μὲν ποιῶσθαι τοὺς ἑαυτοῖς τοῖ· τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις *χρωμένους*, φοβέσθαι δὲ ἐκδιδέειν τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἑαυτοὺς) οἰκειότατα *δακρύων* πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως (se ipsis and se ipsis). Th. 4, 102. ἐπὶ σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον *πέμψαντες*. 1, 60. πέμψαντες αὐτῶν τε ἐδελοντὰς καὶ τῶν ἄλλων Πελοποννησίων *μισθῶν* πείσσαντες. 8, 57. αὐτῶν διενεοῦντο ἄλλῃ *στόλῳ* πλεῖν (solī per se). The Nom. αὐτός is sometimes added to strengthen this *exclusive* or *emphatic* force (comp. in Lat. SE IPSE *interemit*), e. g. Pl. Phaed. 94, c. εἴτε γὰρ ἂν Ὀμήρῳ *ὁμιλοῦνται*, αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στρατιῶται *παρεῖχον* ἑαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se). Th. 7, 82. *παρέδσαν* οἱ πάντες σφᾶς αὐτοῖς (se).

REM. 4. The reflexive possessives are either used *alone*, e. g. Dem. c. Nicom. 4, 1250. τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι. c. Nausim. 11, 993. διακρίνει δὴπου τὰ ἡμέτερα ἡμᾶς ἐστὶν ἔχειν, ἢ τοῦτους. c. Boeot. 2, 1010. ἡμῖς ἐσμεν τοὺς ὑμετέρους παῖδας ἀγαπᾶτε. Οἱ πολῖται τὰ σφέτερα *σώζω* κτεροῦτο; or with the *addition* of the Gen. of αὐτός according to § 266, 2; or instead of the possessives, the Gen. of the compound substantive-reflexive is used; indeed in Prose, this is uniformly the case with the Sing. (*mine, thine, his*, thus δ ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ πατήρ, and not δ ἐμὸς αὐτοῦ, ὁ σὸς αὐτοῦ πατήρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; but the possessives are commonly used when the pronoun is plural (*our, your*), except in the third Person. Hence as follows:—

S. τὸν ἑμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατέρα not	τὸν ἐμὸν (σὸν) αὐτοῦ π.
τὴν ἑμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) μητέρα not	τὴν ἐμὴν (σὴν) αὐτοῦ μ.
τοῖς ἑμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) λόγοις not	τοῖς ἐμοῖς (σοῖς) αὐτοῦ λ.
P. τὸν ἡμέτερον αὐτῶν πατέρα	very rare τὸν ἐμῶν αὐτῶν π.
τὴν ὑμετέραν αὐτῶν μητέρα	very rare τὴν ἐμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἑμαρτήματα	very rare τὰ ἡμῶν αὐτῶν ἄ.
τὸν σφέτερον αὐτῶν πατέρα	more frequent τὸν ἑαυτῶν πατέρα, but never τὸν σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* or *emphatic* force, or loses it: (a) Ὁ παῖς ὑβρίζει τὸν ἑαυτοῦ πατέρα (SUUM IPSIUS patrem). Ταῖς ὑβρίξετε τοὺς ὑμετέρους αὐτῶν πατέρας (VESTROS IPSORUM patres). Οἱ παῖδες ὑβρίζουσιν τοὺς ἑαυτῶν πατέρας (suos ipsorum p). X. Hier. 3, 8. πολλοὶ δὲ καὶ ὑπο γυναικῶν τῶν ἑαυτῶν τυράννους διεφθαρμένους (εὐρήσεις) (a suis IPSORUM conjugibus). X. An. 6, 1, 29. (νομί(ω) δστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἔρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν (contra SUAM IPSI salutem). In order to strengthen the *exclusive* or *emphatic* force, the Pronoun αὐτός is frequently added: αὐτὸς τὸν ἑμαυτοῦ, etc.; αὐτός is also sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτοῦ δυναστείαν. — (b) Th. 2, 101. Στρατοσίκη, τὴν ἑαυτοῦ ἀδελφὴν, δίδωσι Σεύδῳ (SUAM sororem). Aeschin. fult. leg. 30, 40. πρὸς τὴν βουλήν τὸν ἀδελφὸν τὸν ἑμαυτοῦ καὶ τὸν ἀδελφὸν καὶ τὸν ἱατρὸν ἔπεμψα. Th. 6, 21. πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλουσιν πλεῖν (a nostra patria). Lysias. ἡγοῦνται οὐκέτι τοῖς σφετέροις αὐτῶν ἑμψα

τήμασι τὸν νοῦν ὑμᾶς παρέξω. Her. 5, 87. (λέγουσιν) εἰρωτῶν ἐκάστην αὐτέων (τῶν γυναικῶν), ἐκῆ εἰδὲ ἐωυτῆς ἀνὴρ (ὡς εἶπες εἰς ἐσεα). X. H. 4. 4, 17. αἱ Λακεδαιμόνιοι τῶν ἑαυτῶν συμμάχων κατεφρόνουν.

REM. 5. It is very rare in good classical authors, that the *Gen. of Pers. Pronouns* refers to the nearest subject, e. g. Pl. Lach. 179 c. αἰ-ῶμεδα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν (instead of τοὺς ἡμετέρους πατέρας or τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρὸς μου τεθνεώτος αἰτούμαι (instead of ὑπὲρ τοῦ ἑμαυτοῦ πατρὸς). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν ἐξεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ σφετέρας αὐτῶν ν. or τὰς ἑαυτῶν ν.).

REM. 6. The pronoun αὐτὸς with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether its *exclusive* power be retained or lost, e. g. ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, σφᾶς αὐτοῖς, δ' ὑμέτερος αὐτῶν πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25. νῦν τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν δόξιν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπόσοις τετραπόσι χράμεδα. But in other writers, also, such exceptions are quite rare, e. g. Her. 5, 91. συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιεῖσθαι ὁρῶς. This position is never found with the third Pers. Pl., consequently never αὐτοὺς σφᾶς instead of σφᾶς αὐτοῖς. But when the Pers. pronouns are used without their reflexive force, then αὐτὸς, in its *exclusive* or *emphatic* sense, may either precede or follow the personal pronoun: (a) αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοὺς ἡμᾶς, etc., e. g. Pl. Phaed. 91, a. αὐτῷ ἐμοί ὅτι μάλιστα δόξει οὕτως ἔχειν. Symp. 220, c. συνδιέσωσε καὶ τὰ σπῆλα καὶ αὐτὸν ἐμέ. X. C. 2. 9, 2. ἡδέως γ' ἂν (sc. δρέψαμι τὸν ἑδρα), ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτὸν με τράποιτο. — (b) ἐμοῦ αὐτοῦ, ἐμοί αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν, etc., e. g. Dem. Ol. 3, 36. πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος; X. C. 3. 8, 9. τοῦ δέρουος δ' ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. Cy. 5. 5, 20. σὲ μὲν αὐτὸν ἀφῆκα. 6. 1, 14. στέγαι ἡμῖν αὐτοῖς εἰσιν. Pl. Apol. 41, a. ἐμοί γε καὶ αὐτῷ δαυμαστῇ ἂν εἴη ἡ διατριβὴ αὐτάδῃ.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. C. Olympiod. 116a τὸδ' ἡμῖν αὐτοῖς διαλεξόμεδα. Pl. Rp. 621, c. δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς. Lys. 114. ἐπειδὴν ὑμῖν ἐγὼ μνησθῶ, πρὸς ὑμᾶς αὐτοὺς τρέψεσθε κἄπειτα καδ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσεσθε. X. C. 3. 5, 16. φθονοῦσιν ἑαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνδράποισι.

REM. 7. Both the *reciprocal* and *reflexive* pronoun is used when the action refers to an object that has been named. Both consequently express a *reflexive* idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily perceived that several persons so perform anything together that the action appears as reciprocal. But when the reciprocal is antithetic to αὐτὸν ἕκαστος, but the reflexive used for the reciprocal, to ἄλλους, it is clear that the reciprocal must then necessarily stand, where the antithesis αὐτὸν ἕκαστος is either expressed or implied, e. g. Isocr. Paneg. μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (i. e. ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς), they rather rejoice in each other's evils, than in their own good, i. e. than each one in his own. Pl. Phaedr. 263, a. ἀμφισβητοῦμεν ἀλλήλοισι τε καὶ ἡμῖν αὐτοῖς. On the contrary, it is natural that the reflexive should be regularly used, where *other persons* (ἄλλους), either expressly or by implication, are contrasted with the reflexive, e. g. Isocr. Aegin 227. παρ

πλείονος ἢ μᾶς αὐτοὺς ἡγοῦμεθα, ἢ τοὺς ἀδελφοὺς (*we think more of ourselves than of [others] our brothers*). *de Pac.* οἱ μὲν (Θετταλοὶ) σφίσι αὐτοῖς πολεμεῖσιν (*inter se, non contra externos hostes*). With the Nom. αὐτοί added, e.g. *X. H.* 1. 5, 9. (δεῖ) σκοπεῖν ὅπως τῶν Ἑλλήνων μηδένες ἰσχυροὶ ᾖσιν, ἀλλὰ πάντες ἀδυνεῖς, αὐτοὶ ἐν αὐτοῖς στασιζόντες. So ὁμολογεῖσθαι, ἀμφισβητεῖσθαι, ἐνεχθῆναι, ἐναντίον εἶναι and πράττειν σφίσι αὐτοῖς or ἐαυτοῖς. But when neither the one nor the other antithesis exists, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e.g. *X. C.* 2. 6, 20. φθονοῦντες ἐαυτοῦς μισοῦσιν ἑαυτοὺς. 7, 12. ἀντὶ ὑπορωμένων ἐαυτὰς ἡδέως ἀλλήλας ἐώρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Person. The reflexive then denotes not a definite person, but only confines the reflexive force to the subject; hence it has often merely the meaning of *ἑῷος*; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἐαυτοῦ [= σεαυτοῦ] σὺ γε ψυχὴν ὀρᾷς (*his own soul: σεαυτοῦ is a false reading*). 2. 1, 31. τοῦ δὲ πάντων ἡδίστου ἀκούσματος ἐπαύσεσθαι αὐτῆς [= σαυτῆς], ἀνέκοος εἰ (*self-praise*). *Andoc.* *de myst.* αὐτὸς, μὲν αὐτὸν ἀπάλλων (*instead of ἐμαυτόν*). *Pl. Prot.* 312, a. σὺ δὲ οὐκ ἂν αἰσχύναιο εἰς τὸν Ἕλληνα αὐτὸν σοφιστὴν παρέχων; *Isocr. Paneg.* διετελέσαμεν ἀσπασίας τῆς σφᾶς αὐτοῦς. *X. H.* 1. 7, 19. εὐρήσατε σφᾶς αὐτοῦς ἡμαρτηκέντας τὰ μέγιστα ἐς θεοῖς.

REM. 8. In the Epic language, this usage occurs also with σφίσι and ἐς (*suis*). *Il.* κ, 392. φύξιν βουλεύοιτε μετὰ σφίσι (instead of μετ' ἑμῶν) *Od.* ι, 28. οὗτοι ἔγνων ἧς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι.

§ 303. II. *The remaining Pronouns.*

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὃδε, ὥδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, that the first four refer to what immediately precedes, the others, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι — τὰ δὲ (the following) δὲ — ἐγὼ γράφω. *Th.* 1, 53. οἱ μὲν δὴ (Κορινθιοὶ) τοιαῦτα εἶπον — οἱ δὲ Ἀθηναῖοι τοιαῦτα ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows; far more seldom ὃδε, τοιόςδε, τοσόςδε, ὥδε refer to what goes before. *X. C.* 1. 2, 61. Αἴχας ὀνομαστὸς ἐπὶ τούτῳ γέγωνε (*of what follows*). *Th.* 2, 34. ὥδε μὲν δάπτουσι (in reference to what precedes). But often ὃδε, ὥδε, etc., are so used that they represent an object as present, as it were before our eyes, e.g. *X. Cy.* 3, 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραυτῶν, τοιοῦτος τις χρὴ εἶναι ἐν τῷ τοιόδῳ, αἰσχυροῖμην ἂν (= in PRÆSENTI rerum vidui). Regularly, however, οὗτος precedes the relative clause, e.g. οὗτός ἐστιν

ὅν εἶδες ἄνθρωπον. — When *οὗτος* and *ἐκεῖνος* are used in opposition to each other, the latter refers to what is more remote, the former, to what is nearer, though the reverse is sometimes the case, as with the Latin *hic* and *ille*.

2. The adjective demonstratives are often used in poetry, especially in Epic, and sometimes in prose, instead of the adverbs *here*, *there*, according to ‡ 264, 3.

Od. α., 76. ἀλλ' ἄγεδ', ἡμεῖς οἷδε περιφραζόμεθα πάντες (*let us HERE deliberate*). 185. νῆες δέ μοι ἦ δ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλλος (*stood there in the field*). Od. σ., 239. ὡς νῦν Ἴπρος ἐκ ἐῖνος ἐπ' αὐλείῃσι δούρησιν ἦσται (*there*). Th. 1, 53. ἡμᾶς τοὺςδε πρώτους λαβόντες χρῆσασθε ὡς πολεμίους (*nos, qui HIC sumus*). Pl. Rp. 327, b. ἡρόμην, ἔπου ἐφη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται (*HERE he comes behind thee*). Hence in the Attic poets ἀνὴρ δδε instead of ἐγώ, e. g. S. O. T. 1464, and οὗτος in prose instead of σὺ, e. g. Pl. Gorg. 489, b. οὗτοσι ἀνὴρ οὐ παύσεται φλυαρῶν; instead of σὺ οὐ παύσῃ;

REM. 2. In the Epic language, where two sentences, whose subject is not doubtful, follow each other, the subject is often repeated in the second by *δγε* with a certain emphasis, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β., 664. αἶψα δὲ νῆας ἐπῆξε, πολλὴν δ' *δγε* (*idemque*) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον. Il. ο., 586. Ἀντίλοχος δ' οὐ μῖνε, δοὺς περ ἔων πολεμιστῆς, ἀλλ' *δγε* ἔρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, when a series of actions follow each other, *ὁ δέ* is used with reference to the same subject, where we may translate *ὁ δέ* by, *on the contrary*, *then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰρίην οὐ μάλα ἐξέφαυε, *ὁ δέ* ἐλεγέ σφι (*on the contrary*). X. An. 4, 2, 6. οἱ δὲ . . . ἐνταῦθα ἔμενον, ὡς κατέχοντες τὸ ἔκρον· οἱ δ' κατεῖχον (*idemque*). This usage very often occurs in Hom. and Her. in disjunctive clauses: *ἢ—ἢ δγε*. Od. β., 327. ἢ τις ἐκ Πύλου ἔξει ἀμύντορας . . . , ἢ *δγε* καὶ Σπάρτην δυν. Her. 2, 173. λάδοι ἂν ἦ τοι μαυεῖς, ἢ *δγε* ἀπόπληκτος γενομένος.

3. The use of the pronoun *αὐτός* is as follows:—

(1) *Αὐτός* properly means *αὐτός*, *again he*, and then *self*, *ipse*, e. g. *ὁ υἱὸς αὐτός* or *αὐτὸς ὁ υἱός*, *the son himself*. It can also refer to the person implied in the predicate, e. g. *αὐτὸς ἀπέβη*. So *αὐτὸ τοῦτο* or *τοῦτ' αὐτό*, *hoc ipsum, this itself (not another)*. When used with *ἐκαστος*, *αὐτός* always precedes. Her. 7, 19. θάλων αὐτὸς ἐκαστος τὰ προκείμενα δῶρα λαβεῖν.

(2) In the oblique Cases, it is used for the third person of the personal pronouns (‡ 302, 4).

(3) In connection with the article (*ὁ αὐτός*), it means *the same*, *idem* (‡ 246, 3). On the position of the article with *αὐτός* in connection with a substantive, see ‡ 246, 3.

REM. 3. Hom. and Her. often use *αὐτός* in the place of the reflexive pronouns of the three persons. Od. δ., 247. ἀλλὰ δ' αὐτὸν (*instead of εαυτὸν*)

φωτὶ κατακρύπτων ἤσκειν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἐστίν, ἔα χρὴ καλὰ μὲν αὐτῇν (instead of *σαντῇν*) ἐννυσθαι. Her. 7. 10, 1. τὸ δὲ αὐτοῖσι ἐνέστι δεινόν, ἐμὲ σοὶ δίκαιόν ἐστι φράζειν (*quid autem in nobis timendum insit*).

REM. 4. From the *exclusive* or *emphatic* force of this pronoun, the following specific significations arise: (a) *self* in contrast with another, hence *alone*, *solas* (*ipse, non alius*); *μόνος*, on the contrary, in contrast with several. X. An. 4. 7, 11. ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός (*goes alone*); (b) *even and self*, like *ipse*, e. g. Αὐτὸς δὲ Σωκράτης ἐδάκρυεν (*even Socrates, Socrates himself*); so καὶ αὐτός, οὐδ' αὐτός, *vel ipse, ne ipse quidem*; (c) *self* in contrast with foreign aid, *of himself*, etc., *sponte*, like *ipse*; (d) in Homer especially, αὐτός often forms a contrast with another object, expressed or understood, this object being different from that denoted by αὐτός, as the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α, 4. αὐτοὺς δὲ ἑλάρια τεύχε κύνεσσιν (*made them [their bodies, not their souls] a prey*), or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord*, *master*, e. g. αὐτὸς ἔφη; so also αὐτό, *id ipsum*, often in connection with a following adjective-clause; (e) it is used with a *proper name* and an *ordinal* from *τρίτος* upwards, to denote the number of official associates with the person named, who is generally the principal one, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός (*Xenocides was the commander of the Corinthians with four associates*).

4. The indefinite pronoun *τις* when joined with *adjectives*, *indefinite numerals*, and *adverbs*, is used like the Latin *quidam*, to bring out distinctly the idea expressed by these words, sometimes making them more, sometimes less emphatic, according to the meaning of the word or the connection of the discourse; but with *pronouns* and *cardinal* numbers, it corresponds to the Latin *fere* (*almost, about, somewhat*).

Μέγας τις ἀνὴρ (*some great man*), μικρός τις, πᾶς τις, ἕκαστός τις, οὐδείς τις, ὅλγους τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πᾶν τι, παντάπασί τι, πολλό τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινα λέγεις δύναμιν τῆς ἀρετῆς εἶναι (*incredibilem QUANDAM vim, a kind of incredible power*). X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιάδε τις ἦν (*haec fere, was nearly, was for substance this*). 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσδοι τῇ πόλει), *tell me about how much the revenues are*. So οὕτω τι, or οὕτω, ὥδε πως (*sic, fere, nearly thus*); τρεῖς τινες (*about three, some three or so*).

REM. 5. The regular position of the pronoun *τις*, as an enclitic, is after the word to which it belongs, e. g. ἀνὴρ τις, καλός τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τῶντων τις εὐχῆς λόγος. On the relative and interrogative pronouns, see under adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one, any one*, is usually expressed in Greek. (a) by *τις*, e. g. Οὐκ ἂν τις εἴροι ἄνδρα σοφώτερον (*one would not find, etc.*); (b) by the second Pers. Sing. Opt. with *ἂν*, and the 1st of a historical tense with *ἂν*, when it is intended to represent the subject as indefinite, e. g. φάιης ἂν (*dicas, one may, can say*); νομίσεις ἂν (*credas, one might suppose*). εἶδες ἂν (*videres, one might have seen*); ἡγήσω ἂν (*putares, etc.*). The English, however, frequently translates the second Pers. by *you*, e. g. *you may, can say*.

§ 304. *Prospective and Retrospective Use of the Pronoun.*

1. The personal pronoun *οὗ, οἱ, ἐγώ, μιν*, and the demonstrative *ὁ, ἡ, τό*, are frequently used in Homer to direct the attention to a following substantive, and as it were to prepare for it. *Il. v, 321. αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν, Πηλεΐδῃ Ἀχιλλῆϊ.* *Il. φ, 249. ὅνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα.*

2. In the same way, the Neut. of a demonstrative is used to prepare for a following substantive, or a following Inf. or entire sentence. *Pl. Apol. 37, α. τοῦτου τιμῶμαι, ἐν πρωταίῳ σιτήσεως (I am deemed worthy of this, viz., a maintenance in the Prytaneum).* *X. Cy. 8. 7, 25. τί τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι;* (*what can be more blessed than this, to mix with the earth?*); *Pl. Gorg. 515, ε. ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι.* *Dem. Phil. 1. 41, 5. οἶδεν... τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρὶα ἔδρα τοῦ πολέμου κείμενα ἐν μέσῳ.* *Comp. § 266; Rem. 3.*

3. On the contrary, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of *perspicuity*, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of *rhetorical emphasis*. Such a pronoun again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. *Her. 3, 63. ὁ δέ μοι Μάγος, τὸν (= ἐν) Καμβύσης ἐπίτροπον τῶν οἰκῶν ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο (Magos, whom Cambyses appointed steward of his domestic affairs, he gave me these commands).* *Th. 6, 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπάρχον ἔρυμα.* So also with the personal pronouns, in which case the pronoun which resumes a preceding one, is regularly an *enclitic* form. *Eur. Phoen. 507. ἐμοὶ μὲν, εἰ καὶ μὴ καδ' Ἑλλήνων χθόνα τεδράμμεδ' (educati sumus), ἀλλ' οὐδ' ἐγνενά: μοι δοκεῖς λέγειν.*

CHAPTER V.

The Infinitive and the Participle as an Object and Attribute.

§ 305. A. *The Infinitive.*

The Infinitive represents the idea of the verb as an abstract substantive idea, but differs from the substantive in the following respects:

(1) The Inf. without the article can be used only as a *Nom*

(either as a *subject*, or in connection with ἐστί(ν) as a *predicate*), and as an *object* in the Accusative;

Subject: Ἐπεταὶ τῇ ἀρετῇ σώζεσθαι ἐκ τὸν πλείων χρόνον μᾶλλον, ἢ τῇ κακίᾳ (to be preserved for a longer time results rather from bravery than cowardice), X. R. I. 9, 1. Predicate: Τὸ δίκην διδόναι πότερον πᾶσχειν τί ἐστιν, ἢ ποιεῖν Pl. Gorg. 464, d. Object: Βούλομαι γράφειν. See § 306.

(2) Yet it so far retains the nature of the verb, as

(a) It denotes, by different forms, the different circumstances of the action: *duration*, *completion*, *futurity*, and has active, middle, and passive forms.

Γράφειν, scribere, γυγραφέναι, scripsisse, γράψαι, scripsisse or scribere (§ 257), γράψκειν, scripturum esse; βουλευέσθαι, to deliberate or be advised, βεβουλευέσθαι, to have deliberated or have been advised, βουλευσάσθαι, to have deliberated or to deliberate, βουλευθῆναι, to have been advised or to be advised, etc.

(b) It retains the government of the verb, i. e. it governs the same Case as its verb, e. g. Γράφειν ἐπιστολὴν, ἐπιθυμῶν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(c) It has an *adverb* for its attributive expletive, and not, as in the case of an actual substantive, an adjective, e. g. Καλῶς ἀποθνήσκειν (on the contrary, καλὸς θάνατος).

The Inf. will first be considered without the article, and then with it.

§ 306. 1. *The Infinitive, as an Object, without the Article.*

1. The Inf. is used, as the complementary¹ object in the Acc., to express something *aimed at* or *effected*:—

(a) With verbs of *willing* and the contrary (*verba voluntatis*), e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιώ, δικαίω, ζητῶ, προθυμῶμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἴωδα, etc. — δέομαι (to entreat), ἱκετεῖω, πικραίνω, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προστάττω, etc. — εἴω, συγχωρῶ, ἀμελῶ, etc. — δέδοικα, φοβούμαι,

¹ The verbs which take an Infinitive after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf., therefore, is the *complement* of the verb on which it depends. Other verbs take a Participle for their complement See § 309.

φεύγω, ἀναβάλλομαι, ὀκνῶ, etc. — ἀπαγορεύω, κατέχω, κωλύω, etc.; — ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί, ἐξουσίαν δίδοναι, and the like.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παιρῖναι σοὶ γράφειν. Ἀναβάλλομαι σοὶ ἀποκρίνεσθαι. Pl. Gorg. 457, c. φοβοῦμαι διελέγχειν σε. Phaed. 98, d. ἀμελῶ τὰς ὡς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3. 16, 25. τίς ἂν αὐτὸν ἐτι κωλύσει δεῦρο βαδίζειν; X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρέξειεν στρατεύας ἐπὶ τοῖς Ἕλλησιν. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with *ἀσχεύεσθαι*, *αἰδεῖσθαι*, *πειραῖν*, *ἔρχεσθαι*, *παύειν*, *παυτοῖον γίγνεσθαι*, *παρασκευάζεσθαι*, *πειρᾶσθαι*, see § 311. Verbs of *preventing* and *hindering*, and the like, have the following constructions: (a) (not very frequent) *Ἐργῶ σε ἀπιέναι*. *Οὐ κωλύω σε ἀπιέναι*. (b) (usually) *Ἐργῶ σε μὴ ἀπιέναι* according to § 318, 7; and after a preceding negation: *Ἀστυάγης, ὅτι δότοιο αὐτοῦ ὁ Κύρος, οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι*, X. Cy. 1. 4, 2. according to § 318, 9. (c) *Τοῦ δραπέτευσιν (οἱ δέσποται τοὺς οἰκέτας) δεσμοῖς ἀπείργουσι*, X. C. 2. 1, 16. (d) *Πᾶς ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι*, X. An. 3. 5, 11. (e) (seldom) *Μέλλομεν τοὺτους εἰργεῖν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς*, ib. 3. 3, 16. (f) *Τὸν πλεῖστον θυμὸν τῶν ψιλῶν εἰργον τὸ μὴ τὰ ἑγγύς τῆς πόλεως κακοεργεῖν*, Th. 3, 1. according to § 308, Rem. 1. (g) very frequently after a preceding negation: *Οὐκ ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν παρ' αὐτῶν πειρᾶσθαι*, X. Cy. 1. 6, 32. according to § 318, 9.

REM. 2. The verb *πείθειν*, to *persuade*, regularly takes for its object a substantive-sentence, expressed by the conjunction *ὥς* and a finite verb; it takes the Inf. (Acc. with the Inf.) more seldom. X. C. 1. 1, 1. *πολλάκις ἰδούμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἕξις εἴη θανάτου τῇ πόλει*.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction *ὥστε* with the Inf. governed by verbs of this class. Her. 7, 6. *ἀνέπεισε ἑρξέα, ὥστε ποιέειν ταῦτα (to do this)*. Sometimes, also, in order to make the purpose or object more emphatic, *ὥπως*, *ὥς* with the Subj., Opt. or Fut. Ind., is used. So in Attic prose, the verbs *προθυμεῖσθαι*, *διανοεῖσθαι*, *μηχανᾶσθαι*, *παρακελεύεσθαι*, *διακελεύεσθαι*, *παρασκευάζεσθαι*, are connected with *ὥπως* and the Fut. Ind.

(b) With verbs of *thinking*, *supposing*, *saying*, and the contrary (*verba cogitandi, putandi, et dicendi*), e. g. *λογίζεσθαι*, *ἡγεῖσθαι*, *νομίζειν*, *ἐλπίζειν*, *εὔχεσθαι*, *δοκεῖν*, *κυνδυνεύειν*, etc. — *λέγειν*, *φάναι*, etc. — *ἀρνέεσθαι (to deny)*, *ἀπιστεῖν*, etc.

Νομίζω ἁμαρτεῖν (I think [to have erred] that I have erred). *Ἐλπίζω εὐτυχῆσειν (I hope to be happy)*. *Ἀπὸ τῆς δόξης καλῶς δοκεῖ ἔχειν*. Th. 3. 74. *ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι*. *Λέγω εἰδέναι ταῦτα (I say [to know] that I know this)*.

REM. 4. On the difference between the Inf. and Part. after the verbs

ἀκούειν, εἰδέναι, ἐπιστάσθαι, μανθάνειν, γιγνώσκειν, μμνήσκεισθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀποφαίνειν, δηλοῦν, ἀγγέλλειν, φαίνεισθαι, εὐκείσαι, see § 311.

REM. 5. It will be seen (§ 329), that, after the verbs above mentioned, the object may be expressed also by a complete substantive-sentence with *ὅς* or *ὅτι*.

(c) After expressions denoting *ability, cause, power, capacity, or fitness* (verba *facultatis*), e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (*possum*) — ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστιν (*licet*) — ποιεῖν, διαπράττεσθαι, κατεργάζεσθαι, κατασκευάζω, etc. — δεινός (*powerful, capable, fit*), ἱκανός, ἐπιτήδειος, κακός, ἡττων, αἰτιός εἰμι, etc.; — after verbs of *choosing, appointing, naming, educating, teaching*.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. οἱ ἐτησίοι ἄνεμοι εἰσι αἴτιοι πληθύνειν τὸν ποταμόν. 7, 129. ἀνυπόμους τοὺς ἄλλους εἶναι ποιεῖν. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελένδιον. Οἷός τ' εἰμί ποιεῖν ταῦτα. X. Cy. 1, 4, 12. τίς ἂν σοῦ γε ἱκανώτερος πείσῃ; 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελαῦν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4 (b).

REM. 7. The relation of the *result*, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction *ὥστε*. Pl. Prot. 348, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι. So often in Plat. ἱκανὸς ὥστε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἔνευ φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb *πεφυκέναι*, after the impersonal verbs and phrases *προσῆκει, πρέπει, συμβαίνει, δεῖ, χρῆ, ἀναγκαῖον, δίκαιον, ὠφέλιμόν ἐστιν* and the like; after verbs of *giving, taking, going, sending*, and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος (*worthy, worth*), ἥδιος, ῥαδίος, χαλεπός and many others; after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, as ἀνάγκη, ἐλπίς, σχολή, ὥρα ἐστίν, to express a *purpose or determination, a result or effect*.

Th. 4, 61. πέφυκε τὸ ἀνδράπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοντος, φυνλάσσεσθαι δὲ τὸ ἐπὶόν (men are so constituted as always to rule those who yield, but to guard against those who assail). Ἦκομεν μανθάνειν (ad discendum). Th. 2, 27. τοῖς Αἰγυπτίοις οἱ Λακεδαιμόνιοι ἔδοσαν θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλοσίῳ καὶ πένητι παρέχω ἐμάντων ἐρωτῶν. X. An. 5, 2, 1. τὸ ἡμισυ τοῦ στρατεύματος κατέλιπε Ξεροφῶν φυλάττειν τὸ στρατόπεδον. Ἀξιός ἐστι θαυμάζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστι (dulcissimus ad bibendum). 6, 112. τῶς ἦν τοῖσι Ἑλλήσι καὶ τὸ ὄνομα τὸ Μήδων φόβος ἀκοῦσαι (a terror to hear).

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the Acc. of *more definite limitation* (§ 279, 7). Il. κ,

437. *Δεῖν δ' ἀνέμοισιν ὁμοιοί (ἴσσοι) (equal to the winds in speed).* In a similar manner, the Inf. εἶναι in the phrase *ἐκὼν εἶναι*, must probably be explained (*willing so far as it depends on my being or nature, as far as depends on me, i. e. actually willing*). Her. 7, 104. *ἐκὼν τε εἶναι οὐδ' ἂν μουνόμαχέομι (could I have my own choice, or so far as concerns me, I would not fight even in single combat).* Pl. Phaedr. 252, a. *ἴδεν δὴ ἐκούσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή.* This phrase is used but seldom in affirmative sentences.

REM. 9. As the poets say *δαῖμα ἰδέσθαι* (*a wonder to see*), so also in prose, the complementary Infinitive *δρᾶν, εἰσορᾶν* and *ἰδεῖν*, are sometimes joined with verbs of *appearing* and *showing one's self*. X. Cy. 5. 4, 11. *σὲ πανα-δεασόμενος ἦα, τοιοῦς τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων* (*I came to see what sort of a looking person you are, you, who have such a soul*).

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. *δυνατός, ἄξιος*, etc., and with substantives e. g. *δαῖμα, φόβος*, and with verbs of *giving*, etc. Such Infinitives, the English translates both actively and passively, e. g. *Ταῦτα ῥάδι ἐστι μαθεῖν* (*these things are easy to learn or be learned*). *Καλὸς ἐστὶν ἰδεῖν* (*pulcher est visu, he is beautiful to see or to be seen*). Th. 1, 38. *ἄξιος θαυμάσαι*. Pl. Phaed. *λόγος δυνατός κατανοῆσαι* (*capable of being understood*). The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful FOR US to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. *ῥᾶδι ποιεῖν μὴν εἰδότε τὴν ἀλήθειαν*. So *Σωκράτης πᾶσι παρῆχεν ἑαυτὸν ἐρωτᾶν* (*he yielded himself to all to question, i. e. he permitted all to question him*).

REM. 11. From the use of the Inf. after verbs of *willing, wishing, entreating, and imploring* and the like, the following peculiarities in the use of the Inf. *εἶναι* to be explained:

a. The Inf. is very frequently used in the Epic writers instead of the *second person Imperative*, sometimes also instead of the *third person*; instead of the *second person*, not seldom also in other poets, and even likewise in Herodotus and in the Attic prose-writers. The Inf. must then be considered as the object depending on the Imp. of a verb of *willing*, which is to be supplied, e. g. *ἔδελε*. Hence when *predicative expletives* are joined with the Inf., these, inasmuch as they refer to the subject *σὺ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. α, 290, sqq. *νοσσήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν σῆμά τέ οἱ χεῖραι, καὶ ἐπὶ κτερεὰ κτερεῖται... καὶ ἀνέρι μητέρα δοῦναι* (*and then having returned to your dear fatherland, heap up a mound, etc.*). Il. β, 75. *ὅμεις δ' ἄλλοθεν ἄλλος ἐρητύειν ἑτέεσσιν*. Il. ε, 89-92. *ἡ δὲ... οἷξασα κληῖδι δόρας ἱεροῖο δόμοιο, πέτρων... δεῖναι Ἀθηναίης ἐπὶ γόνυσιν ἠγκόμοιο*. Her. 6, 86. *σὺ δὲ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαιτέρῃ, τούτῳ ἀποδοῦναι (ei reddere)*. Th. 5, 9. *σὺ δὲ, Κλεαρίδα, αἰφριδίως τὰς πύλας ἀνοίξας ἐπεκδεῖν καὶ ἐπέλγεσθαι ὡς τάχιστα ξυμμίξαι*.

b. When the Inf. refers to the *third Pers.*, its subject as well as the accompanying expletives of the predicate, are commonly in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of *willing*, which is to be supplied, e. g. *ἐβχουμαι, δός, ποιεῖ*, or of a verb denoting *what ought to be, must be, e. g. χρή, δεῖ*; so with *wishes, entreaties, precepts and compacts*. Il. η, 179, sq. *ὦδε δὲ τις εἴπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν, ἡ Τυδείας Αἴαντα, ἡ αὐτὸν βασιλῆα πολυχρῆσοιο Μυκήνης!* (*grant or cause that either Ajax may obtain it by lot, etc.*). Aesch. Suppl. *δεοὶ πολλῶν, μὴ με δουλείας τυχεῖν*. X. Ven. 6, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξίέναι ἐλαφρὰν ἰσθῆτα ἐπὶ τὸ κυνηγέσιον, τὸν δὲ ἀρκυωρὸν ἐπεσθαι*.

c. Hence the Inf. is sometimes used in reference to the *first* and *second Pers.*, in *questions denoting indignation*. Her. 1, 88. *ὦ βασιλεῦ, κότερον λέγειν πρὸς*

σὲ τὰ νοέων τι γάρω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ; (*shall I speak or be silent?*). Od. κ, 431. ἃ δέλοισι πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων; (*whither are you to go?*, i. e. *whither are you to go?*).

d. Finally, the Inf. is used instead of the Opt., with αὐ γάρ, εἶδε, as the expression of a wish. Od. ω, 375, sq. αὐ γάρ, Ζεῦ τε πάτερ..., τοίος ἔστω τοι χθιδὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὁμοῖσιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστήρας. (instead of ἐφ' ἐσταίην κ. ἀμύνομι).

{ 307. Nom., Gen., Dat., and Acc. with the Infinitive.

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. Δέομαι σου ἐλθεῖν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

REMARK 1. So also κελεύειν, which signifies *to impel, to urge*, hence *to command* (*jubere*), in Attic prose, is always constructed with the Acc. and the Inf., e. g. κελεύω σε γράφειν (*jubeo te scribere*).

2. When *predicative expletives*, consisting of adjectives or substantives, and referring to the personal object of the governing verb, are joined with the Infinitive, they are either put by *attraction* in the same case as the personal object, or in the *Accusative* without attraction.

- (a) *Gen. with Inf.* Δέομαι σου προθύμου εἶναι (*I beg you to be zealous*). Δέομαι σου πρόθυμον εἶναι. X. H. 1. 5, 2. Κέρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γειῖσθαι (*begged C. to be as zealous as possible in the war*). Her. 6, 100. Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι (*requested the Athenians to aid them*). If the Gen. is followed by the Inf. accompanied by a more definite expletive, this expletive is always put in the *Acc.*, e. g. Lys. 118. δέομαι ὁμῶν καταψηφίσασθαι Θεομνήστον, ἐνδυμουμενούς, ὅσος μοι ὁ ἀγὼν ἐστίν (*I pray you to condemn Th., considering, etc.*). Th. 1, 120. ἀνδρῶν ἀγαθῶν ἐστίν, ἀδικουμένων ἐξ εἰρήνης πολεμεῖν (*it is the characteristic of brave men, when injured, to exchange peace for war*).

- (b) *Dat. with Inf.* Συμβουλεύω σοι προθύμῳ εἶναι (*I advise you to be zealous*). Συμβουλεύω σοι πρόθυμον εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις ἃ ἔχον καὶ ἐξοπλισμένοις προϊέναι. X. Hipparch. 7, 1. παντὶ προσηκεῖ ἀρχοντι φρονίμῳ εἶναι (*it becomes every ruler to be prudent*). X. An. 1. 2, 1. Κενὶ γὰρ ἦκεν παρήγγειλε λαβόντα τοὺς ἄνδρας (*con*

manded Xenias to come, having taken men). 7. 1, 21. *νῦν σοι ἔστιν ἀνδρὶ γενέσθαι (you can show yourself a man).*
X. Cy. 2. 1, 15. *ἔστιν ὑμῖν εἰ βούλεσθε, λαβόντα: ὅπλα εἰς κίνδυνον ἐμβαλεῖν.*

(c) *Acc. with Inf.* Ἐποτρύνω σε πρόδουμον εἶναι. Κελεύω σε πρόδουμον εἶναι.

REM. 2. The *Acc.* in the examples under (a) and (b), may be explained by considering the object of the governing verb, e. g. *δέομαι ὑμῶν*, as being at the same time the *subject* of the *Inf.*, i. e. this object stands in a two-fold relation, being both the object of the governing verb, and the subject of the *Inf.* (see Rem. 3), e. g. *Δέομαι ὑμῶν [ὑμᾶς] βοηθοῦς γενέσθαι (I beg you that you will aid).*

REM. 3. Verbs which take the simple substantive object, in the *Gen.* or *Dat.*, sometimes take, in the construction with the *Inf.*, this object in the *Acc.*, the object of the governing verb and the subject of the *Inf.* being united in one. This construction is used when the *whole action* of a person and not the *person himself*, is made specially prominent. Lys. Fragn. S. 3, p. 144. *δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν (I beg therefore that you would pardon).* Th. 4, 97. *προαγορεύω αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιδντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν (instead of αὐτοῖς ἀπιούσιν ἀποφ.), I give orders that they, going out of the temple, should carry their effects with them.* So *παραγγέλλω, ἀπαγγέλλω, προστάττω, διακελεύομαι* σε ἀπιέναι. X. C. 4. 7, 1. *Λακράτης αὐτάρκεις ἐν ταῖς προσηκούσας πράξεσιν αὐτοῦς (τοὺς δμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο.* So also the verbs *εἰπεῖν, λέγειν, φράζειν, φωνεῖν* in the sense of *jubere*, are constructed with the *Acc.* and the *Inf.*, in the Attic poets. S. Ph. 101. *λέγω σ' ἐγὼ δόλω φιλοκλήτην λαβεῖν.* Also *προσέχει, πρέπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι* with *Dat.* or *Acc. with Inf.*, *δεῖ, χρή* (§ 279, Rem. 4). The *Acc.* is necessary, when the statement in the sentence does not refer to a definite person, but is altogether general in its nature. Pl. Ion. 539, e. *οὐκ ἂν πρέποι γε ἐπιλήσιμονα εἶναι ραψῳδὸν ἄνδρα (it would not be fitting that a rhapsodist should be forgetful).*

3. Besides the case already mentioned, the *Acc. with the Inf.* is used in Greek, as in Latin, in the following case also. When a subject with its predicate, as *Ὁ ἀγαθὸς ἄνθρωπος εὐδαιμονεῖ*, is made the object of our thought or will, the subject is put in the *Acc.* (*τὸν ἀγαθὸν ἄνδρα*) and the predicate in the *Inf.* (*εὐδαιμονεῖν*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν (I believe that the good man is happy).* If the predicate is an adjective, participle, or substantive with *εἶναι γίνεσθαι*, etc. (§ 240, 2), as *Ὁ ἀγαθὸς ἄνθρωπος εὐδαίμων ἐστίν*, then these words also are put in the *Acc.*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι.*

4. But when the subject of the governing verb is at the same time the subject of the *Inf.* also, the subject of the *Inf.* is not expressed in Greek, as it is in Latin, by the *Acc.* of a personal pronoun, but is wholly omitted; and when adjectives or substantives stand with the *Inf.* as expletives of the predicate, they are put, by attraction, in the *Nom.*

Οἶμαι ἁμαρτεῖν (*I believe I have erred, or that I have erred, credo me errasse*). Οἷς ἁμαρτεῖν (*you think that you have erred*). Οἶται ἁμαρτεῖν. Οἶμαι εὐδαίμων εἶναι (*I think I am happy, or that I am happy, credo me beatum esse*). Οἷς εὐδαίμων εἶναι. Οἶται εὐδαίμων εἶναι. Οἶμαι εὐδαίμων εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν.

REM. 4. If, however, where the subject of the governing verb and of the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρῶτους γενέσθαι πάντων ἀνδράπων (*sc. non alios homines*). 1, 34. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ἀλβιότατον. But instead of ἑωυτόν, where there is a contrast between persons, αὐτός (= *ipse*) is likewise used, by attraction. Her. 7, 136. Πέρσης οὐκ ἔφη ὁμοῖος ἔσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνδράπων νόμιμα, ἀπεκτείναντας κήρυκας, αὐτὸς (*ipse* instead of *se ipsum*) δὲ ταῦτα οὐ ποιεῖται. Th. 4, 28. Κλέων οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον (Νικίαν) στρατηγῆν. So also by means of attraction the personal pronouns ἐγώ, σὺ, ἡμεῖς, ὑμεῖς, σφεῖς, are joined with the Inf. Ἐπομνήσκει σοι . . . ἢ μὴ ἐγὼ βούλεσθαι ἂν μετὰ σοῦ (*συνδαιεῖν*), *I swear to you that I would rather, etc.*, X. Cy. 6, 4, 6. Εἰ οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν, ὁμείψθε δ' ἀποδράσασθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε. Dem. Ph. 3, § 74 (*if you think that the Chalcidians will save Greece, and that you will escape the trouble of it, etc.*). (Οἱ ἐν Σάμῳ ἔφασαν) πόλιν σφίσιν ἐπάρχειν Σάμον οὐκ ἀσθενῆ . . . καὶ δυνατώτερον εἶναι σφεῖς . . . πορίζεσθαι τὰ ἐπιτήδεα τῶν ἐν τῇ πόλει, Th. 8, 76. — Sometimes the enclitic pronouns are used without any special emphasis. Pl. Rp. 400, b. οἶμαι μὲ ἀκηκοέναι. — When the governing verb has an object, and this object is at the same time the subject of the Inf. also, then the Inf. merely (without the Acc.) is used, but the predicative expletives are put in the same case as this object. Οὐδ' ἂν τοῦτοῖς ἐπίστευον ἐμυόνοις ἔσεσθαι, X. Cy. 3, 3, 55 (*I would not even trust these that they will be steadfast*). Οὐδεὶς ἀνδράπων ὑφείμην ἂν οὔτε βέλτιον οὐδ' ἥδιον ἐμοῦ βεβιωκέναι, X. C. 4, 8, 6 (*to no one would I grant that he had lived better, etc.*). When the object of the governing verb is also the object of the Inf., this also is used only in the first place, but is omitted in the second. Σωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προσηλακίζεν διδάσκει, πείδων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, X. C. 1, 2, 49 (*persuadens discipulis suis, se eos sapientiores reddere patribus*).

5. When the governing word is an oblique Case of a participle, the predicative expletives which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*veniebam ad aliquem eorum, qui se sapientes esse opinabantur*). Her. 1, 176. τῶν τὸν Λυκίον φαμένων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπ' ἡλῦδες (*eorum Lyciorum, qui se Xanthios esse dicebant*). X. Cy. 6, 1, 34. (Κῦρος ἀνεγέλασεν) ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι (*at the one affirming that he was above the influence of love*).

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions: (a) of *willing* and the contrary [† 306, 1, (a)]; (b) of *thinking, believing, saying* [† 306, 1, (b)]; (c) of *causing, choosing, appointing, naming*

[{ 306, 1, (c)}]; (d) after impersonal verbs and expressions signifying *must, ought, should, it happens*, e. g. *δεῖ, προσήκει, πρέπει, ἔξεστιν, ἐπιεικές, καλόν, κακόν* (etc.) *ἐστίν, συμβαίνει*.

Ἀστυάγης βουλόμενος τὸν παῖδα ὡς ἤδιστα δειπνεῖν προσήγαγεν αὐτῷ πατοπατὰ βρώματα, X. Cy. 1. 3, 4. *Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους*, X. An. 1. 3, 6. *Ἐλπίζω ἐκείνους ἐλθεῖν πρὸς σέ μᾶλλον, ἢ πρὸς ἐμέ*, X. Cy. 2. 4, 15. *Τὸν μισθὸν ὑπὸ σκηνῇ τοῖς αὐτοῖς ὀλίγων ἡμερῶν ἐκπλεων παρέσσεσθαι*, X. An. 7, 5, 9. *Τὸν μὲν καλὸν κάγαθον ἔνδρα εὐδαίμονα εἶναι φημι τὸν καὶ πονηρὸν ἔσθλιον*, Pl. Gorg. 407, c. *Κρεῖττον* (sc. *ἐστί*) *σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς ἀρκοῦντα ἔχειν, ἢ μόνον διαιτῶμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι*, X. C. 2. 3. 2.

REM. 5. With the impersonal verbs and expressions above mentioned, the *Acc. with the Inf.* is not to be regarded as the grammatical object, but as the *grammatical subject* of the sentence; but *logically*, i. e. in respect to the sense, the *Acc. with the Inf.* must even here be regarded as the object, and the impersonal expressions as transitive verbs, e. g. *Δοκεῖ μοι* (= *νομίζω*) *κῦρον σοφώτατον γενέσθαι*. Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. *εὐδαίμονα εἶναι, felicem esse, βασιλέα εἶναι, regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression personal, and referring it to the person of the subject. By this construction, the subject is rendered prominent; while in the construction of this *Acc. with the Inf.* the whole idea of the sentence is made the principal thing. This is the case: (a) with *λέγεται, ἀγγέλλεται, ὁμολογεῖται* and the like; (b) with *δοκεῖ, it seems*; (c) with *συμβαίνει, accidit*; where this last verb is used personally, the subject stands before it, while with the *Acc.* and the *Inf.*, it follows the verb; (d) in the phrases *δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἐστίν*, etc.; (e) in the phrase *τοσοῦτον δέω* with the *Inf.* followed by *ὥστε* with the *Inf.* or *Ind.* (*tantum abest, ut — ut*) so far is it from, and *πολλοῦ δέω* with the *Inf.*

Λέγεται τὸν βασιλέα ἀποφυγεῖν and *λέγεται ὁ βασιλεὺς ἀποφυγεῖν*. X. Cy. 5. 3, 30. *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται*. Her. 3, 124. *Ἐδόκει οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διὸς, χρίεσθαι δὲ ὑπὸ τοῦ Ἥλιου*. X. An. 3. 1, 21. *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὄβρις καὶ ἡ ἡμετέρα ὀποψία*. Pl. Phaed. 74, a. *ἄρ' οὐκ οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνδμνησιν εἶναι μὲν ἂν ὁμολῶν κτλ.* 67, c. *κάδαρσις εἶναι οὐ τοῦτο ξυμβαίνει*. — *Δίκαιός εἰμι τοῦτο πράττειν* instead of *δίκαιόν ἐστί με τοῦτο πράττειν*. *Δίκαιός εἰμι εἶναι ἐλευθέρος*. Her. 6, 12. *ἐπίδοξοι τῶν τούτων πείσεσθαι εἰσι*. X. Cy. 5. 4, 19. *ἔτι οἱ γὰρ ἐσμεν τοῦ γεγενημένου πράγματος τούτου ἀπολαύσαι τι ἀγαθόν*. Isocr. Paneg. 76, 168. *τοσοῦτον δέουσιν ἐλεεῖν, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς* (so far are they from pitying, that they rather rejoice even, etc.).

REM. 7. The personal construction with the verbs *δοκεῖν, δοικέναι, λέγεσθαι* and the like, extends also to clauses with *ὥς*, expressing comparison, as is the case in Latin with *ut videor, ut videris*, etc., instead of *ut videtur*. Pl. Ip. 426, b. *οὐκ ἐκαίνετ' εἰ, ἔφην ἐγώ, ὥς ἔοικας, τῶν τοιούτων ἀνδρῶν* (you do not praise, as it seems [instead of as you seem] such men). X. An. 1. 10, 18. *ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακσίαι ἄμαξαι* (these chariots were four hundred, as it was said). 6. 3, 25. *οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δεισάμενες ἀπῆλθον*.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2. On *ῥα* and *ὥς* after verba *sentendi* and *dicendi*, see § 329.

§ 308. II. *Infinitive with the Article.*

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all the relations, which are indicated by the Cases of the substantive with and without prepositions. On the contrary, it here also, as in the Inf. without the article [§ 305, (2)], retains the nature of a verb.

(a) Τὸ γράφειν, τὸ γράφαι, τὸ γεγραφέναι, τὸ γράψαι. (b) Τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιδυμεῖν, τὸ τοῖς πολεμίοις μάχεσθαι. (c) Τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν (*honorable death*). Yet pronouns in the Neut. Sing., as attributive adjectives, are joined with the Inf., e. g. Plat. αὐτὸ τὸ ἀποδρήσκειν. By prefixing the article, whole sentences can be represented as one extended substantive-idea.

2. When the Inf., whether as a subject or object, has a subject of its own and predicative expletives, both the subject and expletives, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent* (§ 307, Rem. 5). When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressed, and the predicative expletives are put, by attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἁμαρτάνειν ἀνδράπους ὄντας οὐδέν, οἶμαι, δαυμαστόν (*that men constituted as they are should err, is not strange*); here τὸ ἁμαρτάνειν which is the subject of ἐστὶ, has ἀνδράπους for its own subject, and ὄντας as its predicative expletive. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥστε τὸ λαβόντα στερηθῆναι λυπρόν.

(b) Genitive: (a) as the object of verbs and adjectives or as an attributive of a substantive. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι (*just escaped being stoned to death*). Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κύρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι (*as time advanced him to the period of [becoming a man] manhood*); here the Inf γενέσθαι, which is used as an object in the Gen., has its predicative expletive ἐπρόσηβον in the Acc. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον, §

-οὐ τοῖς φίλοις ἀρήγειν κάλλιον; C. 1. 2, 55. *Ἰωκράτης παρεκαλεῖ ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον.* Very frequently τοῦ, τοῦ μή is used to denote a *purpose, object: in order that, in order that not* [§ 274, 3, (a)], since by the language, as is frequently the case, that which calls forth the action, is substituted for that which is to be done, or for the result. Th. 1, 4. *Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ* (in order that his revenues might come in better). X. Cy. 1. 3, 9. *οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστερὰν (οἴνου) ἐγχέμενοι καταρροφούσι, τοῦ δὴ, εἰ φάρμακα ἐγχέοιεν, μὴ λυσιτελεῖν αὐτοῖς* (in order that it may not be well for them, if they mingle poison with it). 6, 40. *τοῦ μὴ διαφύγειν τὸν λόγων ἐκ τῶν δικτῶν σκοποῦς καθίστης.* (β) With prepositions, e. g. *ἀντί*, instead of, or in the sense of the Latin *tantum abest, ut—ut*, *ἐκ*, from, in consequence of, *μετὰ*, in connection with, *πρό*, for, *περί*, in order that, especially *ἐνεκα* and *ὑπέρ* in connection with *μή*, in order that not, in order not; also *ἄνευ* and *χωρίς*, without, *μέχρι(ς)*, until. Th. 1, 69. *ἀντί τοῦ ἐπελθεῖν* (invadere) *αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας.* X. H. 3. 4, 12. *ὁ Ἀγησίλαος ἀντί τοῦ ἐπὶ Καρίαν εἶναι, εὐδὺς τὰναντία ἀποστρέψας ἐπὶ Φρυγίας ἐπορεύετο.* Hier. 4, 3. *δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μὴ δένα τῶν πολιτῶν βιάσθαι θανάτῳ ἀποδυνήσκειν.*

(c) Dative: (a) As the object of single verbs and adjectives, e. g. *ἀπιστῶ, πιστεύω, ἴσκα, ὁμοίως, ἀναντίος*, very often as the instrumental Dat. X. Ap. 14. *ἀπιστοῦσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων* (do not believe in my having been honored, that I have been honored). Pl. Phaed. 71, c. *τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγρηγορεῖναι τὸ καθεύδειν*; (is there something opposite to living, as sleeping is to waking). X. Hier. 7, 3. *δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἑλλαν (ζῶν), τῷ τιμῆς ὀρέγεσθαι* (seems to differ from other animals in this, that). (β) With prepositions: *ἐν*, in, *ἐπὶ*, on the condition that, in order that, because, *πρός*, besides. Pl. Gorg. 456, c. *παρέδοσαν ἐπὶ τῷ δικαίως χρῆσθαι τοῖς τοῖς (τοῖς δούλοις) πρὸς τοὺς πολεμίους* (they put them [arms] into their hands in order that they might use them aright). S. Aj. 554. *ἐν τῷ φρονεῖν—ἡδιστος βλος.*

(d) Accusative: (a) Sometimes as the object of transitive verbs. Pl. Gorg. 522, c. *αὐτὸ τὸ ἀποδυνήσκειν οὐδεὶς φοβεῖται* (no one fears death itself). (β) With prepositions: *ἐπὶ*, *εἰς*, *πρός*, in order that, in order to, in relation to, *κατὰ*, in relation to, *παρά*, in comparison, especially *διὰ*, on account of, because that. X. C. 1. 2, 1. *Ἰωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν)* (was trained to have moderate desires). Cy. 8. 1, 3. *μέγιστον ἀγαθὸν τὸ πειδαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ.* With attraction: X. Ven. 12, 21. *ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος* (on account of its being immortal, because it is immortal); here *ἀθάνατος* is attracted into the case of *ἀρετὴ*, instead of being in the Acc. Cy. 1. 4, 3. *ὁ Κύρος διὰ τὸ φιλομαθὲς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἑλλαν* (sc. ἀνηρωτάτο), *διὰ τὸ ἀγχιλίου εἶναι ταχὺ ἀπεκρίνετο* (because he was fond of learning).

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article *τὸ*,

even when they would have their object, if a substantive, in the Gen. The addition of the article gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. Th. 3. 1 τὸν πλείστον θυμὸν τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἑγγὺς τῆς πόλεως κακουργεῖν (εἶργειν τινὲς τινος). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. As the Acc. of a substantive, so also the Inf. with the Acc. of the article, is used in exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἰκεῖνος παρὶ ἀναδελφίαις εἶπε πρὸς αὐτόν. Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρος τυχεῖν! (that I have just now been called hither!). Without the article: Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαίφρονα κατὰ γὰρ οἰκεῖν, ἀτίστον, φεῦ, μῖσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. εἶναι which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a state or condition, e. g. τὸ νῦν εἶναι, the present state, condition, and as an adverbial expression, with respect to, or according to the present state of affairs, pro praesentis temporis conditione; τὸ τήμερον εἶναι, pro hodierni diei conditione. X. An. 1. 6. 9. τὸ κατὰ τοῦτον εἶναι (so far as he is concerned). H. 3. 5, 9 τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολόατε (so far as it depends on them).

§ 309 B. The Participle.

1. The Participle represents the idea of the verb as an *adjective* idea, and is like the adjective, both in its form and in its attributive use; for it has three genders, and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number, and Case. The Participle denotes either an active or passive *condition*, but the adjective, a *quality*.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb:

(a) The participle has different forms to denote the different *circumstances* of the action: *duration*, *completion*, and *futurity*, e. g. γράφων, *writing*, γεγραφώς, *having written*, γράψων, *one who will write* (§ 257, Rem. 3);

(b) The participle has Act., Mid., and Pass. forms, e. g. γράψας, *written*, γραψάμενος, *written*.

(c) The active and middle (deponent) participle governs the same Case as its verb, e. g. γράφων ἐπιστολήν, *writing an epistle*, ἐπιθυμῶν τῆς ἀρετῆς, *desiring virtue*, μαχόμενος τοῖς πολεμίοις, *fighting with the enemies*.

3. The participle is used as follows :—

(a) Either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or in connection with εἶναι, as a predicate (§ 238, Rem. 5), e. g. τὸ ρόδον ἀνθοῦν ἐστίν (*the rose is blooming*).

(b) As the complement of the verb, e. g. Ὁρῶ τὸν. παῖδα τρέχοντα.

(c) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by the relative *who*, *which*, and the verb, e. g. Ἰνὴ τις ὄρνις εἶχε καθ' ἑκάστην ἡμέραν ὡς αὐτὴ τίκτουσαν (*a hen laying, or which laid an egg daily*).

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν (*said laughing, or laughingly*).

REMARK. As the use of the participle, mentioned under 3, (a), is explained in §§ 264, 1. and 238, Rem. 7, and as No. (c) has no further difficulty, only the usage mentioned under 3, (b) and (d) now remains to be considered.

§ 310. I. *The Participle as the complement of the verb.*

1. As the participle is an *attributive*, and consequently expresses an action as already attached or belonging to an object, only those verbs can take a participle for their complement which require, as a complement, an action, in the character of an *attribute*, so attached or belonging to an object, that this object appears in some action or state. The action or state denoted by the participle is, therefore, usually *prior* to that denoted by the verb with which it is connected, sometimes *coincident*.

2. The construction is here evident. The Participle agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. Ἀκούω Σωκράτους and ἤκουσά ποτε Σωκράτους περὶ φῶν διαλεγόμενου. Χαίρω σοι and χαίρω σοι ἐλθόντι. Ὁρῶ ἄνθρωπον and ὁρῶ ἄνθρωπον τρέχοντα.

3. But when the subject of the principal verb is at the same time its object also, as Οἶδα (ἐγὼ) ἐμὰντὸν θνητὸν ὄντα, then the personal pronoun, which would denote the object, is omitted, and the participle is put, by means of attraction, in the same Case

as the subject of the principal verb, i. e. in the Nom. (Comp. § 307, 4), c. g. οἶδα θνητὸς ὢν. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is to be made *emphatic*. Comp. § 307, Rem. 4. X. Cy. 1. 4, 4. οὐχ, ἀ κρείττων ᾗδει ὢν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ᾗδει ἑαυτὸν ἦττονα ὄντα, ταῦτα ἐξήρχε. 5, 10. περιεῖδον αὐτοὺς γῆρας ἀδυνάτους γενομένους (*they permitted themselves to become enfeebled by old age*).

REM. 2. With σύννοια, συγγιγνώσκω ἑμαυτῷ, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if the participle refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. σύννοια (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας or σύννοια ἑμαυτῷ εὖ ποιήσαντι (*I am conscious that I have done well*). Pl. Apol. 21, b. ἐγὼ ξύνοια εἰμαυτῷ σοφὸς ὢν (*I am conscious that I am wise*). 22, d. ἑμαυτῷ ξυνηρθεῖν οὐδὲν ἐπισταμένῳ. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat., e. g. σύννοιά σοι εὖ ποιήσαντι, — X. S. 4, 62. τί μοι σύννοισδα τοιούτων εἰργασμένῳ; (*quid me tale commisisse scis?*), or (though more seldom) the substantive is put in the Dat., but the participle in the Acc., e. g. ἐγὼ σοι σύννοια εὖ ποιήσαντα. X. O. 3, 7. ἐγὼ σοι σύννοια ἐπὶ μὲν κομμάδων θάνατον καὶ πάντῳ πρὸτ' ἀνισταμένον, καὶ πάντῳ μετὰ δὲ βαδίζοντα καὶ ἐμὲ ἀνακείμενον προθύμως συνδεῖσθαι. Also λαθόντῳ ἑμαυτὸν ποιεῖν τι (*I conceal myself doing something, i. e. I do something secretly*). X. An. 6. 3, 22 (οἱ ἰππεῖς) ἔλαθον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (*reached the height unobserved*). — With εἰκέναι, to appear, to seem, to be like, and ὅμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὅμοιον εἶναι, in the Dat. almost without an exception. X. H. 6. 3, 8. εἰοικατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι. An. 3. 5, 13. ὅμοιοι ἦσαν θανυμέζοντες. Pl. Menon. 97, a. ὅμοιοι ἐσμεν οὐκ ὀρθῶς ὁμολογηκόσι. Rp. 414, c. εἰοικας, ἔφη, ὀκνοῦντι λέγειν. See § 311, 9.

4. The verbs and expressions, with which the participle is used as a complement, are the following: —

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι (*to know*), ἐπίσταςθαι (*to know*), μανθάνειν (*to perceive*), γιγνώσκειν (*to know*), ἐνθυμείσθαι (*to consider*), πυνθάνεσθαι (*to perceive*), αἰσθάνεσθαι, μμνήσκεισθαι, ἐπιλανθάνεσθαι, etc.

Th. 1, 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι (*we see that we are unable, etc.*). 'Ορῶ σε τρέχοντα. 'Ακούειν with the Gen. when one hears with his own senses, or with the Acc. when one learns by hearsay. X. C. 2. 4, 1. ἤκουσα Σωκράτους περὶ φίλων διαλεγομένου (*I heard Socrates discoursing concerning friends*). H. 4. 8, 29. ἤκουσε τὸν Θρασύβουλον προσιόντα (*he heard that Thrasybulus was coming*). Cy. 1. 4, 23. Καμβύσης ἤκουσεν ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς ὢν (*I know that I am mortal*). Οἶδα ἀνδρωπον θνητὸς ὄντα. Her. 3, 1. ὃ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις (*do you not see that you have been deceived?*). 40. ἡδὺ πυνθάνεσθαι ἀνερῶ

φίλον καὶ ξεῖνον εὖ πρήσσοντα. X. Cy. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας (whom they know are endeavoring to rule them). With the Gen. [§ 273, 5, (e)]. 4. 4. 11. ἥσθσαι οὖν πῶποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba *declarandi*, i. e. verbs which signify *to declare, to show, to make clear*, and the like, e. g. δεικνύναι (*to show, to exhibit*), δηλοῦν, δῆλον ποιεῖν, φαίνειν (*to show*), φαίνεσθαι (*to show one's self, apparere*), δῆλον and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, (*to prove, to convict*), ἀλίσκεσθαι (*to be convicted*), ποιεῖν (*to represent*), εὐρίσκειν (*to find*), etc.

Pl. Phaed. 101, c. ἡ ψυχὴ ἀθάνατος φαίνεται οὐσα (*the soul appears to be immortal*). Her. 6, 21. Ἀθηναῖοι δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἄλῳσι (*made it evident that they were exceedingly grieved on account of the capture of Miletus*). Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἶόν τ' ἐστὶ ποιῆσαι καὶ διαλεγομένους καὶ συναγωνιζομένους, οἓς ἂν βουλευθῶσιν (*the poets can represent the gods both conversing, etc.*). Dem. Aph. 1. 819, 20. ῥᾶδιός ἐλεγχθήσεται ψευδόμενος (*will easily be convicted [that he falsifies] of falsehood, or if he falsifies*).

REM. 3. Instead of the impersonal phrases δῆλον ἐστὶ, φανερόν ἐστὶ, φαίνεται, *apparet*, the Greek uses the personal construction (comp. § 307, Rem. 6), e. g. δῆλός ἐστι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας (*I am evident having done well, i. e. it is evident that I have done well for my country*). X. An. 2. 6, 23. στέργων φανερός μὲν ἦν οὐδένα, ὅτ' δὲ φαίη φίλος εἶναι, τότε ἐν δηλός ἐγίγνετο ἐπιβουλεύων (*he was evident loving no one, i. e. it was evident that he loved, etc.*). Pl. Apol. 23, d. κατὰ δέηλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

(c) Verba *affectuum*, i. e. verbs which denote an affection or state of the mind, e. g. χαίρειν, ᾔδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν (*to be content*), ἄχθεσθαι, ἀγανακτεῖν, αἰδεῖσθαι and αἰσχύνεσθαι (*to be ashamed*), μεταμελεῖσθαι, μεταμελεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς φέρειν, etc.

X. II. 6. 4, 23. ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς (*rejoices to make the small great*). Hier. 8, 4. διαλεγόμενοι τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ Ἰσού ἡμῖν οὔσι (*we are proud to converse with those preferred in honor, etc.*). Th. 1, 77. ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιαζόμενοι (*men are more indignant when they are injured than when they suffer violence*). 4, 27. (οἱ Ἀθηναῖοι) μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 5. 35. τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες. Eur. Hipp. 8. τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπὸ (*rejoice to be honored*). Χαίρω σοι ἐλθόντι (*I rejoice that you have come*). Pl. Rp. 475, b. ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν.

(d) Verbs signifying *to be satisfied with, to be pleased with, to enjoy, to be full of*, e. g. *τέρπεσθαι, ἐμπίπασθαι, μεστόν εἶναι*, and the like.

Od. α, 369. νῦν μὲν δαινύμενοι τερπόμεθα (*let us delight ourselves in feasting*). Il. ω, 633. ἐπεὶ ἀτρήτησαν ἐς ἀλλήλους ὀρώωντες (*when they were satisfied at looking at each other*). S. O. C. 768. μεστὸς ἦν θυμούμενος. Eur. Ion. 924. οὐ τοι σὺν βλέπων ἐμπίπλωμαι πρόσωπον. Her. 7, 146. ἐπεὶ ταῦτα θεύμενοι ἔωσι πληρεές.

(e) Verbs signifying *to overlook, to permit, to endure, to persevere, to continue*, also *to be weary, to be exhausted*, e. g. *περκαθ- εἰς- ἐφορᾶν, προίεσθαι (to neglect, to permit), ἀνέχεσθαι καρτερεῖν, ὑπομένειν, λιπαρεῖν (perseverare), κάμνειν, ἀπειπεῖν*, etc.

Her. 7, 168. οὐ περιπτέη ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη (*Hellas is not to be permitted to be destroyed*). 101. εἰ Ἕλληες ὑπομενέουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι (*will venture to withstand me*). 9, 45. λιπαρέετε μένοντες (*continue to remain*). 3, 65 (ὅμῳ ἐπισκῆπτω) μὴ περιτρεῖν τὴν ἡγεμονίην αὐτὸς ἐς Μήδους περιελθοῦσαν (*not to permit the hegemony to return again to the Medes*). Isocr. Archid. 125, 47. ἀπείποιμεν ἂν ἀκούοντές τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν (*we should be weary of hearing and speaking*). An. 5, 1, 2. ἀπείρηκα ἤδη συσκευασόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος (*I am weary of packing up, walking, running, etc.*). Th. 1, 86. τοὺς ξυμμάχους οὐ περισφόμεθα ἀδικουμένους (*will not permit the allies to be injured*). 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμῶς πρόεσθαι ἀδικουμένους. Pl. Gorg. 470, c. μὴ κάμης φίλον ἄνδρα εὐεργετῶν (*do not be weary of doing good to a friend*). For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying *to begin and cease, cause to cease, to omit, to be remiss*, e. g. *ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεδίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν*, etc.

Her. 6, 75. Κλεομένης παραλαβὼν τὸν σιδηρὸν, ἄρχετο ἐκ τῶν κνημέων ἐωτὸν λαβόμενος (*began to mutilate himself*). Παύω σε ἀδικοῦντα (*I cause you to cease doing wrong*). Παύομαι σε ἀδικῶν (*I cease to do wrong to you*). X. O. 1, 23. (αἱ ἐπιθυμία) αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν (*never cease to torment*). Καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων (*to omit in speaking*). Ὁ ἀγαθὸς οὐκ ἐλλείπεται εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν (*does not fail to do good to his benefactors*). Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err*, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὖ ἐποίησας ἀπικόμενος (you did well in coming, that you came). Th. 1, 53. ἀδικεῖτε πολέμου ἔρχοντες καὶ σπονδὰς λύοντες (you do wrong in beginning war, etc.). 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Ἀμαρτάνεις ταῦτα ποιῶν (you are in fault in doing this). Pl. Phaed. 60, c. εὖ γ' ἐποίησας ἀναμνήσας με (you did well in reminding me). X. Hier. 11, 14, 34. πάντας (τοὺς φίλους) πειρῶ νικᾶν εὖ ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχιν οἱ πολέμοι (to endeavor to excel all in doing good). An. 2, 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες (we will not be inferior in acts of kindness).

(h) The verbs πειρᾶσθαι (especially in Herodotus), *to try or attempt something*, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλὸς εἰμι, ἔγκειμαι, γίγνομαι, *to be urgent about, to lay it to heart, to consider important*.

Her. 7, 9. ἐπειρήθη ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους (I attempted to march against). Pl. Phileb. 21, a. ἐν σοὶ πειρώμεθα βασανίζοντες ταῦτα (let us try to examine these). Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντες (were preparing to wage war). Without ὥς: 18 (οἱ Πελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γέλων πολλὰς ἐνέκειτο λέγων (spoke urgently). 9, 91. πολλὰς ἦν λισσόμενος ὁ ξεῖρος (entreated earnestly, was all entreaties). 1, 98. Δηϊόκης ἦν πολλὰς ὑπὸ πάντων ἀνδρῶν αἰνεόμενος (was much praised). 7, 10, 3. παντοῖοι ἐγένοντο Ξυδαῖς δεόμενοι Ἰώνων λῦσαι τὸν πόντον (earnestly entreated the Ionians to break down the bridge).

(i) Certain expressions, mostly impersonal, e. g. *it is fit, useful, profitable, good, agreeable, shameful, it is to my mind*, and the like.

Πρέπει μοι ἀγαθὸν εἶναι and ἀγαθὸν εἶναι (it is proper for me to be good). Th. 1, 118. ἐπηρώτων τὸν Διόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἔμεινον ἔσται (whether it will be better for them to engage in war). Pl. Alcib. 1, 113, d. σκοποῦσιν, ὅποτέρᾳ συνοίσει πράξουσιν. After these expressions, however, the Inf. is more frequent, since the action of the dependent verb is not considered as already attached or belonging to the person, but as first resulting from the action implied in the above impersonal expressions.

(k) The verb ἔχειν, in the sense of *to be in a condition or state*, has an active, middle, or deponent participle joined with it, in

order to express the *continued condition* of the action (similar to the Latin *aliquid pertractatum habere*).

Her. 3, 65. ὅλῳ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι (properly, *they have themselves as those who have acquired the hegemony, i. e. they have acquired and still possess*, comp. *principatum partum habent*). X. An. 1. 3, 14. πολλὰ χρήματα ἔχομεν ἀνηρπακότες (*we have plundered much property and still have it*). 4. 7, 1. χωρία ἔκουν ἰσχυρὰ οἱ Τάροι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι (*into which having conveyed all their provisions they had them there, or, as this idiom is more commonly expressed in English, into which they had conveyed their provisions*). Dem. Phil. 3. 113, 12. καὶ φερὲς πρῶτον ὡς φίλος εἰς Θερραλίαν ἐλθὼν ἔχει καταλαβόν. (*On the contrary, ἔχω λέγειν, I can say*).

(1) Finally, the participle is used as a complement with the following verbs: (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελῶ, διαγίγνομαι, διάγω, *to continue*; (δ) φθάνω, *to come before, to anticipate*; (ε) οἴχομαι, *to go away, to depart*. In English, most of these verbs are often rendered by an adverb, and the participle connected with them, inasmuch as it contains the principal thought, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων (*Croesus unwittingly the murderer of his son UNWITTINGLY, WITHOUT KNOWING IT*). Διόγω, διατελῶ, διαγίγνομαι καλὰ ποίω (I ALWAYS, CONTINUALLY *do what is honorable*). 1, 157. ᾤχετο φεύγων (*he fled away*). 6. οἴχομαι φέρων (*I carry away*). Th. 4, 113. ἔτυχον ὄπλῳ ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πενήκοντα (*about fifty hoplites were THEN, JUST THEN sleeping in the agora, happened to be, were by chance, sleeping*). Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can sometimes be translated by *just, just now, just then, by chance*; often it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα (*it was difficult for another to do this before him, or to anticipate him in doing it*). Her. 4, 136. ἔφθησαν πολλῶ ὁ Σκίδαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἐπικόμενοι (*anticipated the Persians much in coming to the bridge, came to the bridge long before the Persians*). Also the conjunction πρὶν ἢ (or *εἰ alone*) with the Inf. can follow φθάσειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἔκειν (*they arrived before the barbarians came*). Οὐ φθάσειν followed by καί, καὶ εὐδὺς, may be translated by *scarcely* — *when, no sooner* — *than*, e. g. Isocr. Paneg. 58, 86 (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἑλλαν ἀμελήσαντες ἦγον ἡμῖν ἀμνησούντες (*the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard when, etc.*). So in the phrase, οὐκ ἂν φθάνοις ποίῳ τι (*you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly*). X. C. 2. 3, 11. οὐκ ἂν φθάνοις

λέγων; (you could not be too quick in speaking = speak quickly). 3. 11, 1. οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες; (will you not follow immediately? = follow immediately). οὐκ ἂν φθάνοις περαίνων; (= statim reliqua conclude).

REM. 4. With λαμβάνειν and φθάνειν, the relation is sometimes reversed, the participles of these verbs being used as the complement of the governing verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (we ravage their country, anticipating them = we anticipate them in ravaging their country). 6. 4, 10. ἡ δὲ λαβοῦσα αὐτὸν συνεφείπετο (she followed unknown to him).

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an essential word; thus after Verba sentiendi and declarandi, e. g. Dem. Ph. 1. 45, 18. εἰδὼς ἐντρεπείς ὑμῖς (knowing that you are ready). 54, 41. ἐὰν ἐν Χερρόνησφ πύθῃσθε Φίλιππον (sc. ὄντα, if you should learn that Philip is in, etc.); very often with φαίνομαι, not seldom also with τυγχάνω, 3. ατελῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητος τε καὶ ἀχλὺν διατελεῖς.

‡ 311. Remarks on the interchange of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν with a Part., implies both a direct perception by one's own senses, and an indirect one, though certain and well-grounded; with the Inf., it implies only an indirect perception obtained by hearsay, e. g. Ἀκούω αὐτοῦ διαλεγομένου (i. e. ejus sermones auribus meis percipio). Καμβύσης ἤκουσε τὸν Κύρον ἀνδρὸς ἤδη ἔργα διαχειριζόμενον. See ‡ 310. 4, (α'). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει δ' Ἀστυγῆς τὸν Κύρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν κἀγαθὸν αὐτὸν εἶναι.
2. Εἰδέναι and ἐπίστασθαι with the Part., to know; with the Inf. to know how to do something, to be able. Οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος (I know that I honor the gods); but Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν (I know how to honor the gods, I can honor the gods). S. Aj. 666. εἰσδέμεσθαι μὲν θεοῖς εἴκειν. — Also νομίζειν in the sense of to be assured, to know (εἰδέναι), has a participle connected with it; still this occurs very rarely. X. An. 6. 6, 24. νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς . . ἄνδρα ἁγαθὸν ἀποκτείνων (be assured that, if you slay me, you slay a good man).
3. Μανθάνειν with the Part., to perceive; with the Inf. to learn. Μανθάνω σοφὸς ὢν (I perceive that I am wise); σοφὸς εἶναι (I learn to be wise). X. Cy. 4. 1, 18. μαθήσονται ἐναντιοῦσθαι (τοῖς πολεμοῖς).
4. Γινώσκειν with the Part. to know, to perceive; with the Inf. to learn, to judge, to determine. Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας (I know, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that, etc.). X. Apol. 33 (Σωκράτης) ἔγωγ τοῦ ἐτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖσσον εἶναι (judged that it was better for him to die than to live longer). Isocr. Trap. 361, d. ἔγνωσαν Πασίωνα ἐμολ παραδοῖναι τὸν παῖδα (they concluded to give up, etc.).
5. Αἰσθάνεσθαι with a Part. to perceive, to observe, to understand, to learn; with the Inf. to think, to imagine (opinari). Αἰσθάνομαι σε μέγα παρὰ βασιλεῖ δυνάμενον (I perceive that you have great influence with the king)

'Th. 6, 59. αἰσθανόμενοι αὐτοὺς μέγα παρὰ βασιλεῖ Δαρεῖν δύνασθαι δ, 4. οὐκέτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείθειν αὐτῶν (OPINANS, se iis non esse persuasurum).

6. Πυνθάνεσθαι with a Part. to hear, to perceive; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν. Πυνθάνομαι σε λέγοντα (*I hear you saying*). Lys. Nicom. 184, 17. πυνθάνομαι τε αὐτὸν λέγειν, ὥς ἀσεβῶ καταλύων τὰς θυσίας (EX ALIIS AUDIUI). X. H. 1. 4, 11. ἀτήχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτοῖσι παρασκευάζειν. Th. 5, 55. πυνθάνοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
7. Μемνησθαι with a Part. to be mindful, to remember; with the Inf. to contemplate doing something, to intend, to endeavor. Μέμνημαι εἰ ποίησαι τοὺς πολίτας (*I remember to have done good*); εἰ ποιῆσαι (*I strive, wish to do good*). X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι (*remember, strive, to be a man*). Cy. 8. 6, 6 (οἱ σατράπαι) ὅτι ἂν ἐν τῇ γῇ ἐκάστω καλῶ ἢ ἀγαθῶν ᾖ, μεμνήσονται καὶ δεῦρο ἀποέμπειν. S. 4, 20. μεμνήσθαι διακριθῆναι περὶ τοῦ κάλλους (*thou wilt prepare to contend with me*).
8. Φαίνεσθαι with a Part. to appear, apparere, to show one's self; with an Inf. to seem, videri. 'Εφαίνετο κλαίειν (*it was evident that he wept*, or in English we often use the adverb, evidently: *he evidently wept*; ἐφαίνετο κλαίειν (*he seemed to weep*). X. S. 1, 15. καὶ ἕμα λέγων ταῦτα ἀπεμύττετό τε (ὁ γελωτοποιὸς) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο (*he seemed to weep*, but did not weep).
9. Ὁμοίεσθαι with a Part. in the Nom. to appear; with a Part. in the Dat. to be like (§ 310, Rem. 2); with the Inf. to seem; 'Ομοίκατε τυραννίσαι μᾶλλον, ἢ πολιτείαις ἡδόμενοι (*you appear to enjoy, you evidently enjoy*, etc.) (comp. No. 8). Pl. Rp. 444, c. Ὁμοίκας δκροῦντι λέγειν (*you are like one in doubt in speaking* = *you seem to speak like one in doubt*). X. Hier. 7. 1. Ὁμοίειν ἔφη, μέγα τι εἶναι ἡ τιμὴ (*honor seems to be something important*). Cy. 1. 4, 9. ποιεῖ, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν Ὁμοίκας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events; with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκη τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραῖον τεῖχος πολιορκῶν (*a settled fact*). X. Cy. 1. 5, 30. δ' Ἀσάβριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (*whether he had made an actual irruption or not, is uncertain*).
11. Δεικνύειν and ἀποφάινειν with a Part. to show, to point out; with an Inf. to teach. 'Εδείξά σε ἀδικήσαντα (*I showed that you had done wrong*). X. An. 2. 3, 14. ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια (*where they pointed out to them that they might obtain provisions*). Dem. Cor. 271, 135. (ἡ Βουλὴ Ἀσχινην) καὶ προδότην εἶναι καὶ κακόγουν ὑμῖν ἀπέφαινον (*docuit*). But the Inf. is likewise used with δεικνύειν, when the object of this verb is not to be represented as something perceived, but only as something possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῦλός τε καὶ οὐκ ἄξιός ἐυεργασίας.
12. Δηλοῦν with a Part. to make evident, to show; with an Inf. to say, to announce, to command. Δηλώ σε ἀδικοῦντα (*I make it evident or show that you do wrong*). X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν δευτέρους δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρεῖναι (*edixit, ut adessent*).
13. Ποιεῖν with a Part. to represent [§ 310, 4, (b)]; with an Inf. (a) to cause, (b) to suppose, to assume. Ποιῶ σε γελῶντα (*I represent you laughing*). Ποιῶ σε γελᾶν (*I cause you to laugh*). Pl. Symp. 174, c. ἐκλήτος ἐποίησεν ('Ὀμηρος) ἐλθόντα τὸν Μενέλαον ἐπὶ τὴν Δοίρην (*represent*

Menelaus coming unbidden to the feast). X. An. 5. 7, 9. ποῖω δ' ὁμῶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἡκεῖν εἰς Φάσιν (*I will suppose, I will put the case, will assume, that you having been deceived come to Phasis*).

14. Αἰσχύνοσθαι and αἰδεῖσθαι with a Part. *to be ashamed on account of something which one does*; with an Inf. *to be ashamed or afraid to do something, to abstain from doing something through fear or shame, to be prevented from doing something by shame*. Αἰσχύνομαι κατὰ πρᾶττων τὸν φίλον (*I am ashamed of doing evil, or that I do evil to a friend*); αἰσχύνομαι κατὰ πρᾶττειν τὸν φίλον (*I am prevented by shame from doing evil, etc.*). X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδῶναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μόνητε παρ' ἐμοὶ ἀποδώσω, τοῦτο, εἴδοιτε, ὅτι αἰσχυνοίμην ἂν εἴποιν. S. Aj. 506. αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρῳ προλεῖπων. X. S. 8, 33. τοῦτους γὰρ ἂν ἐφη οἰεσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοὺς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθεῖν τὸν κακὸν σέσκεπον παραλαβεῖν.
15. Περιορᾶν [§ 310, 4, (e)] is sometimes, though seldom, constructed with an Inf. also, without any marked difference, as συγχωρεῖν, εἶναι, e.g. Th. 4, 48. οὐδ' εἰς εἶναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα (*they said they would not permit any one to enter*). Ἐπιτρέπειν, *to permit*, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν (*permitted the Greeks to plunder*). Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of *audere*, are constructed with the Inf. Her. 7, 139. καταμείναντες ἀνέσχοντο τὸν ἐπὶ τὸν ἐπὶ τὴν χώραν δέξασθαι (*dared to withstand the enemy making an incursion into their country*).
16. Ἀρχεσθαι with a Part., when it has the meaning *to be in the beginning of an action* (in contrast with the middle or end of an action), or also when *the way and manner, in which the beginning of an action takes place, is to be stated*; with an Inf., *to begin to do something, to commence (something intended, aimed at)*, Ἡρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. Ἡρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8. 8, 2. ἄρξομαι διδάσκων ἐκ τῶν δειλῶν. C. 3. 1, 5. πόθεν ἥρξατό σε· διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν ἥρξω μανθάνειν. 6, 3. εἶπον ἡμῖν, ἐκ τίνος ἔρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. Ἀθηναῖοι ἀπὸ τῶν πατέρων ἔρχονται καταφρονεῖν τῶν γεραιτέρων.
17. Παύειν with the meaning *to hinder*, is constructed with an Inf., e.g. Pl. Rp. 416, c. τὰς οἰκίσεις καὶ τὴν ἑλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. Πειρᾶσθαι with a Part., *to make trial of anything, to practise* [§ 310, 4, (h)]; still this construction is rare; with the Inf. *to attempt to do something*; παρασκευάσθαι is very often also connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι, is constructed with the Acc. and Inf. Her. 3, 124. παντοῖα ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυρπτεῖα (*she used every expedient, etc.*).

REMARK. By comparing § 306 with § 310, it will be seen that the Inf., as a complement of the verb, denotes something *aimed at, intended, something effectual*, while the participle, inasmuch as the idea expressed by it is prior to, or coincident with that of the verb with which it is connected, implies the *actual existence* of the idea designated by it. The participle, therefore, implies that the action denoted by it actually takes place, while the Inf. does not.

§ 312. *The Participle used to express Adverbial or Circumstantial Relations.*

1. In the second place, the Part. is used to denote such an attributive qualification of a substantive, as will, at the same time, define the predicate of the sentence more exactly. In this case, the Part. expresses the adverbial relations of *time, cause, motive or purpose, condition and concession, manner.*

The English often uses a Part. in this case, e. g. *he said laughing* (γελῶν); *the city, besieged by the enemy, suffered much distress* (πόλις ὑπὸ τῶν πολεμίων τολαιορκουμένη). Instead of the Part., the English often uses either a subordinate clause with the conjunctions *when, after, while, since, because, as, inasmuch as, in order to, if, although*, or a substantive with a preposition, e. g. *Kyros τὴν πόλιν ἐλὼν ἀνῆλθεν* (after Cyrus had taken the city, he returned, or after taking the city, etc.).

2. In English we often translate the participle by a verb, connecting it with its own clause by one of the above-named conjunctions, using as a subject either the word with which the participle agrees, or a pronoun referring to it.

Οἱ πολέμοι φυγόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν (WHEN the enemy FLED, THEY were pursued by the enemy, or the enemy FLED AND were pursued). Τοῖς Πέρσiais εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν (WHEN the Persians MADE an irruption into the country, the Greeks went out against them).

3. In the examples given under No. 2, the participle always agrees with a substantive or pronoun which is connected with the principal verb, either as subject or in some other relation, and may then be called the *dependent* participle. But very often the substantive with which the participle agrees has no connection with any verb, but stands alone in the Genitive. This is called the *Genitive absolute* or *independent*, because it has no grammatical connection with any other word in the sentence.

X. O. 4, 2. τῶν σωμάτων δηλυνομένων, καὶ αἱ ψυχὰς πολλὰ ἄρρωστοτέρα γίνονται (when the bodies are exhausted, the animal spirits become weaker).

REMARK 1. The Genitive absolute can never be used when the action refers to the subject; in this case the participle must always be made to agree with the subject. It is otherwise in Latin, on account of there being no active participles in the past tense; the Latin must, therefore, use the Abl. Absolute, even when the action refers to the subject, e. g. οἱ στρατιῶται τὴν πόλιν κατέλαβόντες εἰς τὸ στρατόπεδον ἀνεχώρησαν (milites, URBE DIRUTA, in castra se receperunt, after the soldiers had taken the city, they returned to the camp). In this

example, the actions denoted by the participle and the verb, both refer to *στρατιῶται*, and therefore the Gen. Absol. could not be used.

REM. 2. The reason why the Greeks chose the Gen. absolute, has been seen in treating of the Gen., § 273, Rem. 11. Subordinate clauses also may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participle as described under 2 and 3, is used to denote:—

(a) A specification of time, where the English uses subordinate clauses, with the conjunctions *when*, *while*, *during*, *after*, *since*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὡν πρόσθεν ἀπέχοντο κερδῶν, ἀσυχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*after wasting their money, after, when they had wasted*). An. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνδύμημα χαλεπὸν ἔδοκεῖ (*when the generals heard this, on hearing this, after hearing this, they thought the device ingenious*). So the frequent circumlocution with *ποιήσας* in the sense of *thereupon*. Her. 6, 96. ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο (*THEREUPON they set sail for the other islands*); or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τούτῳ τῷ τρόπῳ ἐξηρίδμυσαν· ἀριδμήσαντες δὲ κατὰ ἔθνη διέτασσον (*in this way they numbered all; THEREUPON they arranged the army by nations*). Gen. absolute, X. H. 5. 1, 9. ναυμαχίας πρὸς τὴν σελήνην γενομένης, τέτταρας τριῖναι λαμβάνει Γωργώπας (*a naval battle having been fought by moonlight*). 4. 58. ὑποφαίνοντος τοῦ ἡρος, Ἀγησίλαος κλυοπετής ἦν (*when the spring appeared*). Il. a, 88. ὅστις ἐμεῦ ζῶντος καὶ ἐπὶ χθροῖ δερκομένοιο σὺ κολῆς παρὰ νηυσὶ βαρὲλας χεῖρας ἐπόσει (*while I live, as long as I live and look upon the earth*).

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here: (α) ἀρχόμενος, *in the beginning, originally*. Th. 4, 64. ἄπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρξάμενος ἀπὸ τίνος, which may be translated, *especially, before all*. The Part. ἀρξάμενος agrees, for the most part, in Number, Gender, Case, with the substantive which is more exactly defined, e. g. Pl. Rp. 600, a. οὐκοῦν τιδόμεν ἀπὸ Ὀμήρου ἀρξάμενους πάντας τοὺς ποιητικούς μυμητὰς εἰδῶλων ἀρετῆς εἶναι (*that all the poets, particularly Homer, etc.*). Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνδράποους ἀδύλους ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος, *you seem to me to think all men unhappy except Socrates, particularly yourself*). — (β) Τελευτῶν, properly *ending, finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κατὰ πάθος ἀντασινδουλευθήσεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἰργον (τοὺς Ἕλληνας) οἱ Θράκες (*at last the Thracians kept the Greeks from the water*). — (γ) Διαλιπὼν χρόνον, *after some time, after a while, subsequently, or dial. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρὸν*. Pl. Phaed. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἤκει.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words *πράγματα χρήματα, ἄνθρωποι*, etc., used in a general sense, may be understood. Th. 1, 116. Περι-

κλῆς ἔρχετο κατὰ τάχος ἐπὶ Καίρου καὶ Καρίας, *ἡσαγγελθέντων*, ὅτι ταύταις νῆες ἐπ' αὐτοὺς πλέουσιν (*it having been announced that Phoenician ships were sailing against them*). X. Cy. 1. 4, 18. σὺ μανδέντων δὲ τῷ Ἀστυάγει, ὅτι ταύταις εἰσιν ἐν τῇ χώρᾳ ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ θύρα (*it having been signified to Astyages*). 3. 1, 38. διασκηρύντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἡγήσθη δὲ Κύρος. Also in the Sing. Th. 1, 74. σαφὲς δηλωθέντος, ὅτι ἐν ταῖς καὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο (*it having been made very evident that*). Compare the Latin *cognito, edicto, petito*, etc., instead of *postquam cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition *ἐπὶ* is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. 'Επὶ Κύρου βασιλεύοντος (*while Cyrus was king*). See § 255, I, (2). The relation of *past time* is sometimes made more definite by the preposition *μετὰ*, *after*, with the Acc. e. g. Her. 6. 132. μετὰ δὲ ἐν Μαραθῶν τρωμα γενόμενον Μιλτιάδης ἀπέτο (*after the slaughter made at Marathon*). See § 294, II, (2). The relation of indefinite time expressed by *about, nearly*, is indicated by *ὕπο* with the Acc., e. g. ὕπο τὴν πρώτην ἐπελθοῦσαν νύκτα (§ 299, III, (2)), the coincidence or *contemporaneity* of one thing with another, is expressed by *ἄμα* with the Dat., e. g. ἄμα ἡμέρα διαφωσκεῖται (*as soon as daybreak*); *ἄμα τῷ σίτῳ ἀκμάζοντι* (*simulac frumentum altum est*).

REM. 6. In order to determine more exactly the relation of time, temporal adverbs are often used with the dependent participle and the Gen. absolute: αὐτίκα, εὐθύς, ἐξαίφνης, μεταξύ, ἄμα. Pl. Rp. 328, c. εὐθύς αὖ μ' ἰδὼν δὲ Κέφαλος ἠσπάζετό τε καὶ εἶπεν (*simul ut me conspexit*). Lys. 207, a. Μενέκλεος ἐκ τῆς αὐλῆς μεταξύ παίζων εἰσέρχεται (*while he played*). Phaed. 77, b. ὅπως μὴ ἄμα ἀποδινήσκοντος τοῦ ἀνδρὸς διαφωσκένται ἡ ψυχὴ (*as soon as man dies*). Her. 9, 57. καὶ ἄμα καταλαβόντες προσέειπεν σφι (*as soon as they had come up with the enemy, they pursued them closely*). Th. 2, 91. ἐπαινίζόν τε ἄμα πλείοντες (*inter navigandum, while sailing*).

REM. 7. In order to denote more clearly and emphatically the *succession of time and a consequence or result*, the following adverbs are very often appended to the predicate of a sentence: *ἐνταῦθα*, *οὕτω(ς)*, *οὕτω δὲ*, *οὕτως*. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ἅλα τὰ σάματα καλὰ ποιεῖτε φαίνεσθαι (*collecting from many the most beautiful features of each, IN THIS WAY you make the entire forms appear beautiful*).

(b) A *cause or reason*, where the English often uses subordinate clauses with *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κεφάλων, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*many having squandered their estates, did not abstain from those gains from which they before abstained, BECAUSE they accounted them base*). Τὰ ἐπιτήδεια ἔχουσιν ἐκ τῆς χώρας, πολλὰς καὶ ἀγαθὰς οὐσίας (*they might obtain supplies from the place, since, because, inasmuch as, it was extensive and fertile*).

(c) A *motive, purpose, or object*, where the English uses the Inf. with *to, in order to*, or a finite verb with *that, in order that, so that*. Generally, only the *Fut. Act. Part.* is used to denote this relation; sometimes also the *Pres. Act.*, (§ 255, Rem 3)

This usage occurs most frequently with verbs of *going, coming sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσων (*I have come to say this*). 6, 70. ἐς Δελφοὺς χρησόμενος τῇ χρηστηρίῳ πορεύεται (*he goes to Delphi to consult the oracle, in order to, that he may consult, etc.*). X. C. 3. 7, 5. σέ γε διδάξω ὠρμημαί. Πέμπω σε λέγοντα (*I send you that you may, to, in order to, say*).

(d) A *condition*, where the English often uses a subordinate clause with *if*; or a *concession*, where the English uses a subordinate clause with *although, though*.

X. Cy. 8, 7, 28. τοὺς φίλους ἐδεργέτούτες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολᾶζειν (*if you confer benefits on friends, etc.*). Isocr. Paneg. 41, 2. τῶν ἀδελγῶν δις τοσαύτην ῥώμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐνδὸς δὲ ἀνδρὸς ἐδ' φρονήσαντος, πάντες ἂν ἀπολάβοιεν οἱ βουλευμένοι κοινωνεῖν τῆς ἐκείνου διανοίας, X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν (*although men can foresee little, yet, etc.*).

REM. 8. When the Part. expresses a *concession*, the particles καί (neg. οὐδέ, μηδέ), καίπερ, καὶ ταῦτα, are commonly joined with it. X. An. 1. 6, 10. προσκύντησαν (Ὀρόντην) καίπερ εἰδότες, ὅτι ἐπὶ δαπάνῃ ἔγοστο (*although they knew, that*). Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέ ἐπερ πρᾶσσω κακῶς. Pl. Rp. 404, b. Ὅμηρος ἐν ταῖς τῶν ἡρώων ἱστορίαισιν οὕτε ἰχθύναι αὐτοὺς ἐστιγῆ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλληνπόντῃ ὄντας (*and that too, though they were, etc.*). Ταῦτα in such connections, may often be governed by the verb ποιεῖν: *and he did this, although they were, etc.* The words δμως, εἴτα, καὶτα, ἔπειτα, καὶπειτα, are often added to the predicate of the sentence. Her. 6, 120. ὅστεροι δὲ ἀπικόμενοι οἱ τῆς συμβολῆς ἡμείνοντο δμως δεήσασθαι τοὺς Μήδους (*although they came after the battle, still they desired to see the Medes*). Pl. Charmid. 163, a. ὅπως δέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησὶ κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμως is often in poetry joined to a Part., e. g. Aesch. S. 712. πείδου γυναῖξ καίπερ οὐ στήργων δμως, or (what also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaed. 91, c. Σιμίλᾱς φοβεῖται, μὴ ἡ ψυχὴ δμως καὶ διότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλήται (*that the soul, though more god-like and beautiful than the body, will nevertheless perish*).

(e) The *manner and means*, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν (*he spoke laughing*). X. Cy. 3. 2, 25. ληϊζόμενοι (ζῶσιν) (*ταῖσι vivunt, they live by plundering*). C. 3. 5, 16. προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συναμφελοῦντες αὐτοὺς (*prefer to gain some advantage from each other, rather than by assisting themselves*). Isocr. Panath. 241, α. τοὺς Ἕλληνας ἐβίβαζαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὐς πολεμοῦντες μεγάλῃ τὴν Ἑλλάδα ποιήσεσαν. So often χρώμενος with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν (*conquered the enemy with great tact*).

REM. 9. Here belongs the phrase ληρεῖς ἔχων, or in a question, τί

ληρεῖς ἔχων; i. e. *you keep trifling so, or why do you keep trifling so?*, ἔχω here expressing the idea of duration. Pl. Gorg. 490, e. ποῖα ὑποδήματα φλυαρεῖς ἔχων; (*what shoes are you always prating so much about?*). Here belong also the Part. φερόμενος, and φέρων used intransitively, *summo studio, maximo impetu, dedita opera*, with verbs of motion. Her. 8, 91. δὴς δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοί (cum impetu delati) ἐπέπτητον ἐς τοὺς Αἰγινήτας (*as often as they escaped the Athenians, rushing on violently they fell into the hands of the Aeginetae*). 8, 87. (ναῦς) διωκομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλή (*cum impetu aggressa est amicam navem, being pursued by the Attic ship, made a violent attack on a friendly ship*). Aeschin. Ctes. 82. ἐς τοῦτο φέρων περιέστησε τὰ πρᾶγματα (*he designedly brought things to this state*). Comp. ib. 90 and 146.

REM. 10. In like manner the Greek employs the participles ἔχων, ἔγων, φέρων, λαβών, where the English may use the preposition *with*; ἔχων is used both of animate and inanimate objects, which may be in the possession of any one, ἔγων of animate objects, φέρων of inanimate, λαβών of both, e. g. X. Cy. 1, 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα (*with her son Cyrus, etc.*). So δ Κύρος ξίφος φέρων προσήλασεν, ἔγων ἄγων ἤλαδεν, ἔπτας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles ἔχων, φέρων, λαβών, and ἔγων with verbs of *giving, placing, etc.*, in order to present the idea of the action that preceded the *giving and placing*, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐξέστω τελαμῶνι (*bringing he gave, he brought and gave a sword studded with silver*).

5. Instead of the Gen. absolute, the *Accusative* is also used, but for the most part only when the Part. has no definite subject, consequently where the verb from which the participle comes, is impersonal, e. g. ἐξόν (from *ἔξεστι, licet*), *quum liceat, liceret, while, when, since it is or was allowed*; or with impersonal phrases, e. g. αἰσχρὸν ὄν (*quum turpe sit, esset, while, because, since it is or was shameful*). The idea of *extension in time*, which is expressed by the Acc. (§ 279, 6), is, in this construction, transferred to the *state or condition* of an object; the conjunctions *while, when*, express this corresponding relation.

(a) Accusativo absolute. Pl. Menex. 246, d. ἡμῖν ἐξδὲν (ἢ μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν (*since it is not in our power to live honorably*). Protag. 358, d. δταν ἀναγκασθῇ δυοῖν κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται, ἐξδὲν τὸ ἑλαττον (αἰρεῖσθαι), *no one will choose the greater, when it is in his power to choose the less*. Her. 1, 129. Ἀρπαγος, παρὲν αὐτῷ βασιλεία γενέσθαι, ἄλλω περιέθηκε τὸ κρᾶτος (*when it was in his power to become a king*). 5, 49. παρὲχον (*quum liceat*) τῆς Ἀσίης πόσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; Th. 5, 14. (οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ (γενόμενα), καλῶς παρὰ αὐτῶν, οὐ ἐνέβησαν (*when a favorable opportunity presented itself*). So δὲ παρὰ αὐτῶν, *quum liceat, licet*; δέον, *quum opus (necessus) sit, esset*; δόξαν αὐτοῖς (*quum iis visum sit or esset, when it pleased them, when they had decreed*); δοκοῦν (*quum videntur, videretur*); προσῆκον (*quum deceat, deceret*). Passive participles: Th. 1, 125. δεδογμένον δὲ αὐτοῖς, εὐδὲς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρσευέοι. οὐσιν (*and though they had determined, it was not possible for them, etc.*). Εἰς

μὲνον (*quum dictum sit, esset*). Adjectives with *ἔν*, e. g. *ἔηλον ἔν* (*quum apparet, appareret*); *ἔηλον ἔν*, *δυνατὸν ἔν*, *ἀδύνατον ἔν*. Also sometimes without *ἔν*, e. g. *ἔηλον*, *ἀναγκαῖον*.

(b) Accusatives absolute. Though the participles of impersonal verbs usually have no subject joined with them in the Acc. Absol., yet a *neuter pronoun*, not a substantive, may be joined with them as their subject. Her. 2, 66 *ταῦτα γινόμενα*, *πένθεα μεγάλα τοῖς Αἰγυπτίοις καταλαμβάνει* (*when this is done, the Egyptians are filled with great grief*). Th. 4, 125. *ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν*, *κυρῶ δὲ οὐδὲν* (*sed quum nihil decretum esset*), *ἐχέουσαν ἐπ' οἴκου*. X. H. 3, 2, 19. *δόξαντα δὲ ταῦτα καὶ περανθέντα*, *τὰ μὲν στρατεύματα ἀπῆλθεν* (*when these things had been agreed upon and accomplished*).

REM. 11. The *Genitives absolute*, however, are more frequent than the Acc., when a *neuter pronoun* is joined with the impersonal verb. X. H. 1. 1, 36. *δόξαντες τοῦτον ἔχετο* (*hac re decreta, this having been agreed to, when this had been, etc.*). 7, 30 and 5. 2, 24. *δοθέντων τούτων*. Cy. 4. 5, 53. *τούτου συνοκοῦντος* (acc. to the best MSS.). 4. 5, 53. *τούτου οὕτως ἔχοντος*. Also *δόξανταῦτα* (from *ἔδοξε ταῦτα*) occurs. X. An. 4. 1, 13. *δόξανταῦτα*, *ἐκήρυξαν οὕτω ποιεῖν* (*when this was approved, they gave orders by the herald to do accordingly*). With such impersonal verbs as contain the subject in a measure in themselves, the Gen. is used, e. g. *δοντος*, *σαλπίζοντος* [§ 238, 5. (b)]. Elsewhere the Gen. but very seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. *ἀδῆλον δοντος*, *εἰ κτλ.*

6. The particle of comparison *ὥς*, is connected both with the *dependent Part.* (§ 312, 3), and also with the Gen. and Acc. absolute, when the idea expressed by the Part. is to be indicated as a *representation*, as a *subjective view*, *opinion*, or *purpose of the actor or speaker*. This *ὥς* has the same signification as a Part. of a verb of *thinking* or *saying*, followed by an Inf., or Acc. with an Inf. The English can express this *ὥς* by the expressions *thinking*, *intending*, *with the intention of*, *saying*, or by *as though*, *as if*, *under the pretence that*, *because*.

(a) Simple Participle. X. Cy. 1. 1, 1. *οἱ τυραννεῖν ἐπιχειρήσαντες, κἂν δοσσοῦν χρόνον ἔρχοντες διαγίνωνται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι* (properly, *as those are admired, who are wise men = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι*, *thought or reputed to be wise*). Pl. Rp. 329, a. *ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι* (i. e. *ἡγοούμενοι μεγ. τ. ἀπεστερησθαι* (*as if they had been deprived, thinking they had been deprived*)). X. An. 1. 1, 11. *Ἐκέλευσε (Πρόξενον) λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς ἐς Πεισιδά βουλόμενος στρατεύεσθαι* (*pretending that, under the pretence that, saying that, he wished to march against the Pisidians*). *Ὡς* is very often connected with the Fut. Act. Part., when a *purpose* in the mind of another is expressed. X. An. 1. 1, 3. *Ἀρταξέρξης συλλαμβάνει Κύρον ὥς ἀποκτενῶν* (*arrests Cyrus for the purpose of putting him to death*). The writer here states the *view* or *purpose* as it existed in the mind of Artaxerxes, and not his own view of the matter. So also very often with *παρασκευάζεσθαι*, § 310, 4, (h).

(b) Genitives absolute. X. H. 7. 5, 20. *παρηγγεilen αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης* (i. e. λέγων μάχην ἵσασθαι) (*he commanded them to prepare themselves, because, as he said, or saying that, there was to be a battle*). 5. 4, 9. *ἐκθρῦττον ἐξίναί πᾶντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων* (*quia tyranni mortui essent, because, as he said, the tyrants were dead*). Th. 1, 2. *ἐς Ἴωνίαν ὕστερον, ὥς οὐχ ἱκανῆς οὐσῆς τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν* (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι) (*afterward sent colonies to Ionia, thinking that Attica was not large enough*).

(c) Accusative absolute. X. An. 5. 2, 12. *ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διαγκυλιμένους ἵναί, ὥς, ὅπταν σημήνῃ, ἀκοντίζεν δεῖσθαι* (*he commanded all the peltasts to advance, ready to shoot, saying, that it would be necessary for them to hurl their javelins, etc.*). Pl. Rp. 425, a. *τοῖς ἡμετέροις παῖσιν ἐνομοτέρου εὐδὸς παιδῶς μεδεκτέον, ὥς, παρανόμου γυνομένης αὐτῆς, ἐννόμου τε καὶ σπουδαίου ἄνδρα αἰδέμεσθαι ἀδύνατον εἶναι*. So *ὥς ἐξόν, ὥς παρὲν*, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. *διὸ καὶ τοὺς υἱοὺς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνδρῶν εἰργουσι, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἕσπασιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν* (*assured that, knowing that, the intercourse with good men leads them to practise virtue*). 3, 2. *εὐχετο Σωκράτης πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες* (*thinking that, convinced that, the gods knew what was best*). This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b). Perhaps this construction is not absolute, but depends upon a verb of perception to be supplied, indicated by *ὥς*.

REM. 12. A peculiar use of the Gen. absolute, in connection with *ὥς*, occurs with the verbs εἶδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, with which, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., would stand as the object. The consequences resulting from the action of the Gen. is commonly denoted by οὕτω(s) joined to the predicate. X. An. 1. 3, 6. *ὥς ἐμοῦ οὖν ἰόντος, δηλ. ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε* (*as if then I shall go, etc., seeing then that I shall go, so form your opinion, i. e. be assured that I shall go wherever you go, me iturum esse, quocunque etiam tos, statuile*). Cy. 2. 3, 15. *ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποιος ἂν τις ᾖ, κατὰ τὴν ἔλαν με τιμῶν ἀξιώσαντος, οὕτως, ἔφη, ὁ Κύριε, γίγνωσκε*. Pl. Cratyl. 439, c. *διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ βρόντων* (*repulantes, omnia semper ire et fluere*).

REM. 13. Instead of *ὥς*, *ὥς περ* (*quasi*) is sometimes joined with the Part. In order to bring out emphatically an objective (*actually existing*) ground or reason, the particles ἄτε (*ἄτε δὲ*), seldom οἶα, οἷον (in the Ionic writers, also, ὥς τε), in the sense of *inasmuch as, because, quippe*, are connected with the participle. Her. 6, 59. *ἄτε πυκνοῦ ἐόντος τοῦ ἄλσους, οὐκ ὥρων οἱ ἐντὸς τοὺς ἐκτόν* (*because the grove was thick*). X. An. 4. 8, 27. *ἄτε δεωμέων τῶν ἑταίρων, πολλὰ φιλονεικία ἐγένετο* (*because the heaerates were looking on, there was much rivalry*). 5. 2, 1. *οἱ Κόλχοι, ἄτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν, πολλοὶ ἦσαν ἀδρόοι καὶ ὑπερεκείνηντο ἐπὶ τῶν ἱερῶν* (*inasmuch as they had been driven out of their houses, etc.*). Th. 2, 5. *ἦσαν καὶ ἑθνητικοὶ κατὰ τοὺς ἀγρούς, οἷα ἀπροδοκῆτου κακοῦ ἐν ἐρήρῃ γενομένου*. Pl. Charm. 153, a. *οἷον διὰ χρόνον ἀφιγμένους ἀσμένους ᾗ ἐπὶ τὰς ξυνήδεις διατρίβας*.

§ 313. *Special peculiarities in the Participial construction.*

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc., or Gen., when the Dat., Acc., or Gen. in the preceding clause denotes the object in a grammatical point of view, but the subject in a *logical* respect, e. g. in *δοκεῖ μοι = ἐγὼ ἡγοῦμαι, I think*. This is a species of *Anacoluthon* (§ 347, 5).

(a) Dative. Th. 3, 36. *ἔδοξεν αὐτοῖς* (i. e. *ἐψηφίσαντο, voted*) *οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, ἐπικαλοῦντες τὴν ἑλλην ἀπόστασιν κ. τ. λ.* (as *Salust. Jug. 102. populo Romano melius visum = ratū*). 6, 24. *ἔρως ἐνέπεσε πᾶσιν* (= *ἐπεδύμενον πάντες*) *ὁμοίως ἐκπλεῖσαι τοῖς μὲν πρεσβυτέροις ὥς . . καταστρεφόμενοις ἐφ' ἃ ἐπλεῖθ', . . τοῖς δ' ἐν ἡλικίᾳ . . εὐέλπιδες ὄντες σωθήσεσθαι*. — (b) Accusative. Eur. Hec. 970. *αἰδώς μ' ἔχει* (= *αἰδοῦμαι*) *ἐν τῷδε πόμπῃ τυγχάνουσ' ἔναι μὲν νῦν*. — (c) Genitive. Her. 4, 132. *Δαρείου ἡ γνώμη ἦν* (= *ἐγγινώσκον*) *εἰκάδ' ὥν*. Th. 4, 23. *τὰ περὶ Πόλον ὅπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο* (= *τὰ περὶ Π. ἀμφοτέροις ἐπολέμουν*), *Ἀθηναῖοι μὲν . . τὴν ἡῶσον περ. πλεόντες . . Πελοποννήσιοι δὲ ἐν τῇ Ἡερίῳ στρατοπεδευόμενοι* (comp. § 266, 3). — Sometimes also the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ὑπεστί μοι θράσος ἀδυνάων κλύουσας ἄρτιως ἀνείρων* (instead of *θράσος μ' ἔχει κλύουσας*). Th. 1, 62. *ἡν γνώμη τοῦ Ἀριστέως* (= *ἔδοξε τῷ Ἀριστεῖ*) *τὸ μὲν μεθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. — The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. *apparently*, but only *apparently*, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *Λακεδαιμόνιοι τὰ ἐναντία τούτων ἔδεικτο νόμον*. οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομῶν (sc. *νόμον ἔδεικτο*). So also conjunctions stand without a finite verb, e. g. *εἰ, ἔάν, ὅταν*, etc. X. C. 2, 1, 23. *ὅρῳ σε ἀπορούντα, πόλιν ὅδην ἐπὶ τὸν βίον ὅδον τράπη*. *ἔάν οὖν ἐμὲ φιλῇ ποιησάμενος* (scil. *τὴν ἐπὶ τὸν βίον ὅδον τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμί*.

2. The genitives absolute sometimes occur where the *subject of the participle is not different from the subject of the predicate or an object of the predicate*; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied (§ 312, Rem. 4). The reason of this peculiar construction is commonly found in the effort to express the member of the sentence with greater emphasis.

Instead of the *Nominative*. Th. 3, 13. *βοηθῆσαντων δμῶν προδύμεως πόλιν προσλήψεσθε* (*you aiding, you will more readily, etc.*). 70. *καὶ ἐς λόγους καταστάντων* (*Κερκυραίων*) *ἐψηφίσαντο Κερκυραῖοι* (*the Corcyraeans having had a conversation, determined*). X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι* (sc. *αὐτός*) *λέγειν τῷ Ἀστυάγει*. Instead of the *Accusative*. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων . . τούτους λυσάμενοι πάντας ἀποπέμπουσι . . ἐς τὰς Ἀθήνας* (*when the Athenian captives had come, the Samians having ransomed them, send all back to Athens*). Instead of the *Dative*. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκὸτος ἤδη Περικλέους . . ἡγγέλθη αὐτῷ* (*Περικλεῖ*) (*when Pericles had crossed over into it, it was announced to him*).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; then instead of the possessive Gen., Homer sometimes uses the Dat.

Od. i, 257. ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγος τε βαρὺν αὐτόν τε πέλωρον (= ἡμῶν ἦτορ). 458, sq. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἑλλυδὺς ἑλλη δεινομένου βαλοῖτο πρὸς οὐδαί. Il. ξ, 140. Ἀτρεΐδην, νῦν δὲ ποῦ Ἀχιλλεύος ὄλονεν κῆρ γῆδει ἐνὶ στήθεσσι φόνον καὶ φύσαν Ἀχαιῶν δερκομένην.

CHAPTER VI.

§ 314. The Adverbial Objective.

The objective construction, finally, is expressed by *adverbs*. Adverbs denote the relation of *place, time, manner, the quantity* of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; adverbs are to be viewed in a measure as resembling the Cases of substantives, since by these also, as has been seen, the relations just mentioned are expressed. Hence it is evident why most adverbs have a definite Case-inflexion, e. g. οὐ, *where*, ἄνω, κάτω, οἶ, οἶκος, πῆ, ὅπου, etc. (§ 101, 2).

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called *Modal Adverbs*. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. Of the other adverbs alluded to, the following deserve a more particular consideration.

§ 315. A. Δή, δῆτα, νῦν, δῆθεν, δήπουθεν, δαί.

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it can never, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, *tum vero*, δὴ γάρ, *jam enim*), but is used only as a mere suffix (§ 314, Rem.). It denotes in general that which is *certain, sure, settled, a reference to something known (already, now, even, precisely, exactly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a *consequence* which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις (*just now, at this very time*); ἃ νῦν δὴ ἔλεγες (*just now, just then*). X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες (*now certainly*). Οὐδὲν δὴ κακὸν πεπόνθαμεν (*nil jam or nihil dum, thus far, as yet, up to this time*). Οὐδὲν δὴ κακὸν πεισόμεθα (*nil jam = further*). With an *Imp.* or *hortative Subj.*, it signifies, *now, then, now then, I pray*. X. C. 1. 2, 41. διδάξον δὴ πρὸς τῶν θεῶν (*now then teach, teach then, I pray*).

ἴωμεν δὴ (*now then let us go, come now*). After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐδὺς κατεργασμένος ἂν εἴη τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων, οὗ δὴ σὺ ἐκιδυμῶν τυγχάνεις (*quod, uti satis constat, expetis*). Hence ἐπεὶ δὴ (*since now, quoniam, i. e. quum jam*), *because now, puisque*, in respect. to something conceded, known; ὥς δὴ, *seeing that, quandoquidem*, εἰ δὴ, *si jam, if now*. In a series of sentences connected by καί, δὴ is placed after the word which is to be made emphatic. Pl. Men. 87, c. ὁγέτω, φάμεν, καὶ ἰσχυρὸς καὶ κάλλος καὶ πλοῦτος δὴ. So καὶ τὸ δὴ μέγιστον; further, ἄλλος τε — καὶ δὴ καί. Her. 1, 30. εἰς Ἀχαιοὺς ἀπέκετο παρὰ Ἀμύσῳ, καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσσον (*and even also, and moreover also to Sardis*). — Τί οὖν δὴ; (*why therefore, I pray?*) Πῶς οὖν δὴ, (*how now then, how, I pray?*).

2. In general, δὴ is very often used in order to render emphatic and define more exactly, the word after which it stands: *precisely, exactly, even* (in English often indicated only by the tone of voice). X. Cy. 2, 3, 13. μέγα φρονεῖν, ὅτι πεπαδευμένοι δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς βῆγος καρτερεῖν (*just because they have been taught, because they have been taught, forsooth*). Pl. Prot. 320, a. δεδιώς περὶ αὐτοῦ, μὴ διαφθαῖ δὴ ὅπ' Ἀλκιβιάδου (*lest he should be corrupted, forsooth*). With adjectives and numerals, it has either a *limiting* or *enlarging* sense, according to the nature of the adjective or numeral, e. g. μόνος δὴ (*quite alone*), ἐν βραχεὶ δὴ (*in a very short time*), ἁσθενὴς δὴ (*very weak*), πολλοὶ δὴ, πολλὰκις δὴ, κράτιστοι δὴ (*the very best, confessedly the best*). With a pronoun, it expresses the *distinction, importance, prominence* of a person or thing as known, e. g. ἐκεῖνος δὴ, *that (well-known) man*, σὺ δὴ ταῦτα ἐτόλμησας, (*did you especially, you of all others dare this?*); οὕτω δὴ, ἐνταῦθα δὴ; so with other interrogative pronouns, X. C. 4, 4, 10. καὶ ποῖος δὴ σοί, ἔφη, οὗτος λόγος ἐστιν, (*what kind of reasoning, I ask, I pray?*). Eur. Med. 1012. τί δὴ κατηφέεις ὄμμα καὶ δακρυρροεῖς; So τί δὴ ποτε; (*what then in all the world?*). Τίς δὴ οὖν; (*Who then now, who I pray?*). With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δὴ (*others, whoever they may be*), ὅσος δὴ, ὅπως δὴ, ὅστις δὴ (*some one or other, any one whatever, nescio quis*), ζῆν ὅπου δὴ ἢ χρόνον (*I know not how long*). With conjunctions and other particles, it signifies: (a) *even, precisely*, e. g. ὥς δὴ, ἵνα δὴ, *indeed, just exactly, just even*; (b) *truly, assuredly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὴ, ἦ μάλ' αὖ δὴ, καὶ δὴ, δὴ ποῦ, *certainly indeed, assuredly, οὐ δὴ ποῦ, yet surely not at all, certainly not, γὰρ δὴ, for surely*.

3. Δῆτα, which is formed from δὴ, serves like δὴ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to *extend* or *restrict* them. It is very often used after interrogatives, e. g. τί δὴ τ', ἐπειδὴν τοῦτο γένηται; (*quid tum demum dicetis, quum hoc factum erit?*). It is also quite frequently employed in answers (*even so, precisely so, certainly so*). Also, ἦ δὴ τα, *yes, forsooth*, οὐ δὴ τα (*minime vero, no, by no means*), μὴ δὴ τα (*pray, do not*), e. g. μὴ δὴ τα δρᾶς ταῦτα; καὶ δὴ τα (*and forsooth, and truly*).

4. The enclitic θήν is a Doric particle, but it also appears in the Epic lan-

guage. In Homer, *δή* has always an ironical sense, like the Attic *δήπου*, without doubt, certainly. II. β, 276, οὐ δ' ἔν μιν πάλιν αὖτις ἀνέσει θυμὸς ἀγέλαος ναυκίῃν βασιλῆας δρυϊδέοις ἐπέεσσιν.

• 5. *ἤδη* (from *δή* and *δήν*) almost always expresses *scorn, irony (scilicet, truly, indeed)*; it is very seldom used as a mere explanatory particle. X. Cy. 4. 6, 3. ἀπεπεμφμένῃ (τὸν υἱόν), μέγα φρονῶν, ὅτι *ἤδη* ἐν τῇ βασιλείᾳ θυγατρὸς ἀπομην τὸν ἐμὸν υἱὸν γαμέτην (because, forsooth, I should see my son the husband of the king's daughter).

6. *ἤπουθεν* (from *δήπου* and *δήν*), I hope so indeed, I suppose, certainly (nempe, ironically). X. Cy. 4. 3, 20. ἐγὼ δ', ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἱπποῦ γένεσθαι, τὰ τοῦ ἱπποκентаύρου *ἤπουθεν* διαπρέξομαι (I shall, as I hope, act the part of a centaur).

7. *δαί* is a lengthened form of *δή* (as *ναί* of *νή*). It is used only in the phrases *τί δαί*; *πῶς δαί*; it expresses the idea of *surprise, wonder (what then? how so? ain' tu? itane? ilane vero?)*.

§ 316. B. Confirmative Adverbs.

1. *μήν* (Dor. and Ep. *μῦν*) expresses, like *vero*, confirmation, assurance, asseveration, truly; often also, like *vero*, it is used *adversatively*: still, but. But it cannot stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows: (a) *ἦ μήν*, surely, certainly, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ δίδωσιν αὐτοῖς, *ἦ μήν* ὥς φίλοις καὶ πιστοῖς χρῆσεσθαι αὐτοῖς (that he assuredly would treat them as friends). — (b) *οὐ μήν*, *μὴ μήν*, truly, assuredly not. — (c) *καὶ μήν*, and indeed, yea surely, nay more. Pl. Phaed. 58, e. καὶ *μήν* ἔγωγε δαυμῶσια ἔπαδον παραγενόμενος. *καὶ μήν* is often used, when a new assertion is added to strengthen or corroborate the meaning. Od. λ, 582. καὶ *μήν* Τάνταλον εἰσεῖδον; so, often in the dramatic writers when attention is to be directed to the entrance of a new person: and see! and lo! Also *καὶ μήν καί*, et vero etiam, and indeed too; καὶ *μήν* οὐδέ, and indeed not even. — (d) *Ἄλλὰ μήν*, at, sed vero, but indeed, but assuredly. In a question, *τί μήν*; πῶς μήν; quid vero? quid quæso? what indeed? what I ask?

REMARK. Instead of *μήν*, the Ionic writers employ the shorter form *μέν*, which, as well as *μήν* and *μῦν*, is found in Hom. also. Even in the Attic dialect, *μέν* is sometimes used instead of *μήν*, e. g. in an answer. X. C. 1. 4, 4. πότερα γνῶμη; ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ἀφελείᾳ γιγνόμενα γνῶμης ἔργα εἶναι. This confirmative *μέν*, instead of *μήν*, occurs in the following connections: (a) *Μέντοι* expresses confirmation, surely; very often in antitheses, like *vero*, to denote a limitation; thus, καὶ *μέντοι*, οὐ *μέντοι*, ἀλλὰ *μέντοι*. — (b) *Μενοῦν* or *μὲν οὖν*, sane quidem, quite certainly, yea indeed, is used, for the most part, only in replies, e. g. πάνν μὲν οὖν; very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδὲν ἐπιστάνται ποιεῖν; Πάντα μὲν οὖν (but do those with you know nothing of these things? yea, everything, immo vero omnia). So οὐ or *μὴ* μενοῦν, immo non. — (c) *Μενδὲ* or *μὲν δέ*, quite certainly, yea indeed; always in the phrases *ἦ μενδὲ*.

οὐ μὲν δὲ, ἀλλὰ μὲν δὲ, καὶ μὲν δὲ, γὰρ μὲν — δὲ instead of ἢ μὴν δὲ, etc. On the concessive *μὲν*, see ‡ 322, 3.

2. *H expresses *confirmation* (*profecto*). In order to strengthen it, *μήν* is often joined with it. *H *πουν*, *surely indeed*, often ironically. The Epic *ἤτοι* like *ἤ*, expresses *assurance*: *surely, certainly*.

3. Νό in Epic, expresses also an *asseveration*, but generally in an ironical or scornful manner (like the Attic *δήπου*), *indeed, forsooth, certainly, nempe*.

4. Νή, the Lat. *nae*, expresses an *asseveration*, but only in affirmative sentences, e. g. *νή τὸν Δία*, *in truth, surely*. — From *νή* is formed the lengthened *ναί* (as *δαί* from *δή*), which has the same meaning, and is often used with *μὲν*. — *Μὲν* likewise denotes an *asseveration*; in affirmative sentences: *ναί μὲν τὸν Δία*; in negative: *οὐ μὲν τὸν Δία*. But where *μὲν Δία* stands without a negation, then a negative clause precedes or follows, or it is clear from the context and from an accompanying adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

‡ 317. C. *Emphatic suffixes πέρ, γέ, τοί.*

1. Πέρ is the enclitic, and hence the abridged form of the adverb *πέρη*, *through and through* (Lat. *per*). The radical meaning of *πέρ* is *through and through* (throughout). Πέρ agrees with γὰρ in that, like the latter, it gives emphasis to the word with which it is joined, but it differs from γὰρ, in making the emphasis *extensive* (consequently denoting the measure, size, the extent of the idea); γὰρ, on the contrary, makes the emphasis *intensive* (consequently denoting degree, the inward strength or force of the idea). In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὅσπερ*, *throughout, entirely, the very same who*, *ὅσος περ*, *altogether as great as, precisely as great*, *οἷος περ*, *entirely, exactly of such a character as*, etc., *ὅπου περ*, *just where, wherever*, *ὅθεν περ*, *just whence, whence soever*, *ἕως περ*, *up to the very time, as far as, until*, *ἐπεὶ περ*, *since*, *ἐπειδὴ περ*, *forasmuch, seeing that*, *ὅτε περ*, *if indeed, if even*. In Eng. the meaning of both particles is often given by merely emphasizing the word to which they belong.

2. Γέ denotes *intension*, an inward force, certainty, assurance, and thus renders an idea *emphatic* and *distinguishes it from others*; it may be used either to *augment* or *restrict* the force of a word, e. g. *ἐγὼ γε* (*I indeed, I for my part*, however it may be with others), *σὺ γε*, *οὗτός γε*, *πολλὰ γε*, *ἀλίγα γε*, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to *confirm* or *complete* the preceding statement. Thus, *ὅς γε*, *who or which indeed, who certainly, qui quidem*; *ὅσπερ γε*, *just as indeed*; *εἰ γε*, *if indeed, if however, siquidem*; after adversative conjunctions: *καίτοι γε*, *ἀλλὰ γε*, etc., *and yet indeed* (like *quamquam quidem, verum quidem*), γὰρ makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. *καίτοι*

γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου (CERTAINLY *Socrates made his pupils useful men, ALTHOUGH, etc.*). Γέ is very often used in *replies and answers*, in order to indicate that they either confirm, augment, complete, limit, or correct, the thought contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγὼ τοι, ἐγὼ γὰρ τοι, *I surely, I most certainly*, ἡμῖς τοι, ταῦτά τοι. It is particularly employed in quoting *general propositions* and *proverbs*, since by it an assertion is referred to a general truth and thereby confirmed. Thcogn. 74. παῖποι τοι πολλῶν πιστὸν ἔχουσι νόον. With *adversative particles*, e. g. καί τοι, *tamen, quatenus* (properly and *surely*), μέν τοι, *tamen* (§ 316, Rem.), ἀτὰρ τοι, ἀλλὰ δέ τοι, *but certainly*. Also, οὐτοι (μήτοι), *certainly not, γάρ τοι, for indeed, for certainly*, ἤτοι — ἤ, still stronger ἤτοι γε — ἤ, *either indeed — or*.

§ 318. D. Negative Particles οὐκ and μή.

1. Οὐ (like its compounds, e. g. οὐδέ, οὔτε, οὐδεῖς, etc.) is an *objective* negative; μή *subjective*, i. e. οὐ is used when something is denied *absolutely, independently, by itself (objectively)*; μή (and its compounds), on the contrary, when something is denied in reference to the conception, view, or will of the speaker or of some other person (*subjectively*). Both are commonly placed before the words to which the negation is to be applied. On the position after the word to be negated, see § 15, 4.

2. Hence οὐκ stands: (a) in all sentences containing a *direct assertion*, whether these are expressed by the Indicative or Optative; hence also (b) in subordinate clauses with ὅτι and ὥς (*that*); (c) in simple interrogative clauses, both direct and indirect; (d) in subordinate clauses denoting *time*, with ὅτε, ἔπειθ' ἤ, etc.; (e) the *ground or reason*, with ὅτι, διότι, ἔπειθ, etc.; (f) the *consequence*, with ὥστε either with the Ind. or Opt.; (g) in adjective clauses, with ὅς, ὅστις, etc., which denote a *concrete, objective* attributive explanation; (h) when an absolute negative meaning is to be given to a *single word* in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός; in this case οὐ sometimes changes the idea of the word to an opposite sense.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γέγοντο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγεν, ὅτι τοῦτο οὐχ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κακὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἀρ' οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δράσεις τοῦτο; — Οὐ περιμενεῖς (§ 255, 4). — Φῆς, ἦ οὐ; or φῆς, ἦ οὐ φῆς; — Λέξον, εἰ (whether) οὐχ ἡμαρτες ταῦτα λέξας. On the dependent double question, see No. 3. — (d) Ὅτε οὐκ ἤλθον οἱ πολέμοι, οἱ Ἕλληνες ἠσύχαζον. — (e) Ὅτι οἱ βάρβαροι οὐχ ἠττήθησαν, οἱ Ἕλληνες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλώκει (Κῦρος), ὥστε δ' Ἀστυάγης οὐκ ἔτ' εἶχεν αὐτῷ συλλένειν θηρία. — (g) Ἀνὴρ, ὃν οὐκ εἶδες. Ἀνὴρ, ὃν οὐκ ἂν θαυμάζοις.

3. Μή on the contrary, stands: (a) with *commands, warnings*; hence with the

Imp. and with the *imperative Subj.*; (b) with *wishes* and *exhortations*; (c) in *deliberative questions* [§ 259, 1. (b)]; (d) in clauses denoting *purpose*, with *ἵνα*, etc. (also with *ὅπως* and the *Indic. Fut.*); (e) in *conditional clauses*, with *εἰ* with the *Indic.* or *Opt.*, *ἐάν*, *ὅταν*, *ἐπεί*, *ὥς ἄν* with the *Subj.*, *ὅτε* γο = *siquidem*; so also in subordinate clauses which denote a *repetition*, whether they are introduced by a temporal conjunction, or by *εἰ*, *ἐάν*, or by the relative, etc.; (f) in clauses denoting *consequence* or *result*, with *ὥστε* and an *Inf.*; (g) in *adjective clauses* with *ὅς*, *ὅστις*, etc., which imply a *condition* or *purpose*, in general when a subordinate clause contains an idea which is expressed only as a *conception*, *supposition*; hence when the idea of a class or species as such is more precisely defined, and the sentence may be resolved by *is, qui* with the subjunctive (= *ita comparatus, ut*); (h) in the second member of a *dependent disjunctive question* (*whether — or not*), οὐ as well as μή is used. *Pl. Phaed.* 70, d. σκεψάμεθα, εἴτ' ἄρα ἐν ἔθου εἰσὶν αἱ ψυχὰι τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. *Crit.* 48, b. σκεπτέον, πότερον δίκαιον ἐμὲ ἐνδένδε πειρᾶσθαι ἐξιέναι, μὴ ἀφιέντων Ἀθηναίων, ἢ οὐ δίκαιον. *Pl. Rp.* 339, a. εἰ ἀληθὲς (ὃ λέγεις), ἢ μὴ, πειράσομαι μαθεῖν. *Phil.* 21, b. τοῦτ' αὐτό, εἰ ἢ χαίρεις, ἢ μὴ χαίρεις, ἀνάγκη δήπου σε ἀγνοεῖν, κενόν γε ὅσα πάσης φρονήσεως. *Isae.* 5, 14. οὐ δέῃ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς λόγους καταμανθάνειν, εἰ καλῶς ὑμῖν κεύνται, ἢ μὴ, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς ὑμᾶς διδάξουσιν τὸ πρῶγμα, ἢ οὐ. But in those *dependent questions*, in which there is merely a *distinction between what is, and what is not*, μή is used, when the predicate of the first member is *not repeated*, but must be supplied; but οὐ as well as μή, when it is *repeated*. *Dem. Copt.* § 142. λογίσασθε πρὸς ὑμᾶς αὐτοὺς, τί τε συμβήσεται κατεψηφισμένοις ὑμῖν τοῦ νόμου καὶ τί μὴ. *X. C.* 3. 6, 10. οἴσθαι, ὁπόσαι τε φυλακαὶ ἐπικαιροὶ εἰσὶ καὶ ὁπόσαι μὴ, καὶ ὁπόσαι τε φρουροὶ ἱκανοὶ εἰσὶ καὶ ὁπόσοι μὴ εἰσὶ. *Aesch.* 1, 27. ὃ νομοθέτης διαβρήδην ἀπέδειξεν, οὗς χρὴ δημηγορεῖν καὶ οὗς οὐ δέῃ λέγειν ἐν τῷ δήμῳ. — Μὴ is also used in direct and indirect *interrogative sentences*, which express *fear, anxiety* on the part of the inquirer, and hence require a negative answer; (i) in forms of *swearing*, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial or abhorrence is expressed, is denoted by *μὴ*.

(a) Μὴ γράφε, μὴ γράψῃς (§ 259, 5). — (b) Εἴδε μὴ γράφοις! — Μὴ τοῦτο γένοιτο! — Μὴ ἴωμεν! — Μὴ γράφωμεν! — (c) *Pl. Symp.* 213, a. ἀλλὰ μοι λέγετε, εἰσὶν, ἢ μὴ; συμπίεσθε, ἢ οὐ; *Rp.* 337, b. πῶς λέγεις; μὴ ἀποκρίνωμαι; (*shall I not answer thee?*). — (d) Λέγω, ἵνα μὴ ποιῇς. — (e) Εἰ μὴ λέγεις. — Ἐὰν μὴ λέγῃς. — Ὅταν ταῦτα μὴ γένηται. *Pl. Prot.* 345, e. ὅς ἂν μὴ κακὰ ποιεῖ ἑκάν, τότῳ φησὶν ἐπανέτης εἶναι (as often as one does not willingly do evil, etc.). *X. Cy.* 2. 3, 20. εἰ (ὅτε) μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταύτῃ τῇ παιδείᾳ ἐχρῶντο (as often as, whenever, they were not engaged in more important business). — (f) *Pl. Phaed.* 66, d. τὸ σῶμα ἡμᾶς ἐκπλήττει ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τάληθές. — (g) *Pl. Ap.* 21. ἂ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι (= εἰ τινα μὴ οἶδα). Hence ὅτι μὴ, unless, nisi (properly οὐδὲν ὅτι μὴ, then generally instead of εἰ μὴ), ὅσοι μὴ, except those who not. *Her.* 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστί

ἰδεῖν, τὰ (= ἂ) μή τις ἐδέλξει (*multa, quae ita sunt comparata, ut, one can see many things of such a nature that he would not wish to see*). Andoc. 3, 41. ψηφίσασθε τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῶν μεταμελήσει. — (h) Μὴ τέθνηκεν ὁ πατήρ. (*my father is not dead, is he? — is it not to be feared that my father is dead?*); φοβοῦμαι, μὴ ὁ πατήρ τέθνηκεν; (*I fear that my father is dead, I am anxious to know whether my father is dead*). Μὴ δρᾷσεις τοῦτο; (*you will not do this, will you?*). Μὴ δειλοὶ ἐσόμεθα; (*we shall not be cowards, shall we? shall we be cowards?*). Μὴ νοσεῖς; Ἄρα μὴ νοσεῖς; (*you are not sick, are you?*). — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην . . μὴ γὰρ σ' ἀφήσω (*I will not let you go, the thing shall not be*). Aor. 194. μὰ γὰρ . . μὴ γὰρ νόημα κομψότερον ἔκουνά πω, *Be careful! I have not listened*. Μή is not unusual with the Inf. X. An. 7. 6, 18. ἀμύνεσθαι τοῖς θεοῖς πάντας καὶ πάσας μὴ δὲ ἂ ἐμοὶ ἰδίᾳ ὑπέσχετο Σείδης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ φῶμεν; *negamus?* Isocr. Paneg. 71, 6. λαβόντες ἐξαισιχλήους τῶν Ἑλλήνων, οἳ ἐν ταῖς ἀδυνάτοις οὐχ οἶοί τ' ἦσαν (ἤν (nequirent); hence in the combinations οὐδεὶς δέστις οὐ; οὐδεὶς δέστις οὐ, etc. (§ 332, Rem. 12); so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. Εἰ οὐ δάσει (recusabit). Dem. Cor. 320, 283, εἰ οὐ μεμνησθῶμαι (= *oblivisci*). Moreover εἰ can stand with οὐ, when the clause takes the place of a causal sentence.

REM. 2. On οὐκ ἂν λόγους ταῦτα, instead of μὴ λόγους, see § 260, 2. (4) (b); on οὐ δρᾷσεις τοῦτο (instead of μὴ δρᾷσης) and οὐ δρᾷσεις τοῦτο; (= *do this indeed*), see § 255, 4.

4. Μή is regularly used with the Inf. But after verbs of *thinking*: οἶμαι, νομίζω, ὑπολαμβάνω, δοκῶ, as well as after φημί and ἀκούω, οὐ is commonly used, since the Infinitive (Acc. with Inf.) in this case has the force of an affirmation; much more seldom after other *verba putandi et dicendi*. When, however, these verbs are in the imperative, or in the imperative Subj., or in another construction which requires μή, then μή follows.

Pl. Theat. 152, b. εἰδὼς σοφὸν ἄνδρα μὴ ληρεῖν. X. C. 2. 1, 3. τὸ μὴ φεύγειν τοὺς πόνοους. 1. 1, 20. δαυμάζω, ὅπως ποτὲ ἐπεισθῶσαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ ὑποφρονεῖν. An. 7. 6, 18. ὁ μνῦς ὑμῶν, μὴ δ' ἂ ἐμοὶ ἰδίᾳ ὑπέσχετο Σείδης ἔχειν. X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2. 4. ταύτην τὴν ἑξίν (vivendi rationem) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1. 15. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; X. C. 4. 8. 2. ὁμολογεῖται οὐδένα πω τῶν μνημονευομένων ἀνδράων κάλλιον δάνατον ἐνεγκεῖν. More frequently μή, as: Isocr. Phil. 109. ὁμολόγουν μὴ δένον ποσὸτε τοσούτου πρᾶγματος διαμαρτεῖν. Id. Dem. 22. νόμιζε μὴ δὲ εἶναι τῶν ἀνδραπίνων βέβαιον.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μή may be used, according to the nature of the clause into which the substantive or the substantive adjective may be resolved, e. g. Ar. Eccl. 115. δεῖν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μὴ τις ἐστὶν ἐμπειρος). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διέλυσεν (= ὅτι οἱ οὐκ ἐλύθησαν). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διέλυσεν (= ὅτι οἱ οὐκ ἐλύθησαν).

REM. 4. With some verbs, e. g. φάμαι, οἶσθαι, ἀξιοῦν, ὑπὸσχναῖσαι, the negative, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, I deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω (negaverunt se viros esse). Th. 2, 89. ἐνκαλέσα (ὁμῶς), οὐκ ἀξίῳ τὰ μὴ δεῦν ἐν ὁρῶδιᾳ ἔχειν (desiring that you should not fear what is not to be feared).

5. With the participle or adjective, μή is used only when these can be resolved by a conditional clause, or when they stand in a connection which requires μή; in all other cases, οὐ is used. Οὐ δυνάμενος, one who cannot, or is unable, οὐ βουλόμενος, volens, οὐκ ἀναγκαῖον, unnecessary, τὰ οὐ καλὰ βουλευματα, turpia consilia; δ οὐ πιστεύων (one who does not believe, is qui non credit, or quum (since) non credit, or quia non credit); δ εἰ φιλοσοφῶν (is qui non philosophatur); δ μὴ πιστεύων (if one does not believe, si quis non credit). X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὅντα τε ὡς ὅντα, καὶ τὰ μὴ ὅντα ὡς οὐκ ὅντα (if anything was not, he represented it as not being). So Ἡ σοφία τῶν δεινῶν καὶ μὴ δεινῶν ἀνδρεία ἐστιν, Pl. Olδὰ σε ταῦτα οὐ ποτήσαντα. Ἠγγεῖλε τὴν πόλιν οὐ παλιорκηδεῖσαν. Protag. 360, d. used in philosophical definitions of an ideal assumption; on the contrary τὰ οὐ δεινὰ objective, used of actual dangers. X. Cy. 1. 2, 7. ὃν ἀπογνώσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάουσι τοῦτον ἰσχυρῶς (= ἐάν τινα κτλ.) (whoever they knew capable of repaying a kindness, if he did not repay it, they, etc.). 3. 1, 16. τί γὰρ ἂν . . χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. any one, any how, any where, at any time, ever, etc., these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, as they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either compounded of οὐκ or μή. Double negatives in Latin, English, and the modern languages, destroy each other, but not in Greek.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν ὀρεῖ (a mean nature never does ANYTHING noble either for ANY private individual or for the State). Hipp. Maj. 291, d. (τὸ καλόν) ὃ μὴδέποτε ἀσχαρὸν μὴδεμοῦ μὴδενὶ φανεῖται (which never ANYWHERE seems to ANY ONE displeasing). Lysid. 214, d. ὁ κακὸς οὔτ' ἀγαθῷ, οὔτε κακῷ οὐδέποτε εἰς ἀληθὴ φίλον ἐρχεται. In like manner the simple negative (οὐ, μή), which in this case must always precede the other negatives, is so connected with its compounds that neither lose their force; hence οὐκ ἐστιν οὐδέν (there is not anything, there is nothing); so also the negative parts are joined with the negative whole, e. g. Οὐ δύναται οὔτ' εἰ λέγειν οὔτ' εἰ ποιεῖν τοὺς φίλους, he can neither — nor; in like manner also οὐδέ, μὴδέ, not even, ne — quidem, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εἰ ποιεῖν τοὺς φίλους (he is not able, not even now, to benefit his friends).

REM. 5. If the finite verb is connected with a participle, the negative, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἡ Ἑλλάς ἐτι μετανίστατο καὶ παρῆκετο, ὥστε μὴ ἡσυχάσασα ἀξέηδῆναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ

αὐξηθῆναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting *anxiety* or *fear*, which is sometimes also expressed, must be supplied, and μὴ must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, it is *not* (οὐ) *to be feared that* (μὴ) *something will happen*, e. g. οὐ (φοβεῖμαι) μὴ γένηται τοῦτο (NON vereor, NE hoc fiat, *this CERTAINLY will not happen*). Pl. Crit. 46, c. εἴ ἴσθι, ὅτι οὐ μὴ σοι συγχωρήσω (be assured, that I do not fear that I shall make concessions, i. e. be assured, that I certainly shall not make concessions to you). In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; I shall not expect that you will talk = do not talk (§ 255, 4).

8. After verbs and expressions of *fear*, *anxiety*, *uncertainty*, *doubt*, *distrust*, — *denying*, *hindering*, *abstaining*, — *preventing*, *forbidding*, *contradicting*, the Inf. with the negative μὴ commonly follows instead of the Inf. without μὴ, the Greek repeating with the Inf. the negative idea implied in these words, for the purpose of strengthening the negative view of the sentence. This use of μὴ is sometimes regarded as pleonastic; but it is entirely in accordance with the frequent usage of the language in employing two negatives for the purpose of increasing the negative force of the sentence; hence, when a negative was contained in a preceding word, it was not unnatural to join a negative with the Inf. that followed.

Κωλύω σε μὴ ταῦτα ποιεῖν (I prevent you from doing this). Her. 3, 128. Δαρείος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀρόεα (Darius forbids you to act as a body guard to Oroetes). 66. ὁ Πηξιάδης ἐξαρνος ἦν μὴ ἀποκτεῖναι Σμέρδην (denied that he killed Smerdis). Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεύσθαι (they abstained from marching into the country of each other). (But αἰσχύνομαι μὴ ποιεῖν τι signifies, I am ashamed NOT to do something, X. An. 6. 5, 4.)

REM. 6. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by μὴ with the Ind. or Subj. (Opt.), μὴ must be considered as an interrogative, *namne*, *whether not*, and may often be translated by *that*;¹ e. g. δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear whether he will not die = that he will die); εἰδεδόκειν, μὴ ἀποθάνοι (metuebam, NE moreretur); δέδοικα, μὴ τέθνηκεν (NE mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead). On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα, μὴ οὐκ ἀποθάνῃ (NE NON moriatur, I fear that he will not die); εἰδεδόκειν, μὴ οὐκ ἀποθάνοι (NE NON moreretur, I feared that he would not die); δέδοικα, μὴ οὐ τέθνηκεν (NE NON mortuus sit, that he is not dead).

¹ In expressions of *fear*, there is always a double idea in the mind, the *fear*, that something will take place, and the *hope* that it will not. This double idea both the Greek and Latin seem to indicate by using a negative after verbs of *fear*, the negative being referred to a verb of *hoping* understood; but as the idea of *fear* only is expressed in English, the negative is rendered that. Hence Δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear that he will die, but hope that he will not)

9. Even when, instead of the Inf., the conjunctions *ὅτι*, *ὥς* with the finite verb follow expressions of *doubt* and *denial*, the negation is sometimes repeated in the dependent subordinate clause by *οὐ*.

X. R. Ath. 2, 17 ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρὴν (to deny to others that he was present). Pl. Meno. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, ἴάν σοι δοκῶ εἰκότως ἀπιστεῖν (but consider whether I seem to you justly to doubt that this is knowledge). Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκείνος ἐγεώργει τὴν γῆν, οὐκ ἔδυνάτ' ἀρνηθῆναι (he could not deny that he cultivated the land). Isoc. Archid. ‡ 48. οὐδεὶς ἂν τολμήσειεν ἀντειπεῖν, ὥς οὐ τὴν ἐμπειρίαν μᾶλλον τῶν ἄλλων ἔχομεν.

REM. 7. So even after *οὐ μᾶλλον* (or when the clause in which *μᾶλλον* stands, has a negative sense), *οὐ* is sometimes used, which in English is pleonastic. Comp. the French, where after a Comparative *que ne* is regularly used, e. g. Il donne plus que vous n'avez donné, for the purpose of giving emphasis to the idea of *diversity* (consequently a negative idea), which is contained in the Comparative (the gift of one is different from, not like that of the other). Her. 4, 118. ἡκεῖ δ' Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας (does not come against us more than against you). X. H. 6. 3, 15. τί οὖν δεῖ (= οὐ δεῖ) ἐκείνον τὸν χρόνον ἀναμένειν, ὥς ἂν ἐπὶ πλεόντων κακῶν ἀνείπωμεν, μᾶλλον, ἢ οὐχ ὥς τάχιστα τὴν εἰρήνην ποιήσασθαι; in Th. 3, 36. the negation is contained in *μετάνοια* τις ἦν αὐτοῖς (they repented = they no longer approved). Πάλην *οὐ* is sometimes used in a similar manner. X. R. L. 15, 6. ἔδρας πάντες ὑπανίστανται βασιλεῖς, πάλην οὐκ ἔφοροι (all the kings rise from their seat, except the ephori).

10. *Μὴ οὐ* with the Infinitive is used instead of the Infinitive without negation, with the expressions mentioned in No. 8, when the negative *οὐ* or another word which may be considered a negative, precedes *μὴ οὐ*. *Μὴ οὐ* is here merely equivalent to the simple *μὴ*, and hence is not expressed in English where *μὴ* would not be (comp. No. 8, above).

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν (nothing hinders you to die, from dying). X. An. 3. 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (= οὐδὲν ἐμποδὼν) μὴ οὐχὶ (ἡμᾶς) ὑβρίζομένους ἀποθανεῖν (what hinders us from dying after being treated with insult); Vect. 3, 7. οὐ δύσελπίς εἰμι τὸ μὴ οὐχὶ προδύμωσ ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν (I am not without hope that the citizens would contribute for such purposes). Cy. 2, 2, 20. αἰσχροὺν (= οὐ καλὸν) δν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα καὶ πορουντα καὶ ὠφελούντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἐξιοῦσθαι.

REM. 8. It is seldom in this case that *μὴ* is used instead of *μὴ οὐ* with the Inf. With the real negative expressions, *οὐ δύναμαι*, *ἀδύνατος*, *οὐχ οἶός τ' εἰμι*, *οὐδεμία μὴχανή ἐστι* (= οὐ δύνατον ἐστίν), *οὐ πείθω*, *οὐχ ὀσιόν ἐστιν*, *οὐκ εἰκός ἐστιν* (it is not probable), *οὐ φημι*, and the like, and also such as *ἄνοια*, *ἀνόητόν ἐστι*, the following Inf. is actually made negative by the accompanying *μὴ οὐ* (sometimes also by *μὴ* alone), since the above expressions, when separated from the negative connected with them (or the a privative), have no negative force. *Οὐ δύναμαι μὴ οὐ ποιεῖν* (non possum non facere, I cannot not do, i. e. I must do). X. Apol. 34. ὅτε μὴ μεμνησθαι δύναμαι αὐτοῦ, ὅτε μεμνημένος μὴ οὐκ ἐπαυεῖν (I must think of him, and if I think of him I must praise him). Pl. Rp. 427, c. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχοι ζητῆσαι, ὥς οὐχ ὀσιόν σοι δν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρώτῃ (since it would not be right for you not to render assistance). Her. 7, 5. οὐκ

εἰκόσ' ἐστὶ Ἀθηναίους ἐργασμένους πολλὰ ἤδη κατὰ Πέρσας, μὴ οὐ δοῦναι δίκας, τῶν (= ὧν) ἐποίησαν (it is not right that the Athenians should NOT atone for their injustice). Pl. Symp. 218, c. πάντ' ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οὐ καὶ τοῦτο χαρίεσθαι (non sanum judico tibi hoc NON gratificari). Οὐ φημι τοῦτο μὴ οὕτως ἔχειν (NEGO id sic se non habere, I deny that this is not so). — Also after the expressions δεῖνδν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2. 3, 11. ὅστε πάντ' αἰσχύνην εἶναι, μὴ οὐχ' ὀνομαδεῖν (so that all were ashamed [= none were willing] NOT to be busy). — Sometimes μὴ οὐ occurs after negative sentences with participles also, in the sense of if not, except, instead of the usual μή. Pl. Sys. 212, d. οὐκ ἔστι φίλον τῷ φιλοῦντι οὐδ' ἐν μὴ οὐκ ἀντιφιλοῦν (nothing is lovely in the eyes of the lover, except that which returns love).

SECTION II.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER VII.

§ 319. A. Coördination.

When two or more sentences stand in a close connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to exhibit a unity of thought, though each is, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or so, that they are wholly united, the one defining and explaining the other, the one being the dependent member of the other, e. g. *when the spring comes the roses bloom*. The first kind of connection is called *Coördination*, the last *Subordination*, and the sentences *Coördinate* and *Subordinate*. In coördinate sentences, therefore, the members are *independent* of each other, but in subordinate sentences, one member is *dependent* on the other.

I came, I saw, I conquered. — Coördinate.

When I came, I conquered. — Subordinate.

REMARK 1. The coördinate as well as the subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have single members in common, these common members are usually expressed but once. In this way the sentences are either *contracted* into one sentence, the subject or predicate common to the sentences being expressed but once; or there is at least an *abbreviation* of the sentences, each sentence having its own separate subject, but the predicate common to the sentences being expressed only with the subject of one sentence. Οἱ Ἕλληνες τοῖς πολέμοις ἐπέδεν-το καὶ καλῶς ἐμαχέσαντο. Σοκράτης καὶ Πλάτων σοφοὶ ἦσαν. Οἱ μὲν Ἕλλη-νες παρὰ τὸν ποταμὸν, οἱ δὲ Πέρσαι ἐν ἕρσειν ἐστρατοπεδεύσαντο.

REM. 2. In respect to the *grammatical form* of connection, all coördinate sentences are alike; they are all treated *grammatically* as principal sentences; but in respect to their *meaning* and *logical relations*, they may be different. For every thought which forms a complementary member of another thought, can be expressed in a coördinate sentence, as was always the case, in the earliest use of language, e. g. Τὸ ἐαπ ἦλθε, καὶ τὰ ῥόδα ἀνθῆ, instead of ὅτε τὸ ἐαπ ἦλθε, τὰ ῥ. ἀ. (*the spring came and the roses bloom*, instead of *when the spring has come the roses bloom*).

§ 320. Different forms of Coördination.

Coördination consists either in *expanding*, *contrasting*, or *excluding* a thought. The first is called *copulative* coördination, the second *adversative*, the third *disjunctive*. Sentences also which stand in a *causal* relation to each other, may be coördinate, and are called *causal* coördinate sentences.

§ 321. I. Copulative Coördination.

1. A copulative coördinate sentence is one in which two or more thoughts which are considered independent, are so united together, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. A copulative coördinate sentence is either *annexive* or *enhansive*; in the former, a second thought or clause is merely joined to a preceding one; in the latter, the statement made in the sentence applies with more force to the second member than to the first. An *annexive* coördinate sentence is made:—

(a) By καί, *et*, *and*, more seldom in prose by the enclitic τε, *que*, *and*; καί and τε have, in general, the same difference of meaning as *et* and *que*. Καί connects members of a sentence *equally important*, or those in which the one following is *stronger* than the one preceding; hence it often *strengthens* or *enhances* the idea of the preceding member or is a *more full explanation* of it (*ac, atque, et quidem*); τε appends *some addition which belongs to the preceding member*; in prose, words are seldom connected by a simple τε, but sentences much oftener. — (b) in a more emphatic and definite manner by καί—καί, *et—et, both—and, not only—but also*, more seldom by τε—τε; the difference between the two in this case is, that with the former (καί—καί) the single members appear more independent and forcible, than with the latter (τε—τε);

hence the former is used, when the members are of different kinds or are antithetic; — (c) by *τέ* — *καί*, both — *and; not only — but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καί*, the *second* member is emphatically joined to the first; they often correspond with the Lat. *quum — tum*, when the discourse proceeds from the *general* to the *particular* and more important.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, α. ἡ ἀνδρωπότης σοφία ὀλίγου τιπὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, and *that* too. X. An. 3. 2, 16. ἅπειροι ὄντες τῶν πολεμίων τό τε πλῆθος ἕμετρον ὄρωντες, ὅμως ἐτολμήσατε ἵνα εἰς αὐτούς. Pl. Phaedr. 267, α. Τίσιν δὲ Γοργίαν τε ἐδόξουν εἶδαι; — “Ἀνδρωποὶ καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ καὶ πονηροὶ). Καὶ πένητες καὶ πλούσιοι. Καὶ χρήματα καὶ ἄνδρες. Καὶ τῶν καὶ αἰεί. Καὶ πρῶτα καὶ ὅσπτα. X. C. 1. 2, 4. (Σωκράτης) τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τ’ ἀμελοῦντας οὐκ ἐπῆνει. Καλὸς τε καὶ ἀγαθός. In antitheses: Ἀγαθὰ τε καὶ κακὰ (the good as well as the evil), χρηστοὶ τε καὶ πονηροί, τὰ τε ἔργα ὁμοίως καὶ οἱ λόγοι. Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ ὀνόμαστοι. Ἄλλοι τε καὶ Σωκράτης (quum alii, tum, S.). Her. 6, 136. Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μέλειτα Πάνδιππος. Hence ἄλλως τε καὶ (quum aliter, tum, not only in other respects, but also), especially (but ἄλλως τε without καὶ signifies praetereaque, addo quod, i. e. and especially). The connection is expressed still more strongly by *τέ* — *καὶ δὴ καὶ* (quum — tum vero etiam). Pl. Rp. 357, α. δ Γλαῦκος αἰεί τε ἀνδρείοτατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τῆς ἀπόβησιν (desperationem) οὐκ ἀπεδέξατο. — It is to be observed that, after ἅμα, ἥδη, οὕτω, οὐ φάσιν and the like, a coördinate clause with καὶ or *τέ* — *καὶ* often follows, instead of a subordinate clause with *ὅτε*. X. An. 7. 4, 16. ἥδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ Σίλωνς σημαίνει τῇ σάλπιγγι (the fire already began to appear through the roof, and [when] Silanus gives notice with his trumpet). Isocr. Paneg. 119 ἅμα ἡμεῖς τε τῆς ἀρχῆς ἀπεστερούμεθα, καὶ τοῖς Ἑλλήσιν ἀρχὴ τῶν κακῶν ἐγγίγνεται.

REMARK 1. Καὶ has this strengthening, intensive force also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the nullity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἄλλ’ εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον; — Καὶ πότερα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1, 134, c. δύναιτο ἂν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two numbers succeed each other, they are connected in the following manner: (a) with the first member the connective is omitted, and the other members are annexed by καὶ repeated; (b) καὶ — καὶ — καὶ, etc.; (c) *τέ* — *τέ* — *τέ*, etc.; (d) *τέ* — καὶ — καὶ, etc. X. Cy. 1. 4, 7. ἔκτοι τε πολλοὺς ἥδη πλησιόσαντας διεφθείραν καὶ λόντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ βορκαδες καὶ οἱ ἔργιοι βίης καὶ οἱ ὄνοι οἱ ἔργιοι ἀσινεῖς εἰσιν; (e) *τέ* — *τέ*, etc., καὶ (Epic.) Od. γ, 413. Ἐχέφρων τε Ζηρατίος τε Περσεύς τ’ Ἀρητής τε καὶ ἀντίθεος Θρασυμήδης. (f) *τέ* — *τέ* καὶ — καὶ, etc. (seldom) X. C. 2. 2, 5. γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κυδνομένη καὶ... καὶ... καὶ κτλ. After καὶ two members, considered, as it were, one

whole, can follow with *τε* *καί*. Her. 7. 1. (ἐπέταξε ἐκείστοις) *καί* *νάς* *τε* *καί* *οἶον* *καί* *πλοῖα*. X. An. 4. 4, 2. (κῆρυξ) *μεγάλη* *τε* *ἦν* *καί* *Βασιλείων* *τε* *εἶχε* *τῷ* *σατράπῃ*, *καί* *ἐπὶ* *ταῖς* *πλείστας* *οἰκίας* *τύρσεις* *ἐποίησαν*. — But *καί* — *τέ* are never used as corresponding particles, in Attic Greek; where they are found in this position, the member introduced by *τέ*, is subjoined only as a mere addition to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες . . . *καί* *ἐν* *θρας* *ἔχοντες* *αἰχμαλώτους* *οὐκ* *ἐλάσσω* *χιλίων*, *νάς* *τε* (praelereaue) *καταδύσαντες* *περὶ* *ἑβδομήκοντα* *ἔστησαν* *τροπαῖον*. As infrequently, likewise, is *καί* — *τέ* used in the sense of *etiamque*.

REM. 3. As an enclitic, *τέ* must always rest upon a preceding word, and indeed on that word, to which *τέ* specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, *τέ* commonly stands between these and the word it connects, e. g. *τῷ* *δῶρα*, *περὶ* *τε* *εἰρήνης* *καί* *πολέμου*, *Σωκράτους* *τε* *σοφία* *καί* *ἀρετή*. If *τέ* belongs to the whole sentence, it is usually joined to the first word of the sentence. Her. 6, 123. οἵτινες ἐφεινόν *τε* *τὸν* *πάντα* *χρόνον* *τοὺς* *τυράννους*, *ἐκ* *μηχανῆς* *τε* *τῆς* *τούτων* *ἐξέλειπον* *οἱ* *Πεισιστρατίδαι* *τὴν* *τυραννίδα*. It is, also, often joined to the predicate of the sentence, if that precedes, although it would stand after another word. X. C. 3. 5, 3. ᾧ (qua re) πολλοὶ *ἐπαιρόμενοι* *προτρέπονται* *τε* *ἀρετῆς* *ἐπιμελεῖσθαι* *καί* *ἄλκιμοι* *γίγνεσθαι* (instead of *ἀρετῆς* *τε* *ἐπ.*).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), *τέ* is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the mutual relation and intimate connection between the corresponding members (as well — as, as — so). This *τέ* either stands in both of the members, in which case the first *τέ* refers to the following member, anticipating it, as it were, and the second refers back to the preceding; or more frequently it stands in only one of the corresponding members; thus often *εἴπερ* *τε* — *τέ*, or *εἴπερ* — *τέ*; *μὲν* *τε* — *δέ* *τε* or *ἀλλὰ* *τε*, as on this side, so on that, or *μὲν* — *δέ* *τε* (*ἀλλὰ* *τε*); *μὲν* *τε* — *δέ* (*ἀλλὰ*); also the whole of the first member can be omitted, and be supplied by the mind, from what precedes; thus *δέ* *τε*, *ἀλλὰ* *τε*, also often without the corresponding *μὲν*: *δέ* — *τέ*; *τέ* — *δέ*; *τέ* — *αὐτάρ*; then *καί* *τε*, *atque*, yet moreover, when the corresponding member is contained in what precedes (not only — but also). Il. 1, 509. *τὸν* *δέ* *μὲν* *ἔγνωσαν*, *καί* *τ'* *ἐκλυον* *εὐξαμένους*. Also *ὅστε*, *he, who* (not only in the poets, but also sometimes in Herodotus), *ὅστις* *τε*, *οἷός* *τε*, *ὅσος* *τε* (= *τοῖος*, *οἷος*; *τόσος*, *ὅσος*, of such a nature, so great, as much as), *ὥστε*, *so as, so that*, *ὥς* *εἰ* *τε*, *ἄτε*, *ἥν* *τε*, *ὅπως* *τε*, *ὅτε* *τε*, then, when, *ὅ* *τι* *τε*, *ἵνα* *τε*, there, where. In Attic prose, the following combinations still remain, viz., *οἷός* *τε* *εἰμὶ* with the Inf., signifying *I am in the condition*, *ὥστε* (so that), *ὥς* *εἰ* *τε* and *ἔστε* (i. e. *ἐς* *ὅ* *τε*), *quoad*. Moreover, *ἐπεὶ* *τε*, *postquam*, as used by Herodotus, should also be mentioned.

REM. 5. *Καί* is originally an adverb, *also, even, etiam*. But the idea of emphasis which is expressed by *καί*, *also, even*, necessarily supposes a reference to another clause, e. g. *καί* *ὁ* *Σωκράτης* *ταῦτα* *ἔλεξεν* (sc. *οὐ* *μόνον* *οἱ* *ἄλλοι*, or *ἔπερ* *καὶ* *οἱ* *ἄλλοι*). According to the nature of the corresponding member to be supplied, the emphatic *καί* may have either a strengthening (*even, yet, entirely, etc.*) or a weakening force (*even only, only even*), e. g. *Καί* *καταγελάς* *μου* (*you even laugh at me*). *Καί* *σὺ* *ταῦτα* *ἔλεξας* (*even you said this*); — *καί* *μᾶλλον* (*yet rather*), *καί* *τρίς*, *καί* *κόρρα*, (*very much*), *καί* *πάννυ*, *καί* *πολύς* (*not much*), *καί* *ὀλίγον*, *καί* *μικρόν* (*but little*), *καί* *πᾶς* — *καί* *πάλαι* (*even long ago*), *καί* *χθές*, *καί* *αὐτίκα*, *καί* *νῦν* or *ἔτι* *καί* *νῦν* — *καί* *ἔς*, *καί* *ὅπως* (*vel sic*), — *καί* *μόνος*, *καί* *εἰς*. With questions, e. g. Dem. Phil. 1, 53. *τί* *χρῆ* *καί* *προσδοκᾶν*; (*what is only to be expected even?*) (= *nilhil plane expectandum est*). In Homer, after a temporal protasis, this *καί* often introduces an apodosis, and may then be translated by *immediately*. Il. a, 478, *ἤμος* *δ'* *ἠργιγένεια*

φάσιν βοδοδάκτυλος Ἡδός, καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν. The use of *καὶ* in such concluding clauses, shows that the two clauses are co-ordinate, and *καὶ* may be said to have its usual connective force, though that force cannot well be expressed in English.

2. If the *annezive* coördinate sentences are *negative*, they are connected :—

(a) *By οὐδέ (μηδέ), *not*—*nor*, when a negative member precedes; (b) by καὶ οὐ (καὶ μή), and *not*, when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or καὶ οὐδέ can also be used here; (c) in a more emphatic and definite manner by οὔτε—οὔτε (μήτε—μήτε), *neque*—*neque* (*neve*—*neve*), *neither*—*nor*; (d) by οὔτε—τέ (seldom καί), *neque*—*et*,—*on the one hand not*—*and on the other; or not*—*so also*.

X. An. 1. 4, 8. οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἔρεϊ οὐδεὶς, ὡς ἐγὼ αὐτοὺς κακῶς ποίω. C. 3. 7, 9. διατείνον μᾶλλον πρὸς τὸ σαντῶ προσέχειν, καὶ μὴ ἀμέλει τῶν τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι ἐγὼ χάριτος τετυχηκὸς τότε καὶ οὐ μέμφους οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε . . καὶ μὴ πρόησθε ἡμᾶς. Pl. Lysid. 207, c. ἐῷσιν ἄρα σε ἂ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακωλύουσι ποιεῖν ὣν ἂν ἐπιθυμῇς.—Οὔτε θεοί, οὔτε ἄνθρωποι.—X. An. 2. 2, 8. ἔμοσαν . . μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσσαν. 5. 1, 6. οὔτε ἀγορὰ ἐστὶν ἱκανή, ἥ τε χώρα πολεμία. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσδόμενοι οὔτε ἐκάλουν, εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz., οὔτε—οὐ, οὐ—οὔτε; τέ οὐ—τέ; οὔτε—τε οὐ; in the two last forms οὐ combines with the verb and forms, as it were, one thought. Th. 2, 22. Ἑκκλησίαν τε οὐκ ἐποιεῖ . . , τὴν τε πόλιν ἐφύλασσε (*he called no assembly and guarded the city*); 1, 126. οὔτε ἐκεῖνος ἔτι κατενόησε, τέ τε υαυτεῖον οὐκ ἐβήλου; οὔτε—οὐδέ, *neither*—*and not*, which is found often in prose also.

REM. 7. Οὐδέ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not*, *not even*). When οὐδέ—οὐδέ follow one another, they are not to be considered correlative particles and translated *neither*—*nor*, but are to be translated *not even*—*and not*. X. C. 3. 12, 5. εἰ γὰρ ἴσθι, οὐδέ ἐν ἄλλῃ οὐδενὶ ἄγωνι, οὐδέ ἐν πράξει οὐδεμῶ μείον ἔξει διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι. Οὐδέ as a connective in negative sentences, corresponds to καὶ in positive sentences, mentioned in remark 5, and signifies *not even*, *ne*—*quidem*, e. g. οὐδ' ὁ κραιπιστος ἐτόλμησεν αὐτῶ μάχεσθαι—οὐδέ εἰς (*ne unus quidem*), οὐδ' ὥς (*ne sic quidem*), etc.

3. An *enhansive* or *emphatic* coördinate sentence, as has been seen (Rem. 5), is expressed by the simple καί, but more definitely by :—

(a) οὐ μόνον or οὐ μόνον ὅτι (also οὐχ ὅτι μόνον) or μὴ ὅτι :—ἀλλὰ καί, *not only*—*but also*. (Οὐκ ὅτι originates from οὐ λέγω, ὅτι, as μὴ ὅτι from μὴ λέγε, ὅτι.) Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179, b. ὑπεραποδνήσκειν ἐδέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες. X. C. 2. 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Cy. 8. 1, 28. μὴ γὰρ ὅτι ἐρχοντα, ἀλλὰ καὶ οὗς οὐ φοβούνται, μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι.

REM. 8. Οὐ μόνον—ἀλλὰ without καί is used, when the second member includes the first, whether the second is stronger than the first in *extent* or *degree*. Isocr. Phil. 5, 146. οὐ μόνον ἐπὶ τούτων αὐτοὺς ὕψι τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 37. οὐ μόνον ἂν εὐρεθείην ἐπὶ τοῖς νῦν λεγόμενοις ταύτην ἔχων τὴν διφροίαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱμῶν ἡμίσεως οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

(b) Οὐχ ὅπως—ἀλλὰ καί, *not only not—but even*, or οὐχ ὅπως or μὴ ὅπως—ἀλλ' οὐδέ, *not only not—but not even*. (Ὅπως = *how, I say not or (Imp.) say not how*, which involves the idea, *I say not or say not, that not.*) Also μὴ ὅτι (followed by ἀλλ' οὐδέ) is used in the sense of *not only not*, when both clauses have a *common predicate*, and this stands in the last clause. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις ἀλλὰ μισθώσας σεαυτὸν κατὰ τουτωί πολιτεῖν (*non modo non—sed etiam*). Dem. Phil. 2, 67. (τοῖς Θεβαίοις ἡγήτο) οὐχ ὅπως ἀντιπράξειν καὶ διακυλίσειν, ἀλλὰ καὶ συστρατεύσειν. Isocr. Plataic. 586. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχοντες, ἀλλ' οὐδὲ δουλείας μετρίας ἡξιώδημεν τυχεῖν (*non modo non—sed ne—quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὀρεγείσθαι ἐν βυθμῷ, ἀλλ' οὐδ' ὀρδοῦσθαι ἐδύνασθε (*non modo non saltare poteratis, sed ne rectis quidem pedibus stare*). Isac. 10, 1. ἐγὼ μὴ ὅτι ὑπὲρ ἄλλου, ἀλλ' οὐδὲ ὑπὲρ ἐμαυτοῦ πάποτε δίκην ἰδίαν εἶργκα (as in Latin: *non modo de alio, sed ne de me quidem unquam causam dixi*, instead of *non modo non*, the Latin using *non modo—sed ne—quidem*, instead of *non modo non—sed ne—quidem*, when both the clauses are negative, and the common predicate of both is in the latter clause).

REM. 9. When οὐχ ὅτι—ἀλλ' οὐδέ has the sense of *not only—but not even*, the predicate of the first member contains a negation, or at least has a negative sense. Th. 2, 97. ταῦτα (τῇ Σκυθῶν ἰσχυρί) ἀδύνατα (sc. εἶστί) ἐξισούσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔσθες. (Scytharum potentias *non modo* Europae imperia exaequare *non* possunt, *sed ne* Asiae *quidem* gens). Dem. 702. οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἂν, ἀλλ' οὐδ' ἂν ἔην. (In ἀπεστερήμην is contained the idea: *non haberem*.) Also μὴ ὅτι followed by ἀλλ' οὐδέ is used in a similar manner, since a negative precedes μὴ ὅτι. X. C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δόιης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν (you would not only not give your house to any one gratuitously, but not even for a less price, than it is worth; properly you would give to no one, not to say, gratuitously, nay not even for a less price, etc.).

(c) Οὐ(κ)—ἀλλὰ καί, *not—but even*; οὐ(κ)—ἀλλ' οὐδέ, *not—nay not even*. Dem. Mid. 24. οὐ πονηρός, ἀλλὰ καὶ πάνν χρηστός. X. C. 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὰ ἄνιαν οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσσομαι. An. 1. 3, 2. (δαρκευὸς) λαβὼν οὐκ εἰς τὸ ἴδιον κατεδέμην ἐμοί, ἀλλ' οὐδὲ καθηδυπιάδῃσα, ἀλλ' εἰς ὅμᾶς ἑαπάνων.

(d) Οὐδέ—μὴ ὅτι, *not even—not to say, much less (ne-quidem—nedum)*. X. Symp. 2, 26. καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνήσόμεθα (we shall be able not even to breathe, to say nothing of speaking, or much less to speak).

§ 322. II. *Adversative Coördinate Sentences.*

1. An adversative coördinate sentence is one in which the clauses that stand in *opposition* to each other, are united and form one thought.

(a) The opposition is of such a nature, that the thought expressed in the coördinate clause either *wholly abrogates* the thought of the preceding clause, since another thought is substituted for it; this is done: (a) by placing the conjunction ἀλλὰ (but) in opposition to a preceding *negative*; (b) by placing the conjunction ἀλλὰ together with the negative οὐ in opposition to a preceding *affirmative*; in the last case, ἀλλὰ may be translated *and*, or be wholly omitted: (a) οὐχ οἱ πλούσιοι εὐδαίμονες εἰσι, ἀλλ' οἱ ἀγαθοί. (b) Ἐκεῖθεν, ἀλλ' οὐκ ἐνθάδε ἡρώδης (he was seized there, and not here, or not here).

(β) Or the opposition is of such a nature that the thought in the coördinate clause merely *limits* or *restricts* that in the preceding clause. The limitation is expressed by δέ, ἀλλὰ (but), ἀτάρ (αὐτάρ, Epic.), καίτοι, μέντοι, ὁμως.

2. Δέ most generally has an adversative force, and hence can express every kind of contrast or opposition. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλὰ, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (*adversative*), or merely contrasts it (*copulative*). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive μέν, which, as it denotes concession and admission, points forward to the *limitation* expressed in the second member by δέ. As δέ can denote both a *strong* and *slight* contrast, so the signification of μέν is sometimes stronger and sometimes weaker.

4. The original signification of μέν (arising from μῆν, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed, in innumerable places its force is so slight, that it cannot be translated at all into English. Τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. Th. 3, 68. διέφθιραν Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἰκοσίων.

5. Μέν—δέ are especially used in the following cases:—

(a) With *divisions of place, time, number, order, and persons*, e. g. Ἐσταῶσα μὲν—ἐκεῖ δέ, ἔνθα μὲν—ἐνθα δέ, τότε μὲν—τότε δέ, ποτὲ μὲν—ποτὲ δέ, at one time,—at another, sometimes—sometimes, ἄλλοτε μὲν—ἄλλοτε δέ, ἅμα μὲν—ἅμα δέ, sometimes—sometimes, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ and τοῦτο μὲν—τοῦτο δέ, partly,—partly, on the one side—on the other, both—and, not only—'but also, ὁ μὲν—ὁ δέ, hic—ille.

(b) When several predicates belong to the same object, and also, when sev-

eral actions refer to the same object. S. Ph. 239. ἐγὼ γένος μὲν εἰμι τῆς περὶ φῦτον Ἰκίου, πλέω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλῆως Νεοπτόλεμος. So also in a principal and subordinate clause. Her. 1, 103. οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπιστόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικοντο.

c. Where the same or an equivalent word is repeated in two different clauses. X. C. 2. 1, 32. ἐγὼ σὺνείμι μὲν θεοῖς, σὺνείμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. 1. 1, 2. Σωκράτης δύνων φανερός ἢ πολλακίς μὲν οἶκοι, πολλακίς δὲ ἐπὶ τῶν κουνῶν τῆς πόλεως βαμῶν. Yet this principle is not always observed. Μέν is regularly omitted, when δὲ καὶ follow, e. g. 2. 8, 5. χαλεπὸν οὕτω τι ποιῆσαι, ὥστε μὴδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἁμαρτήτως τε ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν.

REMARK 1. When μὲν stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of *emphasis*, in the corresponding demonstrative or concluding clause. Her. 2, 121. καὶ τὸν (i. e. δὲ) μὲν καλέουσι Δέρος, τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιοῦσι· τὸν δὲ χεῖμῶνα κ. τ. λ. So also, when, instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. τῷ μὲν ὑπερενεγκόντι τὴν ἀνδραπίνην φύσιν (Ἡρακλεῖ), . . τούτῳ μὲν (Εὐρυσδεῖς) ἐπιτάττων . . διέτέλεσεν. So also sometimes two preceding μέν's correspond with two following δέ's; this always implies a strong emphasis. Pl. Apol. 28, c. ἐγὼ οὖν δεῖνὰ ἂν εἴη εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἰ, δὲ τε μὲν με οἱ ἄρχοντες ἔταττον, οὐς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον — καὶ ἐκινδύνουν ἀποθάνειν, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ φήδην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐν ταῦτα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὅτιον πρᾶγμα λίποιμι τὴν τάξιν. Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of μὲν—δέ, the following points are to be noticed: They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1. 1, 10. καὶ ἔλεγε μὲν (Σωκράτης) ὥς τὸ πολὺ, τοῖς ὁ δὲ βουλομένοις ἐξῆν ἀκούειν. An. 3. 4, 2. ἔπαδε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. When a substantive or adjective is connected with the article or a preposition, μὲν and δέ are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φίλους — πρὸς δ' ἐχθρούς; yet this conformity is by no means observed in corresponding members, e. g. X. C. 1. 1, 12. τὰ μὲν ἀνδρόπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγούνται τὰ προσήκοντα πράττειν. 2, 24. διὰ μὲν κάλλος — διὰ δόναμιν δέ. Or inversely, Isocr. Paneg. 64, 114. ἐν ταῖς πολιταῖς μὲν — ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλὰ, ἀτάρ, etc. But in place of the adversative connectives, sometimes also the copulatives τε, καί, are used, by a kind of anacoluthon, the construction is entirely changed, no reference being had to the preceding μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐν ταῦτα μὲν — ἐκεῖ, and almost always with πρῶτον μὲν — ἔπειτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3, ὁλόγῃ

εται δε δ λόγος, ἐμοὶ μὲν οὐ πιθανός (TO ME improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὡς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγεῖλέ τις; οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED, CERTAINLY, think.

REM. 5. On account of its general signification, *δέ*, like *autem*, frequently connects sentences even, which stand in a *causal* relation to each other; then the hearer or reader can gather from the context the particular mode of connection. Thus *δέ* very often expresses the *reason*, and is used instead of *γάρ*.

REM. 6. In questions, *δέ* has either an adversative force, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ ἄλλος. Εἰπέ μοι, ἔφη, ὁ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκνῃς; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?). Or, *δέ* has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οὐκ οἶδα, ἔφη, ὅτι πληθεῖ μὲν οὐδὲν μέλει εἰς τὴν Ἀθηναίων Βοιωτῶν; — Οἶδα γάρ, ἔφη. Ἰώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶε πλεῖον ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν. The same principle holds in answers.

REM. 7. Καί — *δέ* (in the Epic writers καὶ *δέ* not separated), and, though more seldom, the negative οὐδὲ — *δέ*, in which connection *δέ* has an adversative force, can be translated by *and on the other hand, and also; and on the other hand not*. X. H. 5. 2, 37. οἱ τε ἄλλοι προθύμως τῷ Τελευτίῳ ὑπέρητον, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππέας. An. 1. 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.

REM. 8. In the apodosis, as in principal clauses, *δέ* has a double force, either *adversative*, or *merely contrasting* (*copulative*). Sometimes μὲν stands in the first member.

a. The adversative *δέ* in the apodosis, denotes the contrast between that and the protasis. It is used: (α) after hypothetical antecedent clauses, though ἀλλὰ also is often found instead of *δέ*; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μὴδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τούντεῦθεν λέγε (say on the contrary). (β) 8. 5, 12. ὥσπερ οὐδ' ὀπλῖται, οὕτως δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται (so on the other hand).

(b) After a *temporal* protasis, *δέ* commonly has a *contrasting* or *merely copulative* force, though sometimes adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers); this *δέ* may often be loosely translated by *then*. Od. λ, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλ- λυδης ἄλλῃ ἄγῃ Περσεφόνηα γυναικῶν δειλυτέρων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδου. So ἔφρα — τόφρα δέ, ὁπότε — δέ, ἕως — δέ. X. An. 4. 1, 2. ἐπεὶ δὲ ἀφίκοιτο, ἔνθα δὲ μὲν Τίγρης ποταμὸς παντάπασιν ἕκτορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πρόσδος (transitus) δὲ οὐκ ἦν. . ., ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὁρέων πορευτέον εἶναι (then, or on the contrary). As *δέ* is used after the protasis, so also in like manner after *participles*, which supply the place of a protasis. Pl. Symp. 220, b. καὶ ποτε ὅντος πάγου οἴου δεινотάτου, καὶ πάντων . . . ἐν εἰλιγ- μένων τοὺς πόδας εἰς πῖλους καὶ ἀρακιδας, οὗτος δ' ἐν τοῖς ἐξέειχον ἰμῶτιον . . . οἰόντες καὶ πρότερον εἰδότες φορεῖν. X. C. 3. 7, 8. θανάμω σου, εἰ ἐκείνους βα- δῶς χειροῦμενος, τοῖς δὲ μὴδὲνα τρόπον οἶε διησέσθαι προσερχθῆναι.

6. Ἀλλὰ (Neut. Pl. of ἄλλος), but (*sed, at, yet, however*), generally expresses *difference and separation*. It always stands at the beginning of the sentence. According to the nature of the preceding member, it either abrogates what is affirmed in that member (see No. 1), or it *restricts and limits* it (*yet, however*)

He is indeed poor, but brave — he is not brave, but cowardly; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies or abrogates the idea of *brave*). Τοῦτο τὸ πρᾶγμα ὀφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of ἀλλὰ is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμψασθ' ἂν αὐτοὺς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. 'Αλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλευέσθε. Eur. Med. 325. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. " 'Αλλ' ἐξελῆς με, κούδεν αἰδέσαι λιτάς;" very frequently ἀλλ' ἦ—; but really?—? X. An. 7. 6, 4. καὶ οἱ εἶπον· 'Αλλ' ἦ δημαγωγεῖ ὁ ἄνηρ τοὺς ἄνδρας;

REM. 9. 'Αλλὰ is used in *negative, non-concessive* clauses, when by it the general signification of the preceding negative clause is to be restricted by an *exception*. Here ἀλλὰ is the same as *πλὴν* or *εἰ μὴ, nisi*, and can be translated into English by *except, than*. In the first member, ἕλλος (*ἕτερος*) is commonly placed, e. g. οὐδεὶς ἕλλος, ἀλλὰ, and this ἕλλος points forward to the following ἀλλὰ, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἑλλῃ μὲν πόλεις οὐδεμία οὔτε φίλα, οὔτε Ἑλληνίς, ἀλλὰ Θρᾶκες καὶ Βιθυνοὶ (*between there is no other friendly or Grecian city [there are none] except Thracians and Bithynians*).

REM. 10. In the frequent combination of ἀλλ' ἦ after a preceding negative, or after a question implying a negative, or even after the addition of ἕλλος, ἕτερος to the negative, consequently, οὐκ, οὐδὲν ἀλλ' ἦ; οὐδὲν ἕλλο, ἀλλ' ἦ; οὐδὲν ἕτερον, ἀλλ' ἦ; τί ἕλλο, ἀλλ' ἦ; ἕλλο τι (with a preceding interrogative pronoun), ἀλλ' ἦ, — ἀλλ' seems to be merely ἕλλο, but on account of its close connection with ἦ, it appears to have changed its accent (ἀλλῶ ἦ) and to have lost it (ἀλλ' ἦ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἦ μικρόν τι. O. 2, 13. οὔτε ἕλλος πάποτε μοι παρέσχε τὰ ταυτοῦ διοικεῖν, ἀλλ' ἦ σὺ νυνὶ ἐδέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἕλλο σκοπεῖν προσήκειν ἀνδράσιν, ἀλλ' ἦ τὸ ἀρίστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned: οὐ μὴν ἀλλὰ or οὐ μέντοι ἀλλὰ, yet, veruntamen, οὐ γὰρ ἀλλὰ, then certainly, certainly. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνου ἐξετραχίλισεν· οὐ μὴν (scil. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη.

REM. 12. 'Αλλὰ is, moreover, used to denote a transition to a different or an opposite thought; this is the case in exhortations and exclamations, in general, when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτυχολὴς· (*well then!*) — ἀλλ' ἄνα (*well now*) — ἀλλ' εἰα! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βοῶλομαι, *well, I will*.

7. From the adverb αὖ, on the contrary, again, rursus, and ἔρα, igitur, have originated the Epic αὐτάρ and the prose ἀτάρ. They always stand at the beginning of the sentence, and have the signification of δέ or ἀλλὰ, but; yet, as it seems, with this difference, that, on account of their composition with ἔρα (*igitur*), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated (§ 316, Rem.). Καίτοι, yet, verum, sed tamen, atqui (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; (*quamquam quid loquor?*, and yet why do I speak?). "Ομως

- (from *ὅμοις*, equal, like), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. *Ἀδύναχος μὲν ταῦτα εἶπε δ' ὅμως προσέειπε καὶ αὐτὸς τῷ Ἀλκιβιάδου γράμμι.* Ἀλλ' ὅμως is still stronger.

§ 323. III. Disjunctive Coördination.

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by:—

“*H*, or, *aut*, *vel*, or more emphatically and definitely by *ή*—*ή*, and when the first member is to be made emphatic, *ήτοι*—*ή*, *aut*—*aut*, *vel*—*vel*, *cūter*—*or*; *εἴτε*—*εἴτε* (with the Ind.) or *ἔάντε*—*ἔάντε* or *ἐντε*—*ἐντε* (with the Subj.), *sive*—*sive*, *whether*—*or*, when the speaker wishes to indicate, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive clauses, see § 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. *εἰ δέ τι ὁμῶν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς Λακεδαιμόνα διδάσκετε.* Pl. Rp. 493, d. *εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δ' ἐν πολιτικῇ.* Apol. 27, c. *εἴτ' οὖν καινὰ, εἴτε παλαιά.* 34, c. *εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές.* Bp. 453, d. *ἐντε τις εἰς κολυμβήδραν μικρὰν ἐμπέσῃ, ἐντε εἰς τὸ μέγιστον πέλαιος μέσον, ὅμως γε νεὶ οὐδὲν ἤττον.*

REMARK 1. The following forms, also, are sometimes used: *εἰ*—*εἴτε* (*si*—*sive*); *εἴτε*—*εἰ δέ* (*sive*—*si vero*), when the second member contains something opposite to the first; *εἴτε*—*ή*; *ή*—*εἴτε* (seldom and only Poet.); *εἴτε* but once (poetic).

REM. 2. The disjunctive connectives *ή*—*ή*, in the Epic writers, very seldom in the Tragedians, are united with *μέν* and *δέ*: *ἡ μὲν*—*ἡ δέ*. In this case, they do not have a disjunctive, but like *καί*—*καί*, *τέ*—*τέ*, a copulative force. Instead of *ἡ δέ*, *ἰδὲ* is also used according to the necessities of the verse. Il. ε, 128. *ὅφρ' ἐδ' ἡ γυνώσκῃς ἡ μὲν θεόν, ἡ δέ καὶ ἄνδρα*, both—*and*, not only—but also.

2. The particle *ή* is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude, or express the opposite of the preceding member, but only expresses separation or difference. As in its disjunctive relation, one *ή* corresponds with another, so here *ή* stands in relation to a word, which expresses a difference, e. g. *ἄλλος, οὐδέις ἄλλος, ἄλλοις, ἐναντίος, ἴσιος, διαφέρω*, etc.; also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. *διπλάσιος, πρὶν, φθάνω*, etc. Pl. Phaed. 64, a. *οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν, ἢ ἀποδρῆσκειν τε καὶ τεθνάναι.*

REM. 3. The comparative *ή* is sometimes used after the omitted *μᾶλλον* or after a positive. This is the case after expressions of *willing*, *choosing*, and the like, because these contain the idea of preference; thus after *βούλομαι, ἐθέλειν, πρέσσειν, αἵρεσιν, δοῦναι, ἐπιθυμεῖν, ἐθέλειν, ζητεῖν, λυσίτελεσιν* (= *potius esse*). Il. α, 117. *βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι, ἢ ἀπολέσθαι.*

Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. ('Αγησίλαος) ἤρεϊτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἁδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνήκασι νομίζοντα λυσιστελεῖν, ἢ ζῆν.

3. The other member of the comparison is joined to the *Comparative* by *ἢ*, in the same Case as the comparative, and *without a verb*, when both members have the same verb in common. When this is not the case, the second member must stand as a complete sentence with its subject and predicate; commonly, however, merely the subject is expressed, but the predicate omitted; often also after the omitted copula, by *attraction* the same Case is used as in the first member. Instead of *ἢ* the *Gen.* also can be used (§ 275, 2), most frequently for the *Nom.* and *Acc.*, often also for the *Dat.* But the *Gen.* is avoided, when the use of it would occasion ambiguity; it must be avoided when the time of the two clauses is different.

Eur. Or. 1148. οὐκ ἔστιν οὐδὲν κρεῖσσον, ἢ φίλος σαφής, οὐ πλούτος, οὐ τυραννίς. Ὁ φιλόσοφος μᾶλλον ἐπιθυμεῖ τῆς σοφίας ἢ τῶν χρημάτων. Χαριζόμεθα μᾶλλον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Φιλοῦμεν μᾶλλον τοὺς ἀγαθοὺς ἢ τοὺς κακοὺς. Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγώ (sc. ἀκμάζω), παλαιῶ. Th. 7, 77. ἦδη τινὲς καὶ ἐκ δεινотέρων ἢ τοῖσινδε ἐσώθησαν (from a more dangerous situation, than the present is). II. a. 260. ἦδη γὰρ ποτ' ἐγὼ καὶ ἀρείοσιν ἢ ἐπερ ὁμῶν ἀνδράσιν ὠμίλησα (with braver men than you are). Her. 7, 10. σὺ μάλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας, ἢ Ξεῦδας. Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν (instead of ἢ γαλήνῃ). Th. 6, 16. προθήκει μοι μᾶλλον ἐτέρων... ἄρχειν (instead of ἢ ἐτέροις). 7, 63. ταῦτα τοῖς ὀπλίταις οὐχ ἦσσον τῶν ναυτῶν παρακελεύομαι (instead of ἢ τοῖς ναύταις). Od. i, 27. οὔτοι ἐγώ γε ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι. X. Cy. 2. 3, 12. ἐμοὶ δοκεῖ Κύρος, οὐδτινας ἀνδρᾶ ἀγαθοῦς, φιλεῖν οὐδὲν ἥττον ἑαυτοῦ (instead of ἢ ἑαυτοῦ). Her. 2, 134. Μυκερίνος πυραμίδα ἀπελπίετο πολλὴν ἐ' ἄσσω τοῦ πατρός (instead of ἢ ὁ πατήρ, or properly instead of τῆς τοῦ πατρός).

REM. 4. With *πλείων*, *ἐλάττων*, *πλέον*, *ἐλαττον*, *μείων*, when they stand in connection with a numeral, *ἢ* is commonly omitted, without change of construction, i. e. the Case is the same as if there was no comparative in the sentence (comp. *decem plus* or *amplius homines*). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὸς πλείω ἑβδομήκοντα (*annos plus septuaginta natus*). X. An. 6. 4, 24. οἱ Ἰσπείες ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίους. Th. 6, 95. ἡ λεῖα ἐπράδη ταλάντων οὐκ ἐλαττον πέντε καὶ εἰκοσίους. X. Cy. 2. 1, 5. ἱππείας μὲν ἔξει οὐ μείων διςμυρίων. With the *Nom.* and *Acc.* *πλέον*, *ἐλαττον*, the numeral specification can also stand in the *Gen.*, e. g. Ἔχω οὐ πλέον (ἐλαττον) δέκα ταλάντων. The Greek can consequently say: (a) *πλείους* (ἐλάττους, μέλους) ἢ δέκα ἡμέραι; (b) *πλείους δέκα ἡμερῶν*; (c) *πλέον ἢ δέκα ἡμέραι*; (d) *πλέον δέκα ἡμέραι*. It will be observed from several of the above examples that *πλέον*, *μείων*, etc. stand as mere *adverbs* in the *Acc.*, with substantives of a different gender and number.

REM. 5. Sometimes, also, the particle *ἢ* is found with the *Gen.* Such examples are to be explained in a two-fold manner. The *Gen.* either expresses its own appropriate relation, being wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἐλαττον ἢ τριάκοντα γεγονὸς ἐτῶν [just as the Greek says γήγενεσθαι τριάκοντα ἐτῶν § 273, 2, (c)]; or the *Gen.* is a preparative demonstrative pronoun, with which the clause introduced by *ἢ* may be regarded as an

appositive or explanatory clause. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσου καὶ ἄρειον, ἢ δὲ δμοφρονέοντε νόημασιν οἶκον ἔχοντες ἀπὸρ ἡδὲ γυνή (= τοῦ δτε — ἔχοντες).

REM. 6. (*Comparatio compendiaria*). In comparisons, instead of comparing the attribute of one object with that of another, the Greeks often compare the attributive of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3. 3, 41. χόραν ἔχετε οὐδὲν ἥττον ἡμῶν (instead of τῆς ἡμετέρας) ἐντίμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. αἵματι εἰ δεύοντο κόμαι· Χαρίτεσσιν δμοῖαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4. This mode of comparison, though not strictly correct, is frequent in English, e. g. *he has an expression like his father*, instead of *like his father's*.

4. When two attributes or predicates (adjectives or adverbs), belonging to the same object, are compared with each other, then both are put in the comparative, and the last is annexed by *ἤ*.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior* (more swift than wise, or not so wise as swift). Pl. Rp. 409, d. πλεονάκεις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις. Her. 3, 65. ἐποίησα ταχύτερα, ἢ σοφώτερα (*celerius, quam prudentius*).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a higher degree than usual. In this case, the Gen. of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, is used with the comparative, and the pronoun αὐτός with the pronoun of the third person. The other mode of expression by *ἤ* is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτὸς ἐαυτοῦ. Th. 3, 11. δυνατότεροι αὐτοὶ αὐτῶν ἐγγίγνοντο. In like manner, the superlative is used in connection with αὐτός and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). Ἀριστος αὐτὸς ἐαυτοῦ. Ἀρίστη αὐτὴ ἐαυτῆς. X. C. 1. 2, 46. εἶδε σοι, ὦ Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα (when you surpassed yourself in these things, when you had the highest distinction in these things, higher than at any other time).

6. The following is a peculiar mode of comparison: When an object in relation to some quality is compared, not with another object, but with a whole thought (sentence), this thought is compressed into one substantive idea, and this substantive is put in the Gen. depending on the comparative. Here, also, the other mode of expression by *ἤ*, does not occur.

Her. 2, 148. ἦσαν αἱ πυραμίδες λόγου μέζονες (oratione majores, i. e. majores, quam ut oratione explicari possit). Th. 2, 50. γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου (the nature of the disease being too severe to be described, severe beyond description). Πράγμα ἐλπιδὼν κρείττον (too great to be hoped for, beyond hope). Instead of substantives, participles are also used, e. g. δέοντες. Pl. Rp. 410, d. οἱ γυμναστικῇ ἀκράτῃ χρῆσάμενοι ἀγριώτεροι τοῦ δέοντος ἐποβαίνουσιν.

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, in proportion to another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πρὸς* with the Acc. (= *quam pro*):

Th. 7, 75. *μείζω ἢ κατὰ δάκρυα πέπονθα* (*I have suffered too much for tears*). Pl. Rp. 359, d. *νεκρὸς μείζων ἢ κατ' ἄνθρωπον* (*a dead body greater than in accordance with a human being, greater than could be expected for a human being, too great for that of a human being*). X. H. 3. 3, 1. (*Ἄγης*) *ἔτυχε σεμνοτέρως ἢ κατὰ ἄνθρωπον ταφῆς*. Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur* (*more bloody than could have been expected considering the number*).

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot coexist with it, then the comparative is used with *ἢ ὥστε* and the Inf., e. g. *Κατὰ μείζω ἦν, ἢ ὥστε κλαίειν*, *evils greater than one could weep for*. X. An. 1. 2, 4. *ἡγησάμενος εἶναι ἢ ὥς ἐπὶ Πισιδας τὴν παρασκευὴν* (*having thought that the armament was too great to be [greater, than to be] against the Pisidians*). 3. 3, 7. *βραχύτερα ἡκόντισον ἢ ὥς ἐξενεῖσθαι τῶν σφενδονητῶν* (*threw too short a distance to reach the slingers*). See § 241. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too*, *pretty*, *somewhat*, *a little*, *right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm.*) This usage is found when the second member is evident from the connection; but very frequently, also, when such thoughts as, *than it was before, than was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαυρόφρων δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος* (*hebetioris ingenii, very dull of perception, a little crazy*). 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκέομεν* (*we dwell too far, very far from you*). So particularly the neuters *ἄμεινον*, *βέλτιον* (*better than is right*), *κάλλιον*, *μᾶλλον*, *χειρόν*, *ἄσχιον*, *κάκιον*; also *νεότερον*, more seldom *καινότερον*, (since *καινός* is used synonymously with *νεότερος*) and the like, especially with a negative, e. g. *οὐ κάλλιον*, *οὐκ ἄμεινον*, *οὐ κάκιον*, *οὐ κρείττον*, *οὐ χειρόν*, *οὐ ῥῆον* (*not so easy, as it seems*), etc. Her. 3, 71. *ποιεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον* (*for this would not be better, than if we did it immediately*). Pl. Phaed. 105, a. *ἄλιν δὲ ἀναμνησκου· οὐ γὰρ χειρόν πολλαῖς ἀκούειν*. Finally, also, when antitheses are compared with each other, e. g. *Τὰ χειρόνα πολλοῖς πλεονέσθι τῶν ἀμεινόνων* (*the worse is more in number than the better*).

§ 324. IV. Causal Coördinate Sentences.

1. Finally, those sentences are coördinate, the last of which denotes either the *ground*, *cause*, or *consequence* of the preceding sentence, or the *conclusion* from it.

2. The Greeks denote the *ground* or *reason* by *γὰρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γὰρ* is compounded of *γέ* and *ἄρα*, and hence denotes *proof*, *confirmation*, (*γέ*, *yes, certainly*), and at the same time, an *inference*, or *conclusion* (*ἄρα*, *igitur, now, therefore*). Hence, according as the one or the other meaning prevails,

γάρ may express: (a) a *ground* or *reason*, (b) an *explanation*, (c) a *confirmation* or *assurance*; and hence it may be translated (a) by *for*, (b) *that is, for example*, (c) *indeed, certainly*.

Pl. Phaedr. 230, b. *νῆ τὴν ἥραν, καλὴ γε ἡ καταγωγή· ἡ τε γὰρ πλάτωνος αὐτῇ μὲν ἀμφιλαφῆς τε καὶ ὑψηλὴ* (yes, certainly = *for*). Γὰρ has its *explanatory* sense, especially after demonstratives and the phrases *τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ* scil. *ἐστί, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ*, and the like. It expresses confirmation or assurance, particularly in *rejoinders* and *replies*. X. C. 3. 5, 10. *ἀρα λέγεις τὴν τῶν θεῶν κρίσιν ἢ οἱ περὶ Κέκροπα δι' ἀρετῆν ἔκριναν*; — *Λέγω γάρ, yes, certainly*. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι*; — *Ποιοῦμεν γάρ, ἔφη, οὕτως* (certainly, we do so). — In addresses, wishes, commands, and questions, the meaning of γάρ, as denoting inference or conclusion, clearly appears. Arist. Ran. 251. *τοῦτ' ἂν παρ' ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα!* (*am I so treated by you? well! then we shall have hard things to bear!*) *Κακῶς γὰρ ἐξόλοιο!* (*may you perish then!*) So, *εἰ γάρ, εἴδε γάρ*. X. C. 1. 7, 2. *ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν· Ενδυμώμεδα γάρ, ἔφη, εἴ τις μὴ ἦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη;* (*now then let us consider*). 1. 4, 14. *οὐ γὰρ πάντῃ σοι κατὰδῆλον, ὅτι παρὰ τὰ ἄλλα ὥα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι;* (*is it not then clear to you? (nonne igitur — ?)*). Il. σ, 182. *ἴρι δέδ, τίς γάρ σε θεῶν ἐμὸν ἄγγελον ἤκεν;* (*therefore who then has sent you?*). X. C. 2. 3, 17. *καὶ ὁ Χαιρεκράτης εἶπεν· Ἐάν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκεῖνος μὴδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.;* (*what else then will happen except that you will run the risk, etc.?*) Dem. Ph. 1. 43, 10. *γένοιτο γὰρ ἂν τι καὶνότερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν;* (*why, can there be a greater novelty?*). So, *τί γάρ; quid ergo?* *Καὶ τί γάρ; and how then?* *Πῶς γάρ; and πῶθεν γάρ; as an emphatic negative answer = by no means*. *Πῶς γὰρ οὐ;* (instead of it, *πῶθεν δὲ οὐ* is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. *οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἀδίκαια ἀδίκος; Πῶς γὰρ οὐ;* (*is he, therefore, who does what is just, just, but he who does what is unjust, unjust? to be sure, how not?*).

REMARK 1. The explanatory sentence with γάρ very often precedes the sentence to be explained, particularly in Herodotus, e. g. Her. 6, 102. *καὶ, ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεύατον χωρίον τῆς Ἀττικῆς ἐνικπεύσαι, ἐς τοῦτό σφι κατηγέετο Ἱππίης* (*and, for Marathon was the most suitable place in Attica for the cavalry, Hippias led them to this place*). So especially with *ἀλλὰ γάρ, at enim, but certainly, really, indeed, ἀλλ' οὐ γάρ*. Pl. Apol. 20, c. *ἡβρυνόμεν ἦν, εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι* (*I should be proud, if I knew this, but certainly I do not know*).

REM. 2. The two sentences, the preceding explanatory one with γάρ, and the following one whose meaning is to be confirmed, are often so closely connected with each other, that the subject of the last is transferred to the first, and its government made to depend on it. Th. 8, 30. *τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσφιγμένοι γὰρ ἦσαν καὶ οἰκοῦν ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο*, etc., instead of *οἱ Ἀθηναῖοι — ἐβούλοντο, αὐτοῖς γάρ, κ. τ. λ.*

REM. 3. Κα' γάρ commonly means *for also*, rarely *et enim*, but sometimes the καὶ corresponds to a following καὶ, thus *nam et — et*.

3. The *consequence* or *inference* is denoted:—

(a) By *ἔρα* (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, also sometimes emphatically at the end. It expresses a consequence *which comes as a matter of course, which is wholly natural*. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, as it seems*, in such explanatory causes as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. *εἰ εἰσὶ θεοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ θεοί· εἰσὶν ἔρα καὶ θεοί* (*then there are, consequently there are gods also*). X. Cy. 7.3. 6. *ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἔρα τὸν μῦθον* (*when he had heard of the death of his friend, THEN he smote on his thigh, AS WAS NATURAL*). It is often connected with an Impf., when, in consequence of a better view of the subject at present, one is undeceived in regard to a former opinion, e.g. 1. 4, 11. *ὁ παῖς, ὡς ἔρα ἐφ' ἡμετέροισιν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν· ὁμοίον ἔμοιγε δοκεῖ εἶναι, ὁρῶντες εἴ τις δεδεσμένα ζῶα θηρῆν* (*now how childish we were then, as I now indeed see*). 1. 3, 8. *Σάκας δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκας ἔρα καλὸς τε ὢν ἐτύγγχε, καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους* (*now the Sacian happened to be beautiful, the Sacian was beautiful, as it seems*). 9. *ὁ Σάκας, ἀπόλλυτας· ἐκβαλὼ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχόησας, καὶ οὐκ ἐκπίπτουσι αὐτὸς τὸν οἶνον· οἱ δ' ἔρα τῶν βασιλέων οἰνοχόοι—καταρροφούσι*. Dem. Cor. 232, 22. *ἐτόλμα λέγειν, ὡς ἔρα ἐγὼ—κεκωλυκὸς εἶην τὴν πόλιν (τὴν εἰρήνην) ποιήσασθαι* (*that I indeed, that I, as it seems*). Hence the use of *γάρ* and the strengthened form *γάρ, ἔρα*.—*Εἰ ἔρα* and *εἰ μὴ ἔρα* correspond to the Latin *si forte, nisi forte, if perchance, unless perchance*, the inferential force of *ἔρα* being reduced to a mere conjecture, and are often used ironically. X. C. 1. 2, 8. *πῶς ἂν οὖν τοιοῦτο, ἀνὴρ διαφθεῖροι τοὺς νέους; εἰ μὴ ἔρα ἢ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν* (*properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc.*). So also, *εἰ ἔρα, num forte, whether then, whether perchance*. X. C. 4. 3, 9. *σκοπῶ, εἰ ἔρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνδράπονος διαρπαγεύω* (*whether perchance, forsooth, the gods have any other employment than, etc.*). 'Αρα stands very often in interrogative sentences. Aesch. S. 91. *τίς ἔρα βύσσει; τίς δ' ἔρ' ἀπαρτήσει δειῶν;* (*quis igitur defendet? quis igitur arcebit?*).

REM. 4. 'Αρα seems to be derived from the verb 'ΑΡΩ, i. e. to be adapted, suitable, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, exactly, just*). In this sense it is used in Homer, e.g. Il. η, 182. *ἐκ δ' ἔδοξε κληῖρος κυνέης ὃν ἔρ' ἤδεον αὐτοί, precisely the one which, just the one which, just then, ὅτ' ἔρα, just when, τὸ δ' ἔρα, precisely then, εἰ μὴ ἔρα, if not precisely, ὡς ἔρα, exactly so; οὐκ—, ἀλλ' ἔρα, not—but just; ἐπεὶ ἔρα, since just, γὰρ ἔρα, for just*. Homer uses *ἔρα*, in general, in

order to connect thoughts together, which are intimately related, and are developed from each other.

REM. 5. The lyric, tragic, and comic writers also employ the lengthened form $\bar{\alpha}\rho\alpha$ instead of $\acute{\alpha}\rho\alpha$. Thus $\epsilon\iota\ \bar{\alpha}\rho\alpha$, $\epsilon\iota\tau'\ \bar{\alpha}\rho\alpha$, instead of $\epsilon\iota\ \acute{\alpha}\rho\alpha$, $\epsilon\iota\tau'\ \acute{\alpha}\rho\alpha$. On the interrogative $\bar{\alpha}\rho\alpha$ and on $\bar{\alpha}\rho\alpha$ in a question, see § 344.

(b) ὅν (Ion. $\delta\bar{\nu}$), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the *effect* of a *cause*, the *necessary consequence* of what precedes, and is accordingly far stronger than $\bar{\alpha}\rho\alpha$, but is also used in a more general sense.

REM. 6. ὅν is used as a suffix to pronouns and conjunctions, and in this case also, retains its *conclusive* sense: $\delta\sigma\tau\iota\varsigma\ \delta\bar{\nu}$, $\delta\sigma\pi\epsilon\rho\ \delta\bar{\nu}$, $\delta\sigma\iota\ \delta\bar{\nu}$, $\mu\acute{\epsilon}\nu\ \delta\bar{\nu}$, $\gamma\omicron\upsilon\bar{\nu}$, $\delta'\ \delta\bar{\nu}$, $\acute{\alpha}\lambda\lambda'\ \delta\bar{\nu}$, $\epsilon\iota\tau'\ \delta\bar{\nu}$, $\gamma\acute{\alpha}\rho\ \delta\bar{\nu}$. It expresses a conclusion, a setting aside of everything else, and a persisting in that which is affirmed; hence it may express also confirmation and assurance. So $\delta\sigma\tau\iota\varsigma\ \delta\bar{\nu}$, $\delta\sigma\pi\epsilon\rho\ \delta\bar{\nu}$, *whoever he may be then*, $\delta\sigma\iota\ \delta\bar{\nu}$, *how many so ever then*, $\mu\acute{\epsilon}\nu\ \delta\bar{\nu}$, *yes indeed* (§ 316, Rem.), $\gamma\omicron\upsilon\bar{\nu}$, *certainly, surely*, $\omicron\upsilon\kappa\omicron\upsilon\bar{\nu}$, *truly, certainly not*, $\delta'\ \delta\bar{\nu}$, $\acute{\alpha}\lambda\lambda'\ \delta\bar{\nu}$, $\acute{\alpha}\tau\acute{\alpha}\rho\ \delta\bar{\nu}$, *but surely*, $\epsilon\iota\tau\epsilon\ \delta\bar{\nu}$, *be it this or that*, $\gamma\acute{\alpha}\rho\ \delta\bar{\nu}$, *for surely*, $\epsilon\iota\ \delta'\ \delta\bar{\nu}$, *if then*.

REM. 7. ὅκουν , as a Paroxytone, means: (a) *non ergo*, without interrogation (consequently $\delta\bar{\nu}$ in connection with the syllogistic $\delta\bar{\nu}$, *ergo*); still in this sense it is also written $\omicron\kappa\ \delta\bar{\nu}$; (b) *nullo modo, nequaquam, by no means*, without interrogation (consequently $\delta\bar{\nu}$ in connection with the emphatic suffix $\delta\bar{\nu}$) most frequently in answers, e. g. X. O. 1, 9. $\omicron\kappa\omicron\upsilon\bar{\nu}\ \xi\mu\omicron\gamma\epsilon\ \delta\omicron\kappa\epsilon\iota$. — ὅκουν , as a Perispomenon: (a) in a question: *nonne igitur? nonne ergo?* X. C. 2, 2, 12. $\omicron\kappa\omicron\upsilon\bar{\nu}$, $\xi\phi\eta\ \delta\ \Sigma$, $\kappa\alpha\iota\ \tau\bar{\omega}\ \gamma\acute{\alpha}\iota\tau\omicron\upsilon\iota\ \beta\omicron\upsilon\lambda\epsilon\iota\ \sigma\bar{\upsilon}\ \acute{\alpha}\rho\epsilon\sigma\kappa\epsilon\iota$; — ὅκουν . Also in this case it is written $\omicron\kappa\ \delta\bar{\nu}$, as well as $\omicron\kappa\omicron\upsilon\bar{\nu}$; the latter has been adopted in modern times, yet it is to be limited to such questions as involve a special emphasis in the negative, and so $\omicron\kappa\omicron\upsilon\bar{\nu}$ is equivalent to *nonne certe*; like S. Aj. 79. $\omicron\kappa\omicron\upsilon\bar{\nu}\ \gamma\acute{\epsilon}\lambda\omega\varsigma\ \eta\delta\iota\sigma\tau\omicron\varsigma\ \epsilon\iota\varsigma\ \acute{\epsilon}\chi\theta\rho\omicron\upsilon\varsigma\ \gamma\acute{\epsilon}\lambda\alpha\bar{\nu}$; (b) without interrogation, *ergo, igitur*. X. C. 3, 6, 6. $\omicron\kappa\omicron\upsilon\bar{\nu}$, $\xi\phi\eta$, $\tau\bar{\delta}\ \mu\acute{\epsilon}\nu\ \pi\lambda\omicron\upsilon\sigma\iota\omega\tau\acute{\epsilon}\rho\alpha\bar{\nu}\ \tau\eta\bar{\nu}\ \pi\acute{\omicron}\lambda\omicron\iota\ \pi\omicron\iota\epsilon\iota\bar{\nu}\ \acute{\alpha}\nu\alpha\beta\alpha\lambda\omicron\upsilon\mu\epsilon\delta\alpha$. This last arises from its use as an interrogative, and $\omicron\kappa\omicron\upsilon\bar{\nu}$ is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogative tone, and thus its sense has become obscure, e. g. *is it not true therefore we shall put off?* (= consequently we shall put off).

(c) τοίνυν , which never stands as the first word in a sentence, is derived from the Epic $\tau\bar{\omega}$, *therefore*, and the slightly inferential or deductive $\nu\bar{\upsilon}\bar{\nu}$, *now*, which is derived from the temporal adverb $\nu\bar{\upsilon}\bar{\nu}$; it is used: (a) to make a *transition*; thus especially, $\kappa\alpha\iota\ \tau\omicron\iota\bar{\nu}\nu$, and *now*, $\xi\tau\iota\ \tau\omicron\iota\bar{\nu}\nu$, *moreover then*; (b) to mark a *conclusion, therefore now, so then*. τοίγαρ (from the Epic $\tau\bar{\omega}$, *therefore*, and $\gamma\acute{\alpha}\rho$) corresponds to the Latin *ergo, therefore*, but is poetic; still stronger is $\tau\omicron\iota\gamma\acute{\alpha}\rho\tau\omicron\iota$, *just on this account, precisely so*, and $\tau\omicron\iota\gamma\alpha\rho\omicron\upsilon\bar{\nu}$, *on this account then*. They commonly stand as the first word in a sentence.

§ 325. *Asyndeton*.

1. In certain cases sentences are connected without any conjunction ($\acute{\alpha}\sigma\upsilon\nu\delta\acute{\epsilon}\tau\omega\varsigma$). Only some of the more prominent instances will be mentioned:—

(a) In pathetic and impassioned discourse, e. g. Il. χ , 295. (of Hector) $\sigma\tau\bar{\eta}\ \delta\bar{\epsilon}\ \kappa\alpha\tau\alpha\phi\eta\varsigma\alpha\varsigma$, $\omicron\upsilon\delta'\ \acute{\alpha}\lambda\lambda'\ \acute{\epsilon}\chi\epsilon\ \mu\epsilon\lambda\iota\omega\bar{\nu}\ \acute{\epsilon}\gamma\chi\omicron\varsigma$. $\Delta\eta\iota\phi\omicron\beta\omicron\bar{\nu}\ \delta'\ \acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\iota\ \lambda\epsilon\upsilon\kappa\delta\sigma\tau\iota\delta\alpha$, $\mu\alpha\kappa\rho\bar{\nu}\ \acute{\alpha}\upsilon\varsigma\alpha\varsigma\ \eta\tau\epsilon\ \epsilon\ \mu\iota\bar{\nu}\ \delta\omicron\rho\bar{\nu}\ \mu\alpha\kappa\rho\bar{\nu}$. — (b) *Asyndeton* is very common in *explanata*

tory clauses, which are elsewhere connected by ἄρα (*therefore, then, that is*) and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause a preparative demonstrative, e.g. τοῦτο, τότε, οὕτως, ὅδε, etc. X. An. 3. 2, 19. ἐνὶ μόνῳ προέχουσιν ἡμῶς ἐκκειῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῶν. — (c) Related to the above is the asyndeton in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaed. 91, c. 'Ἄλλ' ἰτέον, ἔφη. Πρώτον με ὑπομήσατε ἃ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. — (d) The connecting particle is often wanting, but is, in a measure, involved in another word. This is the case especially with demonstratives, e.g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc. — (e) Before τὰ τοιαῦτα, *cetera*, ἔλλα, οἱ ἄλλοι in the enumeration of several objects, καί is very commonly omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would include in these expressions all which is still to be named in addition to what has been already mentioned. Pl. Gorg. 503, e. οὐκ εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς. — (f) In *antitheses*, which are to be represented as taking place equally, and without distinction, the conjunctions are omitted. Pl. Prot. 319, d. συμβουλεύει περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγεννής. In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three, are often placed together, without a connective, if they are merely ornate epithets which, as it were, paint and vividly describe the object. Il. π, 140 and 802. ἔγχος βριθῦ, μέγα, στιβαρόν, κεκορυφμένον. Od. α, 96. καλὰ πέδιλα, ἀμβρόσια, χρύσεια.

CHAPTER VIII.

B. Subordination.

‡ 326. *Principal and Subordinate Sentences.*

1. When clauses, which together present one united thought, are so related, as to their import, that the one is a dependent and merely complementary or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e.g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθῆ (the spring came, and the roses bloom); or in such a manner, that the clause, which merely completes or limits the other, is manifestly in its outward form, a dependent, or a simply completing or limiting member of the other, e.g. ὅτε τὸ

ἐὰρ ἡλθε, τὰ ῥόδα ἀνθῆ. This mode of connection is called *Subordination*, and the clauses or sentences *Subordinate*.

2. The clause to which the other as a complementary or limiting member belongs, is called the principal clause; the complementary or limiting clause, the subordinate clause, and the two together, a compound sentence. Thus, for example, in the compound sentence, "Ὅτε τὸ ἐὰρ ἡλθε, τὰ ῥόδα ἀνθῆ," the clause ὅτε τὸ ἐὰρ ἡλθε, is the subordinate clause, the other the principal clause.

3. Subordinate clauses stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives, adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate clauses: *substantive*, *adjective*, and *adverbial clauses*.

Thus, for example, in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate clause, viz., "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate clause, "Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη" (*who has wandered far*). Comp., "He announced the victory of Cyrus over the enemy," with "He announced, that Cyrus had conquered the enemy;" "In the Spring the roses bloom," with, "when the Spring is come, the roses bloom."

REMARK 1. The use of subordinate clauses in Greek is not so common as in English, since the Greek makes a much more frequent use of Participles than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κύρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive clauses belong also dependent or indirect interrogative clauses; for these form the object of the governing verb, e. g. "He asked me *whether* my father had returned, i. e. *concerning*, or *in regard to*, the return of my father;" "He showed, *who* had plotted the conspiracy, i. e. he showed the author of the conspiracy;" "He wrote me, *when* he should depart, i. e. the time of his departure," etc. Still, as the laws relating to dependent and to direct interrogative clauses, are often blended together, both will be treated in a special section in the sequel.

REM. 3. The subordinate relation of the dependent to the principal clause, is indicated in Greek by *conjunctions*, and also by the *relative pronoun*, which in an adjective clause has the meaning of an adjective. The conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal clauses, e. g. Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥόδον, ὃ ἀνθῆει ἐν τῇ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἄνθρωπος ἀδανάτος ἐστιν. Ἐσὶς—οἶος; ὅσῳ—τοσοῦτῳ. Ὡς ἔλεξα, οὕτως ἐγένετο. Ὅτῳ κα-

ὡς πάντα ἔπραξεν, ὥστε ἵπαινον μεγίστου ἔξιος ἦν. Ὅτε ὁ Κύρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινε μέχρι τούτου, οὐδὲ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. ἐν τούτῳ τῷ χρόνῳ, ὅτε (instead of τότε, ὅτε). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. Ἐλέξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. Ὅτε ὁ Κύρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν, etc. Even both pronouns may, in certain cases, be omitted, e. g. Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.

REM. 4. The form of the demonstrative, in the principal clause, either actually expressed or understood, determines the nature of the subordinate clause. The substantive demonstrative denotes a substantive clause; the adjective, an adjective clause; the adverbial, an adverbial clause. But the subordinate clauses themselves have special characteristics by which they may be distinguished from each other, viz., the introductory conjunctions and the constructions connected with these.

‡ 327^a. Sequence of the Subjunctive Tenses in Subordinate Sentences.

1. For the use of tenses in *subjunctive subordinate clauses*, the following general rule applies in Greek, as in Latin:—

The tenses of the subjunctive subordinate clause correspond to those of the principal clause; i. e. a *principal tense* (Present, Perfect, Future, and Future Perfect) in the principal clause, is followed by the *subjunctive* in the subordinate clause, and an *historical tense* (Imperfect, Pluperfect, and Aorist) in the principal clause is followed in the subordinate clause, by the *Optative*, i. e. the Subjunctive of the historical tenses.

Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς (γνῶς), hoc dico, dixi (Perfectum praesens), dicam, ut cognoscas. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, τοῦτο ἔλεξα, ἵνα γινώσκῃς (γνῶῃς), hoc dicebam, dixeram, dixi (Perfect. Histor.), ut cognosceres. Οὐκ ἔχω, ὅποι τρέπωμαι (τρέπωμαι), non habeo, quo me vertam. Οὐκ εἶχον, ὅποι τρεποίμην (τραποίμην), non habebam, quo me verterem. Οἱ πολλοὶ πάντας, ὅτῃ ἂν ἐντόχῳ σι, κτείνουσιν. Οἱ πολλοὶ πάντας, ὅτῃ ἐντόχῳ σιεν, ἔκτεινον.

2. But it is to be observed that the Greek confines itself less regularly to the above rule, than the Latin, but has much greater freedom. Very often in lively narration, the Greeks refer the predicate of a subordinate clause directly to the present time of the speaker, without any regard to the principal clause, so that, therefore, an historical tense in the principal clause is followed by the same mode (Subj.) and the same tenses which

accompany the principal tenses. The dependent clause or discourse then assumes the character of independent or direct discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. See § 345, 5.

§ 327^b. *Use of Modes in Subordinate Clauses.*

The use of modes in the different kinds of subordinate clauses, will be considered in treating these clauses each by itself. Here, only those characteristics will be noticed which are common to several kinds of subordinate clauses.

1. There is very often an *attraction* of the mode, a subordinate clause which forms an intermediate member of another clause, taking the mode of this clause.

(a) This occurs with the *Indic. of the historical tenses* in those subordinate clauses, which form an intermediate or accessory member of a hypothetical proposition with *εἰ* and a preterite Indic. in the Protasis, and a preterite Indic. with *ἄν* in the Apodosis [§ 339, 2, I. (b)]. X. C. 1. 4, 14. (ἄνθρωπος) οὔτε βодς ἄν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, εἰδύνατ' ἄν πράττειν, ἀεβούλετο (as in Lat. *efficere posset, quae vellet*). 3. 5, 8. εἰ ἐβουλόμειδα χρημάτων ὧν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (si vellemus expetere opes, quas alii haberent). Isocr. Paneg. 19. ἐχρήην (τοὺς ῥήτορας) μὴ προτέρου περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμῶς εἰδίδαξαν (oportebat . . priusquam . . docuissent). Pl. Gorg. 506, 6. ἡδέως ἄν Καλλικλεί τοῦτ' ἔτι διελεγόμην, ἔως αὐτῷ . . ἀπέδωκα (usque dum reddidissem). From this may be explained the use of the Indic. Imperfect or Aorist in final clauses after an Indic. of an historical tense with or without *ἄν*. See § 330, 5.

(b) Very often with those subordinate clauses which are intermediate or accessory members of *optative* clauses, i. e. clauses expressing a wish; hence with *adjective, adverbial, or final* clauses, as members of a clause expressing a wish, or as intermediate members of an *optative* proposition expressed *conditionally*. Il. ρ, 640. εἴη δ' ὅστις ἐταῖρος ἀπαγγείλῃε τάχιστα Πηλεΐδῃ (O that there were a friend to announce as quick as possible). Ar. Vesp. 1431. ἔρδοι τις, ἢν ἕκαστος εἰδείη τέχνην. Pl. Phaedr. 279, c. τὸ χρυσοῦ πληθὺς εἴη μοι, ὅσον μήτε φέρειν, μήτ' ἄγειν δύναιτ' ἄλλος, ἢ δ' σάφρων. Il. σ, 464, sqq. αἰ γὰρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι. — X. S. 8, 17. τίς μισεῖν δύναιτ' ἄν, ὅφ' οὐ εἰδείη καλὸς τε καὶ ἀγαθὸς νομιζόμενος. C. 4, 6, 7. πῶς γὰρ ἄν τις, ᾧ γε μὴ ἐπίσταίτο, ταῦτα σοφὸς εἴη; Pl. Phaed. 72, c. εἰ ἀποδνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποδάνοι, μένοι ἐν τοῦτ' τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβίσσκοιτο, ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνεῖναι καὶ μηδὲν ζῆν

X. O. 1, 13. εἴ τις χρῆτο τῷ ἀργυρίῳ, ὥστε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; S. Ph. 325. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵν' αἱ Μυκῆναι γυνοῖεν . . . ὅτι καὶ Ἰσχυρὸς ἀνδρῶν ἀλκιμῶν μήτηρ ἔφυ. Eur. Troad. 698. παῖδα τόνδε παῖδός ἐκθρέψαις ἂν, Τροίης μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες ἴλιον πάλιν κατοικίσαιεν καὶ πόλιν γένοιτ' ἔτι. X. An. 2. 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμῶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη ἐπὶ βασιλείᾳ μέγαν στοάτευ (according to the best MSS.). Comp. 3, 1, 18. X. Cy. 2. 4, 17. εἰ δὴ πείσαις ἐπαινεῖν σε πολλοὺς, ὅπως δόξαν λάβοις, ἔρτι ἐξηπατηκὸς εἴης ἂν. Comp. 2. 4, 17. But since the *Optative* in a clause expressing a wish as well as the *Optative* in hypothetical propositions, has a present signification (§ 259, 3), according to § 330, 2 the *Subj.* must properly follow after the *final conjunctions*, as is frequently the case. Pl. Apol 28, d. αὐτίκα τεθναίην, ἵνα μὴ ἐνθάδε μένω καταγέλαστος. X. An. 3. 1, 38. οἶομαι ἂν ὑμᾶς μέγα δοῦσαι τὸ στρατεύμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολαλόντων ὡς τάχιστα στρατηγὸι ἀντικατασταθῶσιν. Cy. 3. 2, 28. χρήματα προσγενέσθαι ἔτι ἂν βουλοίμην ἡμῖν, ὅπως ἔχω μισθὸν ἀφδόνως διδόναι. Also with *μή* (whether not = *that*). An. 1. 3, 17. ἐγὼ δὲ νοοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τρήρεσι καταδύσθαι, φοβοίμην δ' ἂν τῷ ἡγεμόνι φ' δοίη ἔπεισθαι, μὴ ἡμᾶς ἀγέγρῃ, ὅθεν οὐχ οἶόν τε ἔσται ἐξελεῖν.

REMARK. But in substantive-clauses with *ὅτι* or *ὥς*, *that* (§ 329), and in dependent interrogative clauses, after a conditioning or conditioned Ind. of the historical tenses, the Ind. of the principal tenses remains; also after an *optative* principal clause, since these clauses have but a loose connection with the principal clause, and hence they readily assume the form of direct discourse. X. An. 5. 1, 10. εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει Χειρίσφοπος, οὐδὲν ἂν ἴδῃ ὢν μέλλω λέγειν. (So in the best and most of the MSS. instead of ἤξει.) Dem. 19, 40. ἔγραφον ἂν διαβρήδην, ἥλικα ὑμᾶς εὖ ποιήσω, εἰ εὖ ἴδῃ καὶ τὴν συμμαχίαν μοι γενησομένην. — Dem. 16, 4. οὐδ' ἂν εἰς ἀντίποι, ὥς οὐ συμφέροι τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους. X. An. 3. 2, 36. εἰ νῦν ἀποδειχθείη, τίνα χρή ἡγεῖσθαι (*ducere*) τοῦ πλαισίου, . . οὐκ ἂν . . βουλευέσθαι ἡμᾶς δεοί.

2. The *Subj.* and *Opt.* are used in subordinate clauses to denote *indefinite frequency or repetition*; the *Subj.*, when the principal clause contains a principal tense (*Pres.* or *Fut.*), the *Opt.*, when the principal clause contains an historical tense (usually the *Impf.*). This relation in Greek is regarded as a *conception*, inasmuch as the idea of repetition arises from bringing single actions together in *conception*. The conjunction or relative of the subordinate clause is translated by *as often as*.

Il. β, 391. ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾷειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἔρκειν ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς (*as often as I shall observe*). X. Cy. 3. 3, 26. ὁπόταν (οἱ βάρβαροι βασιλεῖς) στρατοπεδεύονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. C. 3. 1, 1. ὅτι μὲν (Ἰωκράτης) αὐτὸς εἰδείη, πάντων προθυμότητα ἐβίβασκει, δτου δὲ αὐτὸς

ἀπειρότερος εἶη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτοὺς. An. 6. 1, 7. ὁπότε ο.
 "Ἕλληνες τοῖς πολεμίοις ἐπίσταν, βαδῖως ἀπέφευγον. 4. 5, 30. δ' οὖν Ξενοφῶν
 παρὶσι κόμην, ἐτρέφετο πρὸς τοὺς ἐν ταῖς κόμαις. 1. 9, 18. εἴ τίς γέ τι Κόρυν προ-
 τάζαντι καλῶς ὑπηρετήσσειεν, οὐδενὶ πώποτε ἀχάριστον εἶπαι τὴν προθυμίαν.

§ 328. I. *Substantive-Clauses.*

Substantive-clauses are substantives or infinitives expanded into a sentence, i. e. they have the force of a substantive, and stand as the subject, as well as the attribute or object of a sentence. Comp. § 326, 3.

§ 329. A. *Substantive-Clauses introduced by ὅτι or ὥς, that.*

1. Substantive-clauses introduced by ὅτι and ὥς, *that*, express the object of *verba sentiendi* and *declarandi*, e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γινώσκειν, etc.; λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν, etc., [§ 306, 1, (b)]; in the second place, subordinate clauses introduced by ὅτι, express the object of *verba affectuum*, e. g. θανμάζειν, ἀχθεσθαι, ἀγανακτεῖν, αἰσχύνοσθαι, μέμφεσθαι, etc.; ὅτι is also used to introduce a subordinate clause, which contains an *explanation* of the principal clause, or of a single word in it.

REMARK 1. Ὅς, properly, *how*, differs from ὅτι, in expressing the thought more indefinitely and undecidedly, than ὅτι; hence ὥς is used particularly after verbs of believing, thinking, and after negative *verba sentiendi* and *declarandi*. — After verbs of *believing, thinking, judging, hoping, promising, swearing, denying*, the *Inf.* or the *Acc. with the Inf.* usually follows, very seldom ὅτι or ὥς; after verbs of *saying, mentioning*, and the like, both constructions occur with equal frequency; after verbs of *knowing, showing*, and the like, either ὅτι or ὥς follows, or a *participle*, or, under certain conditions, the *Acc. with the Inf.* See § 311. Sometimes, also, ὅπως and the Poet. οὕνεκα, also δὲ οὕνεκα in the Tragedians, are used nearly in the same sense with ὅτι, *that*.

REM. 2. When a subordinate clause refers to a *Pass. verb* or to an *imper-sonal phrase* with *εἶναι*, e. g. δῆλον, δευόν, αἰσχρόν *εἶναι*, and the like, it stands as the *grammatical subject*.

2. The predicate of this substantive-clause may be expressed: (a) by the *Ind.*, (b) by the *Opt.* (c) by the *Opt.* with *ἄν*, (d) by the *Ind.* of *Hist. tenses* with *ἄν*.

3. The *Ind.* of *all* the tenses is used, when the statement is to be represented as a *fact*, something *certain* or *actual*. *Par*

ticularly is the Ind. used regularly, when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.).

4. The Opt., on the contrary, is used, when the statement is to be represented as a *conception* or *supposition*, therefore, particularly, when *what is stated as the opinion of another is to be indicated as such* (§ 345, 4). When the Ind. interchanges with the Opt., then one thought is represented as a *fact*, the other, as a *mere thought* or *conception*, something *uncertain*.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἔρκοι πολλοὺς ἦδη πλησιδασσάντας διέφθειραν. Th. 1, 114. ἡγγέλθη, ὅτι Μέγαρος ἀφ' ἑστῆκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυθάνεται (Hist. Pres.) ὁ Σουλῶν, ὡς ἡ βασιλεὺς περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρνης διαβάλλει (Hist. Pres.) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγισσκομένῃ περὶ αὐτῶν, ὡς ἀνδρῶν πεφυκότι πάντων τῶν ἑλλαν ῥῆον εἶναι ζῶν, ἢ ἀνδρῶν ἔρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶναι καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμένειεν ἂν αὐτοὺς.

REM. 3. When the *Ind. Impf.* instead of the Opt. follows an historical tense in the principal clause, the mode of expression resembles the form of direct discourse, since the Ind. of direct discourse remains, e. g. *Ξενοφῶν ἔλεγεν, ὅτι ὁρῶς ἦτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖν*, X. A. 3. 3, 11. (*oratio recta*: ὁρῶς αἰτιῶνται). See § 345, Rem. 5. But when the Ind. of the principal tenses follows an historical tense in the principal clause, then the subordinate clause assumes wholly the coloring of *direct discourse* (§ 345, 5). Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπὸ τῶν δαφνῶν, ὅτι παρὲς τὰ αὐτοῖς ἄλλοι χρόνοι· ὅτε δρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρὶ δαμυκεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Εἰς καιρὸν ἦκεις ἔφη, he said: "you have come at the right time." An. 2. 4, 16. Πράξεως εἶπεν, ὅτι· Αὐτός εἰμι, ὃν ζητεῖς. It is used even before the Imp., e. g. Pl. Criton. 50, c. ἴσως ἂν εἴποιεν (οἱ ῥόμοι), ὅτι· Ὁ Σόκράτης, μὴ θαύμαζε τὰ λεγόμενα.

5. The Opt. with ἂν is used, when the statement is to be represented as a conditional *supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* [§ 260, 2, 4, (a)].

X. An. 1. 6, 2. καταλλαγῆς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίῃ ἱππίας χίλιους, ὅτι τοὺς προκατακαίοντας ἱππίας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλθοι, καὶ κωλύσειε τοῦ κείων ἐπιόντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτὲ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴῃ, ὥσπερ καὶ παρὰ ἀνδρῶν, οὕτως μὴ, ὅποτε ἐν ἀπύροις εἴῃ, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῆτο (ὅστις μὴ κτλ. instead of εἰ τις μὴ κτλ.). Dem. Aphob. 851, 22. οἶδα, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with *ἄν* is used, when the affirmation is to be represented as a condition, whose actual existence or possibility is denied [§ 260, 2, (2) (a)].

Dem. Aphob. 830, 55. *εἰ μὲν ὁ πατήρ ἡπίσται τούτοις, δῆλον, ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ταῦδ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν.* Lyb. c. Agor. 137, 75. *οὐδέποτε πείσεις οὐδένα ἀνδρόπων, ὥς φρόνιχον ἀποκτείνας ἀφείδης ἂν, εἰ μὴ μεγάλα τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνῆκεστα κακὰ εἰργάσω.* Pl. Rp. 1. 330. *Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Ξερξῆος ἂν ὀνομαστὸς ἐγένετο, οὐτ' ἐκεῖνος Ἀθηναῖος (ἂν).*

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive-clause being transferred to the principal clause and the impersonal expression becoming its predicate. Comp. §§ 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. *καὶ δὴ ἡ ὁικοδομία ἐτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο.* X. C. 4, 2, 21. (*δοκεῖ ὁ τοιοῦτος*) *δῆλος γὰρ Δ' εἶναι, ὅτι ἂ φετο εἶδέναι οὐκ εἶδεν.* X. O. 1, 19. *ὅτι πομπῆς αὐτοῖς εἴσι, οὐδὲ σὲ λαμβάνουσιν.*

REM. 5. In the place of a substantive-clause introduced by *ὅτι* or *ὥς*, the Inf. (Acc. with the Inf.) or the Part. may stand after *verba declarandi* and *sentendi*. That there is a difference of meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with *ὅτι* or *ὥς*, is only in form. The difference between the construction with *ὅτι* and *ὥς* with the finite verb and that of the Inf. (Acc. with Inf.) is, that in the former, the affirmation is more *objective* and *definite* (as a *fact*); in the latter, on the contrary, *subjective* and *indefinite* (as an *assumption*). Hence verbs which express a merely subjective meaning, as, *οἰεσθαι*, *δοκεῖν*, *ἐλπίζειν*, and also *φάναι* (i. e. verbs which denote such a subjective view), are constructed almost exclusively with the Inf. (Acc. with the Inf.), very seldom with *ὅτι* or *ὥς*. That the distinction between the three modes of construction is very often unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. v, 63. *ἐξαγγέλλει, ὥς οἱ παῖς γέγονε.* 65. *ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι.* 69. *ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.*

REM. 6. The verbs *μέμνημαι*, *οἶδα*, *ἀκούω* and others of similar meaning, are not unfrequently followed by an adverbial clause, introduced by *ὅτε*, instead of a substantive-clause introduced by *ὅτι* or *ὥς*. This construction seems to have arisen from an ellipsis, as *τοῦ χρόνου*, e. g. *μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας*, as in Eng. *I remember very well WHEN the war broke out.* X. Cy. 1, 6, 8. *μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λόγοντος, συνεδόκει καὶ ἐμοὶ ὑπομύγειν εἶδος εἶναι ἔργον τὸ καλῶς ἄρχειν.* Dem. Ol. 2(3), 29, 4. *μέμνησθε, ὅτ' ἀπηγγέλη φιλίππος περιορῶν.* Comp. *memini, quum darem; vidi, quum prodiret, audivi eum, quum diceret.*

REM. 7. Verbs expressing emotion (No. 1), instead of being followed by a substantive-clause introduced by *ὅτι* or *ὥς*, are often followed by a subordinate clause introduced by a conditional or interrogative *εἰ*, *if, whether*, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. *θαυμάζω, ὅτι ταῦτα γίγνεται* and *εἰ ταῦτα γίγνεται*. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, frequently employs this form even in settled and undoubted facts; in this case *εἰ* has the force of *ὅτι*. Aeschin. Ctes. *οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν (he is not satisfied, that).* Pl. Lach. 194, a. *ἀγανακτῶ εἰ οὕτως ἂν νοῦ μὴ οἶός τ' εἶμι εἰπεῖν.* Rp. 348,

ε. τόδε ἰδανύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίστης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιούσιν ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἦσχε ὕμνη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ (that he brings such a calamity upon one).

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, that, is often used, and instead of ὅτι τοιοῦτος or ὅτι τόσος, the relatives οἷος, ὅσος. Pl. Phaed. 58, c. εἰδαμένων μοι δ' ἀνὴρ ἐφαίνετο, ὥς ἀδελῶς καὶ γενναίως ἐτελεύτα (that he died so fearlessly, etc.). Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησε (that she is possessed of such children).

‡ 330. B. *Final Substantive-Clauses, denoting purpose and result, introduced by ὥς, ἵνα, etc.*¹

1. The second class of substantive-clauses are those which denote a *purpose*, *object*, or a *result*. These clauses are introduced by the conjunctions ἵνα, ὥς, ὅπως (ὁφρα, Poet.), ἵνα μή, ὥς μή, ὅπως μή.

2. The mode in *final* clauses is commonly the subjunctive or optative, since the purpose or object is something merely *imagined* or *conceived*. When the verb of the principal clause is a principal tense: Pres., Perf., Fut., or an Aorist with the signification of the present [‡ 257, 1, (a) and (b)], then the final conjunction, i. e. the conjunction expressing the purpose, etc., is followed by the *Subj.*; but when the verb of the principal clause is an historical tense: Impf., Plup., Aor., then the final conjunction is followed by the *optative* (but never by an Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς (ut venias, that you may come). Λέξον (with the sense of the Pres.), ἵν' εἰδῶ (dic, ut sciam, that I may know). Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἔλθοις (ut venires, that you might come). II. λ, 289, sq. ἀλλ' ἰδὸς ἐλαύνετε μόνυχας ἱπποὺς ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἔρησδε (ut gloriam vobis paretis); but, II. ε, 1—3. ἔνδ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ δῆρσος, ἵν' ἐκθῆλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, βῆ κλέος ἐσθλὸν ἔροιτο (ut clarus fieret et gloriam sibi pararet). τ, 347. Jupiter said to Minerva, ἀλλ' ἰδοὶ νεκτάρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον (with the sense of the Pres.) ἐνὶ στήθεσσι, ἵνα μή μιν λιμὸς ἱκνῆται (ut ne fames eum occupet); but, 352, ἡ δ' Ἀχιλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπῆς γούναδ' ἱκοίτο (ut ne occuparet). Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείων ἐνοχλήσδε περὶ τούτων. X. Cy. 2, 1, 4. τί οὖν, ἔφη δ' Κῦρος, οὐ καὶ τὴν δόναμιν ἐλεξάς μοι [= λέξον μοι, ‡ 256, 4, (c)], ὅπως — βουλεύω

¹ For practical reasons both kinds of subordinate clauses are brought together here although they properly belong to adverbial clauses denoting purpose.

λεῖδα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα; 1. 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγοῶς καλουμένης) τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μὴ γινῆται ἢ τοῦτον τέρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. 15. Ἴνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι (ραucis terelam). 4, 25. Καμβύσης τὸν Κύρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃσι ἐπιχώρια ἐπιτελοίη. Pl. Apol. 28, d. αὐτίκα τεθναίην (with the sense of the Pres.), Ἴνα μὴ ἐνδᾶδε μένω καταγέλαστος.

REMARK 1. The Subj. often follows an historical tense: (a) in vivid narration, where past actions are regarded as present (*objective manner of representation*, § 327, Rem. 2); (b) when the purpose or effect is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων ἀπεδήμησε ἔττα δέκα, Ἴνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν (= ὧν) ἔδωτο (Solon was absent ten years, in order that he might not be compelled, etc.). 7, 8. σύλλογον Περσῶν τῶν ἀρίστων ἐποιέετο, Ἴνα γνῶμας τε πύδῃται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ δέλει. Th. 4, 1. καὶ ἐσεβελήκεσαν ἅμα ἐς τὴν Ῥηγίνον οἱ Λακεδαιμόνιοι, Ἴνα μὴ (οἱ Ῥηγῖνοι) ἐπιβοηθῶσι τοῖς Μεσσηνίοις. — (b) Od. λ, 93. τίπτε αὐτ', ὃ δούστην, λιπὼν φῶς ἡλίου ἡλυδες, ὄφρα ἴδῃ νέκυας καὶ ἀτέρπεια χῶρον. Her. 7, 8. διδὺμέας νῦν ἐγὼ συνέλεξα, Ἴνα τὸ (= δ) νοῶς πρήσσειν ὑπερδέωμαι ὑμῖν. Dem. Phil. 3, 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, Ἴνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπιτηδές σε οὐκ ἔγειρον, Ἴνα ὡς ἥδιστα διδάγῃς.

REM. 2. On the contrary, a preceding principal tense, or an Aor. with *Pres.* sense, is sometimes followed by an *Opt.*: (a) when the present of the principal clause is an historical present, or when, in the use of the *Pres.*, the speaker has at the same time contemplated a past action; Eur. Hec. 10. πολλὸν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει Λάδρα πατήρ, ἵν', εἴποτ' Ἰλίου τεῖχῃ πέσοι, τοῖς (ὥσω εἴη) παῖσι μὴ σπάνις βίου. X. An. 4, 6, 1. τοῦτον δ' Ἐπισδάνει... παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιοτο, ἔχων καὶ τοῦτον ἀπίοι. Ar. Ran. 24. αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχῳ, Ἴνα μὴ ταλαπαειωροῖτο, μῆδ' ἐχθρὸς φέροι (I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship). (b) when the speaker, adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; Pl. Rp. 410, b. ἄρ' οὖν, ἦν δ' ἐγὼ, ὃ Γλαῦκων, καὶ οἱ καθιστάτες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἴονται καθιστᾶσιν, Ἴνα τῇ μὲν τὸ σῶμα δειραπέουσιντο, τῇ δὲ τὴν ψυχὴν; (the view of the lawgiver, i. e. his purpose). X. An. 2, 4, 4. ἴσως δέ που (Βασίλειος) ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἀπορος εἴη ἢ ὀδός (the view of the king). (c) when in the principal clause, the *Opt.* stands with or without ἐν (§§ 259, 3, (a) and 260, 2, (4), (a)), then an *Opt.* commonly follows, for the conceptions in the principal and subordinate clause are represented as separated from the present time of the speaker (§ 259, 3); still, a Subj. may follow by attraction of the mode, since the present sense of the *Opt.* is assumed. See § 327b, 1. (b). Theogn. 881. εἰρήνῃ καὶ πλοῦτος ἔχοι πόλιν, ὅφρα μετ' ἄλλων κομμάζοιμι. Soph. Aj. 1217, sq. γενοίμαν, ἵν' ἔλαεν ἔπεισι πόντου πρόβλημ' ἀλλκλυστον —, τὰς ἱερὰς ὅπως προσεείπομεν Ἀθήνας.

3. When two or more final clauses follow each other, the Subj. sometimes interchanges with the *Opt.* The two clauses are then placed in a kind of antithesis to each other, the former representing the result of the purpose or aim as *certain*,

the latter, without this accessory idea, and consequently as *uncertain, undetermined*, or only derived from what precedes.

Pl. o, 597, sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κύδος ὀρέξαι Πριαμίδην, ἵνα νηυσὶ κορωνίσιν δεσπιδάεσσι πῦρ ἐμβάλην ἀκάματον, Θέτιδος δ' ἐξάσιον ἀρὴν πᾶσαν ἐπικρήνει. Her. 9, 51. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρῶσθαι ἀφδόνην, καὶ οἱ ἱππεῖς σφάας μὴ σινοῖατο. 8, 76 τῶνδε δὲ εὐκενὴν ἀνήγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μὴδὲ φυγίειν ἐξ ἧ ἄλλ' ἀπολαμφδόντες ἐν τῇ Σαλαμῶνι δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίαν.

4. The modal adverb ἄν, referring to a *conditioning* clause (generally not expressed), is sometimes joined with the final conjunctions ὥς and ὅπως (more seldom ἵνα).

Od. e, 167, sq. πέμψω δέ τοι οὖρον ὑπισθεν, ὥς κε μάλ' ἀσκήδης σὴν πατρίδην γαῖαν ἱκῆαι, αἶ κε θεοὶ γ' ἐδῶλυνσι. 2, 20, sq. καὶ μιν μακρότερον καὶ πᾶσιν ἀνὰ δὴκεν ἰδέσθαι, ὥς κε νύφαις φίλος πάντεσσι γένοιτο (sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο). Her. 3, 44. ἐδεήθη, ὅπως ἂν καὶ παρ' ἐωυτὸν πέμψας ἐς Σάμω δέοιτο στρατοῦ (ut, si opus esset, exercitum a se peleret). X. Cy. 5. 2, 21. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φιλία καὶ πολέμῳ νομίζειν (in order that, when we set our foot on the land, we may know, etc.). H. 4, 8, 16. ἔδωκε χρήματα Ἀνταλκίδι, ὅπως ἂν, πληρωθέντος ναυτικοῦ ἐπὶ Λακεδαιμονίων, οἱ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης προσδέοιντο.

5. The final conjunctions ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when it is to be indicated that the intended purpose is not accomplished, or is not to be accomplished. In this case, in the principal clause, the Ind. of an historical tense stands both with and without ἄν. See ‡ 227^b, 1. (a).

Ar. Pac. 135. οὐκοῦν ἐχρήν σε Πηγάσου ζεύξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὠφελον οἷοι τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοι τε ἦσαν αὐτὰ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἂν Σίμωνα τὴν αὐτὴν γνώμην, ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάληδ' ἡ βραδύως ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, considering, endeavoring or striving, effecting*, and *inciting*, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλευέσθαι, ὁρᾶν, ποιεῖν, πράττειν (*cure*), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε (*urge*), and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, either

(according to No. 2) with the Subj. and Opt., or with the Fut. Ind., when the accomplishment of the purpose is to be represented as something *definitely* occurring and *continuing*.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὥπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι (= ὥστε) πανηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὥς δὲ καλῶς ἔξει τὰ ἡμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὥπως μὴ λόγους ἐροῦσιν ἡμῶν οἱ παρ' ἡμῶν πρόσβει, ἀλλὰ καὶ ἔργον τι δευτέρως ἐξουσιν. Pl. Ion. 530, b. ἔγχε δὴ, ὥπως καὶ τὰ Παναθηναῖα νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο ὃ ὥπως μῆτε ἔσονται, μῆτε ἔσονται ποτε ἔσονται.

REM. 3. Sometimes ὥπως ἔν is connected with the Fut. Ind., and is then to be referred to an implied condition. Her. 3, 154. οἱ Ἴνδοι τρόπῳ τοιούτῳ καὶ ζεῦξαι χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὥπως ἂν καύματος τῶν δερμωτάτων ἑσόνται ἐν τῇ ἀραγῇ (i. e. ὅταν καύματα δερμώτα ᾖ).

REM. 4. Ὅπως or ὥπως μὴ with the Fut. Ind., sometimes refers to a word to be supplied, viz. ὅρα, ὁρᾶτε, *vide, videte*. X. An. 1. 7, 3. ὥπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, (*see*) *then that ye are men worthy of liberty*. Pl. Menon, 77, a. ἀλλ' ὥπως μὴ οὐχ οἶός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὥπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὥπως πατὴρ δέξῃς ἐν ἐχθροῖς, οἷος ἐξ οὐοῦ τρέφῃς.

REM. 5. Verbs expressing *care, anxiety*, are very often followed by ὥπως (sometimes also by ὥς) ἔν with the Opt., in order to express the idea of *anxiety, solicitude how something might happen* [§ 260, 2, (4), (a)]. In this case, ὥπως and ὥς are clearly adverbs (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὥπως ἂν ἔριστα ἀγωνιζοίμεθα.

§ 331. II. Adjective-Clauses.

Adjective-clauses are adjectives or participles expanded into a sentence, and, like adjectives, serve to define a substantive or substantive pronoun more definitely. They are introduced by the relative pronouns ὅς, ἥ, ὃ, ὅστις, ἣτις, ὃτι, οἷος, etc.

Οἱ πολέμοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμοι). Τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα or τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ἣ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις).

REMARK 1. Homer often uses the pronoun ὅς in a demonstrative sense. Il. φ, 198. ἀλλὰ καὶ ὅς δειδουκε Διὸς μεγάλῳ κεραυνόν. So also, οἷ—οἷ, *those, the one, the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances: (a) καὶ ὅς. καὶ ἥ, instead of καὶ οὗτος, καὶ αὗτη. X. Cy. 5. 4, 4. καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. 4. 5.

52. καὶ οἱ γελάσαντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ἐπέσχετο. In the oblique Cases the article (§ 247, 3), is used instead of it, e. g. καὶ τὸν, *et eum*. — (b) δὲ μέν — δὲ δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλεις Ἑλληνίδας δὲ μέν ἀναιρῶν, εἰς δὲ τοὺς φηγάδας κατὰγων. — (c) δὲ καὶ δὲ, *this and that*, it not being determined who, *any one that you please* (very seldom). Her. 4, 68. τὰς βασιλῆας ἰστίας ἐπιδόκησε δὲ καὶ δὲ, exclusively in the Nom. (in the Acc. τὸν καὶ τὸν, τὸ καὶ τό, see § 247, 3). — (d) in the phrase ἦ δ' ὅς, ἦ δ' ἦ, *said he, she*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective-clause, and an adjective-clause to a substantive, is expressed thus: a demonstrative adjective pronoun or the article δὲ ἡ τό standing in a principal clause, refers to a relative adjective pronoun standing in a subordinate clause, and the latter, on the other hand, refers back to the former, e. g. οὗτος δὲ ἀνὴρ, ὃν εἶδες, τὸ δόξον, δὲ ἀνδρῶν. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος (§ 326, Rem. 3). But when the object, to which the relative refers, is to be represented as a general one, then the article is omitted, and the relative refers immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν (= ἀνὴρ καλός). When the relative refers to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, δὲ — σύ, δὲ, etc. When the personal pronouns have no special emphasis, they are omitted, and the relative refers to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, δὲ ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no special emphasis; hence especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τὶς, *some one*, or when the relative δὲ, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εὐ πίπτουσιν βροτῶν, (τούτοις sc.) μακάριος αἶών· ὃς δὲ μὴ πίπτουσιν εὐ, (οὗτοι sc.) τὰ τ' ἔνδον εἰσὶ τὰ τε θύραζε δυστυχεῖς. Th. 2, 41. οὐδὲν προσδεόμενοι οὐτε Ὀμήρου ἐπαινέτου, οὐτε (τινὸς sc.) ὅστις ἔπειτα μὲν τὸ ἀτίκτα τέρπει κτλ.

REM. 4. When the relative is used *substantively*, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective-clause, like the adjective standing without a substantive, has the meaning of a *substantive*, e. g. Ἥλαδον οἱ ἄριστοι ἦσαν = Ἥλαδον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the formula ἐστίν, οἱ, ὧν, οἷς, οὓς, &c. This formula has become so fixed, that commonly neither the number of the relative has any effect on the verb ἐστί, nor does the tense undergo any change, when the discourse relates to past or future time; thus it has assumed entirely the character of a substantive-pronoun (ἐνιοί), and also, since ἐστίν may be connected with every Case of the relative, has a full inflexion, e. g.

Nom.	ἐστίν οἱ	(= ἐνιοί)	ἀπέφυγον
Gen.	ἐστίν ὧν	(= ἐνίων)	ἀπέσχετο
Dat.	ἐστίν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν
Acc.	ἐστίν οὓς	(= ἐνίοις)	ἀπέκτεινεν.

The Nom. ἐστίν οἱ is rare, for example, X. Cy. 2. 3, 18; in place of it, commonly εἰσὶν οἱ. Th. 2, 26. Κλεόπομος τῆς παραθαλάσσιου ἐστίν ἃ ἐθήσασε. So in the question, ἐστίν οἵτινες; X. C. 1. 4, 2. ἐστίν οὓς τινες ἀνδρῶν τεταρμακας ἐπὶ σοφίᾳ; in Xenophon ἦν also occurs. An. 1. 5, 7. Ἦν δὲ τούτων τῶν σταδίων οὓς πᾶν μακροῦς ἤλαυνεν (and some of these marches which he made, were very long, or he made some of these marches very long). H. 7. 5, 17. τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδοσαν (there was some of the enemy which they restored by truce, or they restored some of the enemy by truce).

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REM. 5. In like manner, the following phrases, formed with *ἐστιν*, are used wholly as adverbs with reference to all relations of time.

ἐστιν ὅτε = *ἐνῶτε*, *est quando*, i. e. *interdum*, e. g. *ἐστιν ὅτε ἐλέξεν*;
ἐστιν ἴνα or *ὅπου*, *est ubi*, i. e. *aliquando*;
ἐστιν οὐ or *ἐνθάδε*, *est ubi*, *somewhere*, in many places;
οὐκ ἔσθ' ὅπου, *numquam*;
ἐστιν ᾧ or *ὅπῃ*, *quodammodo*, in many places;
οὐκ ἔστιν ὅπως, *nullo modo*, *οὐκ ἔστιν ὅπως οὐ*, *certainly*.
ἔστιν ὅπως; in the question, *Is it possible, that?*

§ 332. Agreement of the Relative Pronoun.

1. The relative agrees in Gender and Number with the substantive or substantive pronoun (in the principal clause) to which it refers; the Case of the relative, however, depends on the construction of the subordinate clause, and hence is determined either by the predicate, c. by some other word in the subordinate clause, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἐστίν. Ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιδυμοῦσιν, μέγα ἀγαθὸν ἐστίν. Οἱ στρατιῶται οἷς ἐμαχεσάμεθα, ἀνδρεύτατοι ἦσαν. Θαυμάζομεν Σακράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιδυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective-clause is determined by the substantive or substantive pronoun (expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who*, *I who*, *Thou who*, etc.

Ἐγώ, ὃς γράφω, σὺ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Th. 2, 60. ἐμοὶ τοιοῦτον ἀνδρὶ ὀργίσεσθε, ὃς οὐδενὸς οἶσμαι ἥσσον εἶναι. Isocr. Paneg. πῶς οὐκ ἦδη δίκαιον ἐστίν ἡμῶς ἐπαινεῖν, οἷτινες τὴν ἀρχὴν κατασχέον ἡδυνήθημεν; X. Cy. 5. 2, 15. καὶ οἰκία γε πολλὰ μέλινον ἢ δμετέρᾳ τῆς ἐμῆς, οἷ γε οἰκίᾳ χρῆσθε γῆν τε καὶ οὐρανόν. Hence after the Voc., the second person is regularly used, e. g. ἀνδρῶν πε, ὃς ἡμῶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it is in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it is in the neuter, when the substantives denote *inanimate* objects. Comp § 242, 1, (α), (β).

Th. 3, 97. ἡ μᾶχῃ, διώξεις τε καὶ ὑπαγωγὰν, ἐν οἷς ἀμφοτέροις ἥσσον ἦσαν οἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. (Κῦρος) ὁρῶν (τὸν πόλεμον) κεκοσμημένον καὶ ὀφθαλμοῖς ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμῃς προσδέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.

Isocr. Panath. 278, b. ταῦτα εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διήλδης.

4. If the substantives are of different gender, then the relative, when *persons* are spoken of, agrees in gender with the Masc. rather than the Fem., etc. (§ 242, 1); but when *things* are spoken of, it is usually in the neuter.

Od. B, 284. δάνατον καὶ Κῆρ μέλαιναν, δς δὴ σφι σχεδὸν ἐστί. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἀ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνδράων. Dem. Cor. 317, 273. ἐλπιδὼν καὶ ζήλου καὶ τιμῶν, ἀ πάντα προσῆν τοῖς τότε πραττομένοις ὅπ' ἐμοῦ. Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἐν οἷς περ ἐτεδράμμεν. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησάμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκῆσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. The following exceptions occur to the rule stated under No. 1, respecting the agreement of the relative :—

(a) *Constructio κατὰ σύνεσιν* (§ 241, 1), not often in prose with the names of *persons*, but frequently with *collective nouns*, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε δμίλος—οἱ αὐτίκα τὸ τόξευμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγούς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὄρμουσιν ἐν τῇ Μαλιῇ. Pl. Phaedr. 260, a. πλῆθει, οἷπερ δικάσονται.

REMARK 1. The following cases belong here :—

(a) The substantive to which the relative refers, is in the *Sing.*, but the relative in the *Pl.*, when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *os*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἀ μυρία βόσκει ἀγαστονος Ἀμφιτρίτῃ. Pl. Rp. 554, a. αὐχμηρὸς γὰρ τις ὢν καὶ ἀπὸ πάντων περιουσίαν ποιούμενος, δημοκρατοὺς ἀνὴρ, οὗς δὴ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλῆθος.

(b) On the contrary, a relative in the *singular* refers to a *Pl.* substantive, when the relative has a *collective* signification, e. g. *ὅστις*, *ὃς ἂν* with the Subj., *quisquis*, *quicumque*. Il. λ, 367. νῦν αὖ τοὺς ἄλλους ἐπείσομαι (*persequar*), ὃν κε κίχλω. So in particular, *πάντες*, *ὅστις* or *ὃς ἂν* (never *πάντες ὅτινες*, but always *πάντες δοοὶ* or *ὅστις*), e. g. Th. 7, 29. πάντας ἐξῆς, ὅτε ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, φ' ἂν περιτυγχάνῃ.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general* (§ 241, 2), or when the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἄρ' οὐχὶ μῶρόν ἐστι τοῦ γγελήματός σου, ἀνευ τε πλῆθους καὶ φίλων το-
σάννιθα δρῶν, δ' χρήμασιν δ' ἀλίσκεται.

(b) Connection of the Dual with the Plural (§ 241, 5).

Τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιον ἐποίησεν, X C. 2. 3, 18.

(c) When a predicative substantive, in the adjective-clause, is in the Nom. (§ 240, 2) or in the Acc. (§ 280, 4), the relative, instead of agreeing in Gender and Number with its substantive, by a kind of *attraction* often takes the Gender and Number of the *predicative substantive*, which is considered the more important.

HER. 2, 7. ἡ δὲ δὲ πρὸς ἧν τρέπεται, τὸ (= ὃ) καλεῖται Πηλοῦσιον στόμα. 5, 108. τὴν ἄκρην, οἱ καλεῖνται λεγίδες τῆς Κέρου. 7, 54. Περσικὸν ξίφος, τὸν (= ὃν) ἀκινάκην καλεῖσσι. Pl. Phaedr. 255, c. ἡ τοῦ βέλματος ἐκείνου πηγὴ, ὃν ἴμερον Ζεὺς Γαυμήδους ἱρὼν ἀνόμασε. Philoch. 40, α. λόγοι εἰσι ἐκείνους ἡμῶν, ἃς ἐλπίδας δομαζόμεν.

REM. 3. So also, when the relative does not follow its own substantive immediately, but a *predicative substantive*, it sometimes agrees by means of *attraction* with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνδράποισι πῶς οὐ καλόν, ὃ πάντα ἡμέροκε τὰ ἀνδράποια; Gorg. 460, c. οὐδέποτε' ἂν εἴη ἡ ῥητορικὴ ἁδικον πρῶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται.

6. When the relative would be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective-clause has almost entirely the force of an attributive adjective, the relative commonly assumes the form of its substantive, i. e. the relative takes the same Case as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative (§ 331, Rem.), is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective-clause. See No. 8.

Th. 7, 21. ἔγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῖσων) στρατιῶν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν (= τοῖς ἀπὸ τοῦ πατρὸς καταλειφθεῖσιν). 2. 4, 17. ὁπότε οὐ προεληλυθοῖς σὺν ἡ ἔχεις θυράμει. 3. 1, 34. ἐγὼ ὑπισχοῦμαι, ἦν ὁ θεὸς εὐ διδῶ, ἀνδ' ὧν ἂν ἐμοὶ δανείσῃς ἄλλα πλείονος ἔξια εὐεργετήσῃ (instead of ἀντὶ τούτων, ἃ). Pl. Gorg. 519, α. ἔταν τὰ δοχαῖα προσαπαλλύσει πρὸς οἷς ἐκτήσαντο (instead of πρὸς τοῖτοις, ἃ). Phaed. 70, α. (ἡ ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλδης. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετέδωκεν (instead of τούτων, ἃ). Evag. 198. τοιοῦτοις ἔδωκεν οἷς ἐδωγάρης μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε (instead of καὶ ἐκ τούτων, ἃ ὁρᾶτε). The preposition is frequently

repeated, e. g. Dem. Chors. 96, 26. ἀφ' ὧν ἀγέρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων δίδγει (instead of ἀπὸ τούτων δίδγει ὧν ἀγέρει or ἀφ' ὧν ἀγέρει — δίδγει without ἀπὸ τούτων).

REM. 4. By attraction, the adjective-clause acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφεῖσαις ἐπιστολαῖς). The blending of the adjective-clause with its substantive by attraction, is still more clear and beautiful, when the adjective-clause is *transposed* and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substances or adjectives belong to an attracted relative, these also must be attracted. Dem. Cor. 325, 298. ἐμὲ οὐτε καιρὸς προσηγάγετο ὧν ἔκρινα δικάων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδούναι (instead of ἃ ἔκρινα δίκαια καὶ συμφέροντα). Ph. 2, 70, 17. οἷς οὐσιν ὁ μετ' ἐμοῖς (Φίλιππος), τοὺτους ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Th. 7, 67. πολλὰ (νῆες) ῥῆσται ἐς τὸ βλέπεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται (instead of ἀπὸ τούτων, ἃ). X. Cy. 5, 4, 39. ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἤθετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσται πολλοὺς (i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat).

REM. 7. Adverbs of place, also, sometimes suffer attraction, the relative adverb taking the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes the form which expresses the direction denoted by the substantive. Th. 1, 89. διεκομίζοντο εὐδὲς (sc. ἐντεῦθεν) ὅθεν (instead of οὐ, ubi) ὑπεξέδοντο παῖδας. S. Ph. 481. ἐμβалоῦ μ' ὅπη θέλεις ἔγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὐ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί (such as you are, such as he or Socrates is). This attraction is made in the following manner. The demonstrative in the Gen., Dat., or Acc., to which the relation refers, is omitted, but the relative is put in the Case of the preceding substantive or (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause has, in all respects, the force of an inflected adjective; the connection of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; for example, in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, by omitting the demonstrative τοιούτῳ, to which the relative οἷος refers, by attracting οἷος into the Case of the preceding substantive ἀνδρὶ,

and by omitting *εἰ* of the adjective-clause and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷψ σοί*, or, by transposition, *χαρίζομαι οἷψ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἴου σοῦ ἀνδρός	ἐρῶ οἶον σοῦ
Dat.	χαρίζομαι οἷψ σοὶ ἀνδρὶ	χαρίζομαι οἷψ σοὶ
Acc.	ἐπαυνῶ οἶον σέ ἀνδρα	ἐπαυνῶ οἶον σέ
Gen.	ἐρῶ οἶων ὑμῶν ἀνδρῶν	ἐρῶ οἶων ὑμῶν
Dat.	χαρίζομαι οἷσις ὑμῖν ἀνδράσιν	χαρίζομαι οἷσις ὑμῖν
Acc.	ἐπαυνῶ οἶους ὑμᾶς ἄνδρας	ἐπαυνῶ οἶους ὑμᾶς.

Th. 7, 21. πρὸς ἄνδρας ταλμηροὺς οἶους καὶ Ἀθηναίους (instead of οἷος Ἀθηναῖοι εἴων). Lucian² Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷψ σοὶ πολεμιστῇ μονομαχῆσαι. Pl. Soph. 237, c. οἷψ γε ἐμοὶ παντάσῃς ἔμπορον (sc. ἐστὶ, instead of τῷ τοιοῦτῳ, οἷός γε ἐγὼ εἰμι, ἔμπορόν ἐστιν). Her. 1, 160. ἐπὶ μισθῷ δσφ δὴ (*percede, quantulacunque est*). Pl. Rp. 335, b. ἔστιν ἄρα δικαίον ἀνδρὸς βλέπειν καὶ ὄντινόν τιν ἀνδρῶν (instead of ἀνδρῶν καὶ ὄντισιν ἐστὶν). X. An. 6. 5, 8. ἔστησαν ἀπέχοντες δσον πεντεκαίδεκα σταδίου (instead of τοσούτο, δσον εἰσι π. στάδιοι).

REM. 8. Attraction also takes place, when *οἷος* or *οἷός τε*, is used instead of *esse*, and is constructed with the Inf., signifying, *I am of such a nature, character, that (is sum qui with the Subj.)*, hence *I can, am accustomed, am ready* (§ 341, Rem. 2). Dem. Ol. 1. 23, 19. (περὶ αὐτὸν Φίλιππος ἔχει) τοιοῦτου ἀνδρῶν οἶους μεδυσθῆντας ὀρχεῖσθαι. Luc. Hermot. c. 76. Στωϊκῶ τοιοῦτῳ οἷψ μήτε λυπεῖσθαι μήτ' ὀργίσεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τὴν τῶν ἀνδρῶν (γλῶττα) ἐποίησαν (οἱ δὲ οἶον ἀνδρῶν τε τὴν φωνήν, κ. τ. λ.).

REM. 9. When the adjective-clause has the signification of a substantive (§ 331, Rem. 4), the article is sometimes placed before the attracted *οἷος*, ἡλικός, and in this way, the adjective substantive-clause acquires entirely the force of an inflected substantive, e. g.

Nom.	ὁ οἷος σὺ ἀνὴρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἶου σοῦ ἀνδρός	τῶν οἶων ὑμῶν ἀνδρῶν
Dat.	τῷ οἷψ σοὶ ἀνδρὶ	τοῖς οἷσις ὑμῖν ἀνδράσιν
Acc.	τὸν οἶον σέ ἀνδρα	τοὺς οἶους ὑμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ οἶοι περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμαρτάνουσιν (*men like you*). H. 2. 3, 25. γνόντες τοῖς οἷσις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν (*such men as we and you*). Ar. Eccl. 465. ἐκεῖνο δεῖναι τοῖσιν ἡλίκοις ἡμῖν (instead of τηλικούτοις, ἡλίκοι νῶ ἔσμεν).

REM. 10. A similar kind of attraction occurs also in such modes of expression as *δαυμαστὸν δσον προχώρησε* = *δαυμαστὸν ἐστὶν δσον προχώρησε* (*mirum quantum processit*, instead of *mirum est, quantum processerit*). Even in Pl. Rp. 351, d. μετὰ ἰδρώτος δαυμαστοῦ δσου (instead of δαυμαστὸν ἐστὶν μετ' ἰδρώτος). Hipp. M. 282, c. χρήματα ἔλαβε δαυμαστὰ δσα (instead of δαυμαστὸν ἐστὶν, δσα). Her. 4, 194. οἱ δέ (sc. πίθηκοι) σφὶ ἔφθογονοι δσοι ἐν τοῖς ὄρεσι γίνονται. Also in the adverbs *δαυμαστῶς ὥς*, *δαυμασίως ὥς*, etc., e. g. δαυμασίως ὥς ἔδλιος γέγονε (instead of δαυμάσιον ἐστὶν, ὥς ἔδλιος γέγονε). Pl. Phaed. 66, a. ὑπερφῶς ὥς ἀληθῆ λέγεις. Symp. 173, c. ὑπερφῶς ὥς χαῖρά, instead of ὑπερφῶς ἐστὶν, ὥς χαῖρα.

REM. 11. Sometimes an attraction takes place in the adjective-clause directly the opposite of that mentioned under No. 6, the substantive being attracted into the Case of the relative which refers to it, instead of the relative into the Case of the substantive. This is called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, would stand in the Nom. or Acc. S. Tr. 283. τὰς δ' (instead of αὐτῶν) ἄσπερ εἰσὸρᾷς, ἀδελφῶν ἄζηλον εὐροῦσαι βίον, ἤκουσι πρὸς σέ. Lysias pro bon. Arist. 649. τῆς οὐσίαν (instead of ἡ οὐσία) ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἄξια ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλείῃς. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case and into the clause of the relative. Pl. Men. 96, c. ὁμολογήκαμεν, πρᾶγμα-τος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδασκτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς ὅστις οὐ after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην (there is no one of you all whose father I might not be, considering my age). Phaed. 117, d. κλαίων καὶ ἀγανακτῶν οὐδένα δυντινα οὐ κατέκλαυσε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον δυντι' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς ὅστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὐδεὶς ὅστις	οὐκ ἂν ταῦτα ποιήσειεν
Gen.	οὐδενὸς ὅτου	οὐ κατεγέλασεν
Dat.	οὐδενὶ ὅτῳ	οὐκ ἀπεκρίνατο
Acc.	οὐδένα δυντινα	οὐ κατέκλαυσε.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, the demonstrative adverb taking the form of the relative. S. O. C. 1227. βῆναι καὶ ἰδεῖν ὅθεν περ ἤκει (instead of κῆυσε, ὅθεν). Pl. Crit. 45, b. πολλοῦ γὰρ καὶ ἄλλοις οὖτοι ἂν ἀφίκη, ἀγαπήσουσί σε (instead of ἀλλοῦ οὖτοι).

8. The adjective-clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective-clause (though it is not generally placed immediately after the relative), and is governed by the verb in the adjective-clause. This change of the substantive into the adjective-clause is called *transposition*. When the attributive relation expressed by the adjective-clause, is to be made emphatic, a demonstrative, referring back to the substantive which is joined with the relative, is supplied in the principal clause; this demonstrative, however, is often used for perspicuity also. The substantive can also be transposed, when the demonstrative stands before the adjective-clause.

*Ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, ὃς οὗτος ἀπέθανεν, ὃς ἡμᾶς κτλ., ὃς ἀπέθανεν, ὃς κτλ. — *Ὁν εἶδες ἄνδρα, οὗτός ἐστιν, ὃς οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα, οὗς τὸ πρῶτον λόγους ἀπεβελόμεθα περὶ φιλίας, εἰς τοῦ-

τοὺς εἰσπεπτάκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἑλιφ', δτ' ἐς Τροίαν
ἔπλει, πᾶρδενον . . αὐτῇ γέγηδε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective-clause, when they serve at the same time to explain more fully the adjective-clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective-clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective-clause; then the attributive is emphatic. Eur. Or. 842. πότνι' Ἠλέκτρα, λόγους ἄκουσον, οὗς σοι δυστυχεῖς ἤκω φέρων (*hear the words which I bring to you as sad, i. e. the sad words, etc.*). Th. 6, 30. τοῖς ἑπλοῖς καὶ ὁσῇ ἄλλῃ παρασκευῇ ξυνείκετο, πρότερον εἰρητο κτλ. (*instead of καὶ τῇ ἄλλῃ παρασκευῇ, ὁσῇ*). Eur. H. F. 1164. ἤκω ξὺν ἑλλοῖς, οἳ παρ' Ἀσάπου ῥοὰς μένουσιν ἐνοπλοὶ γῆς Ἀθηναίων κέροι. Ar. Ran. 889. ἕτεροι γὰρ εἰσιν, οἷσιν εὐχομαι δεοῖς;

REM. 15. A word in apposition with the substantive to which the relative clause refers, is sometimes attracted into the subordinate clause, and depends upon that clause for its government. In this case also, the transposed appositive serves to explain more fully the adjective-clause. Od. α, 69. Κύκλωπας κεχόλωται, ὃν ὀφθαλμοῦ ἄλῃσεν ἀντίθεον Πολύφημον (*whom Ulysses blinded, although he was the god-like Polyphemus*). Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When the adjective-clause has another clause subordinate to itself (or a participle used instead of such clause), the two are commonly united, the relative, instead of taking the construction of its own adjective-clause, taking that of the subordinate clause, i. e. the relative has the construction which the omitted demonstrative of the subordinate clause would have had; in such cases there is no relative connected with the adjective-clause.

Isocr. de Pace p. 16, 168. ἀνδράπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῷ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (*instead of οἷ, ὁπόταν τις αὐτοῖς διδῷ, ἀκολουθήσουσιν*). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξδὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; (*instead of οἷ, ἐξδὸν αὐτοῖς —, οὐδὲν ἔχοιεν*). Dem. Phil. 3, 128, 68. πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο (*instead of οἷ, εἰ τὰτα τότε προεῖδ., οὐκ ἂν ἀπ.*).

§ 333. Modes in Adjective-Clauses.

1. The Indicative is used, when the attributive relation expressed by the adjective-clause, is to be represented as *actual* or *real*, e. g. ἡ πόλις, ἥ κτίζεται, ἥ ἐκτίσθη, ἥ κτισθήσεται. The Fut. Ind. is very frequently used (even after an historical tense,

‡ 327, Rem. 2), to denote *what should be done* or the *purpose* (§ 255, 3), e. g. στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν (*they choose generals who should carry on war, or to carry on war*). Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοὶ (*nemo, qui non possit*).

2. The Ind. is also used, as in Latin, in such adjective-clauses, as are introduced by the *indefinite* or *generalizing* relatives, e. g. ὅστις, *quisquis*, ὅστις δὴ, *quicumque*, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, *quantuscunque*, ὅποσος, ὅποσοςοῦν, etc.

Her. 6, 12. δουλητὴν ὑπομῆναι, ἥ τις ἔσται, *qualiscunque erit*. X. An. 6, 5, 6. ἔδωκτον, ὁπόσους ἐπελάμβανεν ἡ στρατιὰ. Here the idea of *indefiniteness* is denoted by the *relative*; but it is otherwise, when this idea is contained in the *predicate*, see No. 3, and 4.

REMARK 1. The Fut. Ind. with *κέ* (only Epic) is used, when it is to be denoted, that something will take place in the future under some condition [‡ 260, 2. (1)]. Il. ι, 155. ἐν δ' ἄνδρες ναλοῦσι πολυῤῥήνες, πολυβοῦται οἳ κέ ἐδοτῆναι δέον ὥς τιμήσουσιν (*who will honor him, IF HE SHALL COME TO THEM*).

3. The relative with *ἄν*, e. g. ὅς ἄν, ἡ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.), if the attributive relation expressed by the adjective-clause, is to be represented as one merely *conceived* or *assumed*. Hence it is also used in *indefinite specifications of quality or size*, and also to denote *indefinite frequency* (*as often as*, ‡ 227^b, 2). The adjective-clause can commonly be considered as a conditional clause, i. e. as one which expresses the condition under which the action of the principal clause will take place; and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun followed by the Subj.

X. Cy. 3, 1, 20. οὗς ἄν (= εἰάν τις) βελτίους τινὲς ἐαυτῶν ἡγήσονται, τοῦτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐδέλονται πείδεσθαι. 1. 1, 2. ἄνδραποὶ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τοῦτους, οὗς ἄν (= εἰάν τις) αἰσδονται ἔρχειν αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὗς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαὰρ ἐπιτηδεύοντας, τοῦτους τιμήσω. 8. 8, 5. ὁμοῖοί τινες γὰρ ἄν οἱ προστάται ᾤσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς ὥς ἐπὶ τὸ πολὺ γίγνονται. Her. 6, 139. ἡ Πυθίη σφέας (κελεύει) Ἀθηναίους δίκας ἰδόντα ταύτας, τὰς (= ἔς) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι (QUAESCUNQUE — *constituerint*). Il. β, 391. ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐδέλορτα νοήσω μιν ᾄδειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἔρκειον ἐσσεῖται φυγέειν κύνας ἢ δ' αἰετοὺς (AS OFTEN AS I perceive or shall perceive).

REM. 2. The Subj. is also used, when the adjective-clause forms a member of a comparison, viz. when the attributive idea expressed by the adjective-clause is the *condition* or *assumption*, under which the object to which the adjective-clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. II. v, 179. ὁ δ' αὖτ' ἔπεισεν, μάλ' ἢ τ' ὄρεος κορυφῇ . . χαλκῷ ταυνομένη τέρενα χθονὶ φύλλα πελάσσῃ. ρ, 110. ὥστε λῖς ἠβυγέριος, δν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταδμοῖο δῖωνται.

REM. 3. The modal adverb ἄν is so closely united with the relative, as to form with it one word, as in *ἔταν, ἐπάν*, etc., § 260, 2. (3) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This *ἄν* is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose-writers.

4. The relative (*without ἄν*) is connected with the Opt., in the *first place*, with the same signification as when followed by the *ἄν* and the Subj. (No. 3), but referring to an *historical* tense in the principal clause. Hence it is used in *general* and *indefinite* statements; also in expressing *indefinite frequency* (§ 227^b, 2), — in which case the verb of the principal clause is usually in the *Impf.* or in the *Iterative Aor.* Here, also, the adjective-clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς δ' τφ (= εἴ τι) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. II. β, 188. δν τινα (= εἴ τινα) μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέη τὸν δ' ἀγῶνις ἐπέεσσιν ἐρητύσασκε παραστάς. 198. δν δ' αὖ δῆμον τ' ἄνδρα Ἰδοί, βοῶντά τ' ἐφεύροι, τὸν σκῆπτρῳ ἐλάσσασκε. Th. 2, 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, δσους (= εἴ τινας) λάβοιεν ἐν τῇ θαλάσσῃ, ὡς πολεμῖους διέφθειρον. X. Cy. 3, 3, 67. ἰκετεύουσι (*Hist. Pres.*), δτφ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the *second place*, the Opt. (*without ἄν*) is used without reference to the tense of the principal clause, when the attributive relation expressed by the adjective-clause is to be represented as a mere *supposition, conjecture, or assumption*. Then, the adjective-clause is to be considered as an *uncertain, doubtful condition* (§ 259, 3, (a)).

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, & μὴ σαφῶς εἰδεῖν, φείδεσθαι δεῖ (he must beware of saying anything, which he does not know, or if he does not know it). For examples of Optatives used by means of an attraction of the mode, see § 327^b, 1. Ar. Vesp. 1431. ἔρδοι τις, ἢν ἕκαστος εἰδεῖν τέχνην (any one can practise the art with which he is acquainted (= if he is acquainted with it)).

6. The Opt. *with ἄν* is used, when the attributive relation expressed by the adjective-clause is to be represented as a *conditional supposition, conjecture, assumption, or undetermined possibility* (§ 260, 2, (4) (a)).

X. C. 1. 2, 6. *Σακράτης τοὺς λαμβάνοντας τῆς ὀμλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν* (from whom they might or could receive a reward). Pl. Phaed. 89, d. *οὐκ ἔστιν ὅτι ἂν τις μείζον τοῦτου κακὸν πάθοι* (there is no evil which any one could experience greater than this).

7. The Ind. of the historical tenses is used with *ἔν*, when it is to be indicated that the attributive idea denoted by the adjective-clause could exist only under a certain condition, but did not exist, because the condition was not fulfilled [‡ 260. 2, (2), (a)].

Od. ε, 39, sq. *πῶλλ' ὅσ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπὴ μων ἦλθε, λαχὼν ἀπὸ ληϊδος αἷσαν*. Eur. Med. 1339. *οὐκ ἔστιν ἥ τις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη* (*quae sustinuisset hoc*). Pl. Apol. 38, d. *οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾤμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν*. On the Ind. of the historical tenses in intermediate clauses of a conditional proposition, see ‡ 327^b, 1. (a).

REM. 2. On the Inf. in adjective-clauses, in the *oratio obliqua*, see ‡ 345, δ.

‡ 334. *Connection of several Adjective-Clauses. — Interchange of the Subordinate Clause with the Adjective-Clause. — Relative instead of the Demonstrative.*

1. When two or more adjective-clauses follow each other, which either have the same verb in common, or different verbs with the same government, the relative is commonly used but once, and thus the two adjective-clauses are united in one, e. g. *ἄνθρωπος, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἐπραξεν* — *ἄνθρωπος, ὃς παρ' ἡμῶν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο* — *ἄνθρωπος, ὃν ἔδωκεν καὶ (ὃν) πάντες ἐφίλου*. But when the adjective-clauses have different verbs governing different cases, generally, the Greek either omits the relative in the second adjective-clause, or introduces, in the place of the relative, a demonstrative pronoun (mostly *αὐτός*), or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. *ἔμπελοι, αἵ τε φέρονσιν ὄϊνον ἐριστάφυλον καὶ (sc. ἃς) σφιν (Κυκλώπεςσι) Διὸς ὕμβρος ἄξει*. Isocr. Panath. *τὸν λόγον, ὃν ὀλίγῃ μὲν πρότερον μετ' ἡδονῆς διῆλδον, μικρῇ δ' ὕστερον ἡμελλέ με λυτῆσαι* (and WHICH was to grieve me). Lys. Dardan. 166. *οἷς ὑμεῖς χαρῆσθε καὶ (sc. οὓς) προθυμοτέρους ποιήσετε*. Dem. Cor. 252, 82. *αὐτῶν, οὓς ἡ μὲν πόλις ὡς ἐχθροῖς . . ἀπῆλασε, σοὶ δὲ ἦσαν φίλοι* (sc. οἱ). X. An. 3. 2, 5. *Ἀραιοὶ δέ, ὃν ἡμεῖς ἠδόμεν βασιλέα καθίσταται καὶ (sc. ᾧ) ἐδόκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά . . ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται*. — (b) Pl. Rp. 505, ε. *ὃ δὲ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτου ἕνεκα πάντα πράττει*. Dem. Phil. 3 123, 47. *Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἤρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὀφίστατο δ' οὐδὲν αὐτοὺς* (instead of *οὓς οὐδὲν ὀφίστατο, quibus nihil non cessit*). X. Cy. 3. 1, 38. *ποῦ ἐκεῖνός ἐστιν ὁ ἄνθρωπος, ὃς συνεδήρα ἡμῶν καὶ σύ μοι ὡδὰ ἐδόκεισιν δαμᾶν αὐτόν*.

2. The adjective-clause frequently takes the place of other subordinate clauses, e. g. *Θαυμαστὸν ποιεῖς, ὃς ἡμῶν μὲν οὐδὲν δίδως* (IN THAT OR BECAUSE YOU GIVE US NOTHING), X. C. 2. 7, 13. The adjective-clause is very frequently used

instead of a hypothetical adverbial clause (comp. § 333, 3); so also instead of an adverbial clause introduced by *ὥστε*; the last case occurs:—

- (a) after *οὕτως* or *ἔδε*. Dem. Chers. 100, 44. *οὐ γὰρ οὕτω γ' ἐβήδης ἐστίν ὑμῶν οὐδεὶς, ὅς ὑπολαμβάνει* (neither is there any one of you so simple, as to suppose). X. Cy. 6. 1, 14. *τίς οὕτως ἰσχυρός, ὅς λίμνῃ καὶ βίγῃ δύναται ἂν μαχόμενος στρατεύεσθαι*;
- (b) after *τοιούτους, τηλικούτους, τοσοῦτους*. In most instances, these demonstratives are followed by the corresponding relatives *οἷος, ὅσος*, which, like the adverbial clause introduced by *ὥστε*, usually have an Inf depending upon them. X. An. 4. 8, 12. *ἀλλὰ μοι δοκεῖ τοσοῦτον χωρίον κατασχέιν* (sc. ἡμᾶς), *ὅσον ἔξω τοῖς ἰσχυροῦς λόχους γενέσθαι τῶν πολεμίων κεράτων* (it seems to me best that we should occupy so much ground, as that, etc.). Pl. Apol. *ἐγὼ τυγχάνω ἂν τοιούτους, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι*.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses *generally*, inasmuch as it takes the place of a demonstrative which would refer to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, though it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin with *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο*, etc., where the Latin generally uses the relative *qui*.

§ 335. III. *Adverbial Clauses*.

Adverbial clauses are adverbs, or participles used adverbially (§ 326, 3), expanded into a sentence, and, like adverbs, express an adverbial object, i. e. an object which does not complete the idea of the predicate, but merely *defines* it, e. g. *ὅτε τὸ ἔαρ ἦλθε, (τότε) τὰ ἄνθη θάλλει. Ὡς ἔλεξας, (οὕτως) ἐπραξας*.

§ 336. A. ADVERBIAL CLAUSES OF PLACE.

Adverbial clauses denoting place, are introduced by the relative adverbs of place, *οὗ, ᾧ, ὅπη, ὅπου, ἔνθα (ubi); ὅθεν, ἔνθεν (unde); οἷ, ὅποι, ᾧ, ὅπη (quo)*, and, like adverbs of place, express the three local relations, *where, whence, and whither*. The use of the Modes in these clauses, is in all respects like that in adjective-clauses (§ 333).

Her. 3, 39. *σκοῦ ἰδύσσει στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως* (indefinite frequency). Th. 2, 11. *ἔπειθε (ἐκείσε), ὅποι ἔν τις ἡγήται*. X. An. 4. 2, 24. *μαχόμενοι δὲ οἱ πολέμοι καί, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκάλουν τὰς παρόδους* (Opt. on account of ἐκάλουν). Cy. 3. 3, 5. *ἐδῆρα σπουπερ ἐπιτυγχάνοιεν θηρίοις (wherever)*. Pl. Apol. 28, d. *οὐ ἔν τις ἰσχυρὸν τὰξιν, ἐνταῦθα δεῖ μένοντα κινδυνεύειν*.

† 337. B. ADVERBIAL CLAUSES OF TIME.

1. Adverbial clauses denoting time, are introduced by the conjunctions *ὅτε, ὁπότε, ὥς, ἡνίκα* (*when*), *ἐν ᾧ, ἕως* (*while*); *ἐπεὶ, ἐπειδὴ* (*postquam*), *ἐπειδὴ τάχιστα* (*πρῶτον*), *ὅγ ὥς τάχιστα* (*as soon as*), *ἐξ οὗ, ἐξ ὅτου*, also *ἐξ ὧν, ex quo*, and *ἀφ' οὗ* (*since*); *πρὶν, πρὶν ἢ* (*priusquam*), *ἕως, ἕως οὔ, εἰς ᾧ, ἕστε, μέχρι ὅγ ἀχρι οὔ, μέχρι ὅτου, μέχρι* (*till, until*).

2. On the use of the modes, the following points are to be observed:—

3. The Ind. is used, when the statement is to be represented as a *fact*; hence in speaking of *actual* events or *facts*.

Her. 7, 7. *ὥς ἀνεγνώσθη* Ἡέξης *στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνδ' αὐτὰ στρατὴν ποιέται* (*when Xerxes was persuaded, etc.*). 1, 11. *ὥς ἡμέρη τάχιστα ἐγγύνηε* (*quum primum, as soon as*). X. H. 1. 1, 3. *ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν*. An. 1. 3, 11. *καὶ ἕως μένομεν αὐτοῦ, σκεπτόν μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλέστατα μενοῦμεν*.

4. The conjunction *ἕως* (*till*), is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized. Comp. † 327^b, 1, (a).

Pl. Gorg. 506, b. *ἡδέως δ' ἂν Καλλικλεί τούτῳ ἐτι διελεγόμεν, ἕως αὐτῷ ἀπέδωκα* (*usque dum reddidissem*).

5. The Subj. is used, when the statement is to be indicated as a *conception* or *representation*, and must be referred to the predicate of the principal clause, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἂν*, e. g. *ὅταν, ὁπότεν, ἡνίκα' ἂν, ἐπὶν (ἐπὴν), ἐπειδάν, ἐν ᾧ ἂν, πρὶν ἂν, ἕως ἂν, μέχρι ἂν, ἕστ' ἂν* [† 260, 2, (3), (d)].

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented, at the same time, as the *condition under which* the predicate of the principal clause will take place. But with the conjunctions which signify *until*, the Subj. expresses a *limit expected and aimed at*. The Subj. is also very frequently used, to denote *indefinite frequency* († 333, 3):

Pl. Prot. 335, b. *ἐπειδ' ἂν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι* (*whenever you wish to, if at any time you wish to discourse,*

etc.). Th. 1, 21. οἱ ἄνθρωποι, ἐν ᾧ ἂν πολεμῶσι, τὸν παρόντα πόλεμον ἀει μέγιστον κρίνουσιν. X. Cy. 3. 1, 18. πόλιν οὕτω ἐβράκαας ἀντιτακτομένης πρὸς πόλιν ἑτέραν, ἥτις, ἐπεὶ δ' ἂν ἡττηθῇ, παραχρῆμα ταύτῃ ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐδέλει. 3. 3, 26. ὁπόταν (οἱ βάρβαροι βασιλεῖς) στρατὸς πεθεύονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχρείαν (as *often as*). Dem. Ph. 3. 128, 69. ἕως ἂν σῶζῃται τὸ σκάφος, τότε χρὴ καὶ ταύτης καὶ κυβερνήτην προδύμευς εἶναι (*dum servari possit*).

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since a case is then supposed (comp. ‡ 333, Rem. 2). Il. ξ, 16. ὥς δ' ὅτε πορφύρῃ πέλαγος . . ἕς δ' ἡρώων ἄρμαινε. ο, 624. ἐν δ' ἔπεσ', ὥς ὅτε κύμα δοῖ ἐν νηϊ πέσσειν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπεί, πρὶν ἂν, etc. with the Opt. in the *optatio obliqua*, see ‡ 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὁπότε, πρὶν, etc. without ἂν with the Subj., occurs only in the Epic language frequently, sometimes also in Ionic prose, and not seldom in the Attic writers with μέχρι and πρὶν.

7. The Opt. is used with conjunctions of time, without ἂν, just as the Subj. is, but referring to an *historical tense* of the principal clause. When the Opt. is used to denote indefinite frequency (‡ 327^b, 2), an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπεὶ, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Il. κ, 14. αὐτὰρ ὅτ' ἐς νῆας τε Ἰδοὶ καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προ δαλύμους ἔλκετο χαίτας (as *often as*). Her. 6, 61. ὅπως (= ὅτε) ἐνείκειε ἢ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἴστα καὶ ἐλίσσεται τὴν δαδὸν ἀπαλάξαι τῆς δυσμορφίης τὸ παιδίον (as *often as*). X. An. 6. 1, 7. ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐτίονεν, βλάβης ἐπέφευγον (as *often as the Greeks made an attack, whenever they made an attack*). Od. ε, 385. ὅρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματα ἔαζεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μιγεῖν (but ὄρνυσι Βορέην καὶ ἔγνυσι κύματα, ἕως ἂν . . μγῇ). Pl. Phaed. 59, d. περιεμένονεν ἐκαστοτε, ἕως ἂν οἱ χθελὶν τὸ δεσμοτήριον.

REM. 4. On ἂν in the principal clause, see ‡ 260, 2, (2), (B).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an *uncertain* and *doubtful condition*, as a mere *supposition*, *conjecture*, or *assumption*; also, generally, when the subordinate clause forms a part of a principal clause expressing a wish.

Pl. Amat. 133, a. ὁπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι (when I shall assume, if I shall ever assume). X. Cy. 3. 1, 16. πῶς ἂν τότε πλείστου ἔξιοι γίγνουντ' οἱ ἄνθρωποι, ὁπότε ἀδικοῦν

res ἄλλισσονται (when they are, if they are, convicted of acting unjustly); — II. σ, 465. αἱ γὰρ μιν δαδάτοιο δυσηχέες ὥδε δυνάμην νόσφιν ἀποκρύψαι, ὅτε μιν μένος αὐδὸς ἰκάνοι.

9. The conjunction *πρίν* (πρότερον ἤ), besides the constructions already mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows:

(a) When a past event, one that has *actually* occurred, is spoken of, the Ind. of an historical tense is used (No. 3). The principal clause is *negative*; yet it is sometimes also affirmative, when *πρίν* signifies *until*; thus often in the Tragedians and Thucydides (in the latter *πρίν δὴ* and *πρίν γε δὴ*).

(b) When a *future*, merely *conceived* action is spoken of, which can be considered as the *condition* of the principal clause, the Subj. is used, when the subordinate clause refers to a Pres. Perf. or Fut. in the principal clause; but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7); yet only when the principal clause is negative, *εἰ* contains a question implying a negative.

(c) But when the action is to be represented only as a *conception*, a *conceived limit*, not as an independent occurrence, but only as a *subordinate matter*, and a *casual* or *incidental* designation of time, the Inf. is used (= *πρὸ* with the Gen.). Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., both after an affirmative and a negative principal clause, when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσατο, πρίν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσατο πολεμοῦντες, πρίν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. — Eur. Med. 279. οὐκ ἔπειμι πρὸς δόμους πάλιν, πρίν ἔν σε γαίης τερμόνων ἔξω βάλω (= ἐὰν μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃτε, πρίν ἂν ἀκούσῃτε. II. φ, 580. Ἀθήνησσι οὐκ ἔδελεν φεύγειν, πρίν πειρήσαιοτ' Ἀχιλλῆος (= εἰ μὴ πρότερον πειρήσαιοτο). X. An. 7. 7, 57. οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ. — Her. 6, 119. Δαρεῖος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριέας, ἐνεῖχε σφί δεινὸν χόλον. 7, 2. ἔσαν Δαρεῖος, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρίν τόξενμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρίν καταλῦσαι τὸ στράτευμα πρὸς Ἄριστον, βασιλεὺς ἐφάη. 4. 1, 7. ἐπὶ τὸ ἔκρον ἀναβαίνει Χειρίσφορος, πρίν τινα αἰσδέσθαι τῶν πολεμίων. Cy. 7. 1, 4. πρίν ὁρᾶν τοὺς πολεμίους, εἰς τρεῖς ἀνέκτανσε τὸ στράτευμα. 2.2, 10. κίδανοι οὕτως εἰσὶ τινας, ὥστε πρίν εἰδέναι τὸ προστασόμενον, πρότερον πείδονται. With attraction (§ 307. 4): ib. 5. 2, 9. (πολλοὶ ἄνθρωποι) ἀποδηήσκουσι πρότερον, πρίν δ' ἦλοι γενέσθαι, οἳ οἱ ἦσαν.

REM. 5. The Homeric *πᾶρος*, when it is not used as a mere adverb, is always constructed with the Inf. II. σ, 245. ἐς δ' ἀγερὴν ἀγέροντο, πᾶρος δόρυ πρὸς μέδεσθαι.

C. CAUSAL ADVERBIAL CLAUSES.

‡ 338. I. *Adverbial Clauses denoting Ground, Cause*

1. Such adverbial clauses as express the *ground* or *cause* in the form of temporal adverbial clauses by the temporal conjunctions *ὅτε, ὁπότε, ὡς, ἐπεὶ, quoniam, puisque, because, since, επειδή, quoniam*, and *ὅπου, quandoquidem*. In these adverbial clauses, the Ind. is the prevailing Mode; but the Opt. with *ἄν* may be used according to ‡ 260, 2, (4) (a), and also the Ind. of the historical tenses with *ἄν*, according to ‡ 260, 2, (2) (a).

II. φ, 95. μή με κτεῖν', ἐπεὶ οὐχ ὁμογδοστριος ἑκτορός εἰμι (quoniam sum). X. An. 3. 2, 2. χαλεπὰ τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιοῦτων στερβόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν (since we are deprived of such generals, etc.). Dem. Ol. 1, in. ὅτε τοῖσιν ταῦθ' οὕτως ἔχει, προήκει προδύμους ἐδῆλιν ἀκούειν. X. C. 1. 4, 19. Σωκράτης οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνδράπων ὀφῆντο ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐπέπερ ἡγήσαιντο μηδὲν ἂν ποτε ὦν πράττειν θεοὺς διαλαθεῖν. — Pl. Prot. 335, d. δέομαι οὖν σοῦ παραμεῖναι ἡμῶν, ὡς ἐγὼ οὐδ' ἂν ἐνδὲς ἦδιον ἀκούσαιμι ἢ σοῦ. — II. ο, 228. ὑπέειπεν χεῖρας ἑμάς, ἐπεὶ οὐ κεν ἀνθρωπὶ γ' ἔτελεσθ' ἔσθ' ἡ (since, if he had not escaped, the thing would not have been accomplished without effort).

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see ‡ 341, Rem. 4.

2. Such adverbial clauses as express the *ground* or *cause* in the form of substantive clauses by the conjunctions *ὅτι* and *διότι* (arising from *διὰ τοῦτο, ὅτι*) and the Poet. *οὖνεκα* (arising from *τούτου ἕνεκα, ὅ*) or *ὁθούνεκα* (instead of *οἷου ἕνεκα, ὅ*). The Ind. is here, also, the prevailing mode, when the statement is not conditional.

Pl. Euthyphr. 9, c. ἄρα τὸ θεῖον, ὅτι θεῖον ἐστὶ, φιλεῖται ὑπὸ τῶν θεῶν, ἦ, ὅτι φιλεῖται, θεῖον ἐστὶ;

‡ 339. II. *Conditional Adverbial Clauses.*

1. The second kind of adverbial clauses are the *conditional* clauses, which are introduced by the conjunctions *εἰ* and *ἐάν* (*ἤν, ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the sub-

ordinate clause. As the conditioning clause precedes the conditioned, the cause, the effect, the subordinate clause is called the *introductory clause* or *Protasis*, and the principal clause, the *conclusion* or the *Apodosis*.

• 2. The Greek has the following modes of expressing conditionality:—

I. In the first place, the condition is expressed as a *reality* or *fact*, as something *certain*, and hence by the Indicative. Two cases are here to be distinguished:—

(a) The Protasis has *εἰ* with the Ind., and the Apodosis, likewise the Ind. Then both the condition and conclusion are considered by the speaker as a *reality* or *fact*, and hence as *certain*, whether the thing be so objectively or not. The result is very frequently a necessary one. If the Apodosis contains a command, the Imp. is used, and when this command is negative, the Subj. also (§ 259, 5).

Εἰ τοῦτο λέγεις, ἁμαρτάνεις.—Εἰ θεός ἐστι, σοφός ἐστιν.—X. Cy. 1. 5, 13. εἰ ταῦτα ἐγὼ λέγω περὶ ὁμῶν ἄλλα γυγνόμενων, ἐμαυτὸν ἐξαπατῶ (here something is spoken of, which in his heart the speaker wholly denies).—Εἴ τι ἔχεις, δός.—Εἰ τοῦτο πεποιήκας, ἐπαινέσθαι ἄξιός ἐῃ. Her. 3, 62. ὃ δέσποτα, οὐκ ἐστὶ ταῦτα ἀληθέα, ὅπως (= ὅτι) κατέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανεστήκε· ἐγὼ γὰρ αὐτὸς ἑξαπέμην χερσὶ τῇσι ἐμαυτοῦ· εἰ μὲν νυν οἱ τεθνήωτες ἀνέστησιν, προσδέξεται τοὶ καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἐστὶ, ὥς περ προτοῦ, οὐ μὴ τί τοι ἐκ γὰρ ἐκείνου νεώτερον ἀναβλαστήσει (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true).—Εἴ τι εἴχε, καὶ εἰδίδου.—Εἰ τοῦτο ἐπεποιήκεις, ζημίας ἄξιός ἦσθα.—Εἰ ἐβρόντησε, καὶ ἤστραψεν. Εἰ τοῦτο λήξεις, ἁμαρτήσῃ. X. Cy. 2. 1, 8. εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δευρὸν ἤξει. 7. 1, 19. εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.

(b) The Protasis has *εἰ* with the Ind. of the historical tenses, and the Apodosis, also, the Ind. of an historical tense with *ἄν*; then the *reality*, both of the condition and conclusion is to be denied. This form is used only of the *'past*, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the *negation* of the reality is not contained in the form of expression

itself, for the Ind. of the historical tenses necessarily always denotes a *past occurrence or fact*; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional clause stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο λέγεις, ἡμάρτανες ἂν (si hoc dixisses, errares, if you said this you erred, or if you had said this, you would have erred; but you have not said it, consequently you have not erred). Pl. Apol. 20, b, c. τίς, ἦν δ' ἐγώ, καὶ ποδοπός; καὶ πόσου διδάσκει; Εὐηρος, ἔφη, ὁ Σόκρατες, Πάριος, πάντε μῦθον. Καὶ ἐγὼ τὸν Εὐηρον ἐμακάρισα, εἰ ὅς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἂν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὁ ἄνθρωπος Ἀθηναῖος (here also something past is spoken of, as is evident from ἐμακάρισα). 31, d. εἰ ἐγὼ πάλαι ἐπεχειρήσα πρᾶττεν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὗτ' ἂν ὤμῃς ὡφελήκη, οὗτ' ἂν ἐμαυτόν. Th. 1, 9. οὐκ ἂν ὄν νῆσων ἐκράτει ('Αγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could also rule over the islands). Pl. Gorg. 516, e. εἰ ἦσαν ἄνθρωποι ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον (if they — Cimon, Themistocles, and Miltiades — had been good men, they would never have experienced this injustice). X. Cy. 1. 2, 16. ταῦτα οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διατὴ μετρίᾳ ἐχρῶντο. 3. 3, 17. εἰ μὲν μείζων τις κίνδυνος ἐμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ πολεμίᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλίστατον ἦν ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκεῖνοι (οἱ κίνδυνοι) ἴσονται, ἦν τε ἐνθάδε ὑπομένωμεν, ἦν τε εἰς τὴν ἐκείνων (τῶν πολεμίων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of: as long as we were unarmed, and therefore were in greater danger in a hostile than in a friendly country, it was necessary for us to remain here; but now, since we are armed, the danger here and there will be equal). 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἦδὼν ἦν, παλὸν ἂν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων (in reference to the preceding conversation). An. 7. 6, 9. ἡμεῖς μὲν, ὁ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὁμῶν, εἰ μὴ ἑεροφῶν δεῖρο ἡμᾶς πέσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος Καλλίας ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δὲ μοι δοκεῖ αἰσχροὺς εἶναι μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχροὺς ἦν μόνον τὸ πρᾶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλει ἦσε· νῦν δὲ οὐ περὶ αἰσχρότης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδυνεῖον.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Or the Ind. of the Hist. tenses in the intermediate clause of such a proposition, § 327^b, 1. (a).

II. The condition is expressed, in the second place, as a *conception* or *representation*. The Greek has two different forms to denote this relation:—

(a) The Protasis has *εἰ* with the Opt., and the Apodosis, the Opt. with *ἄν*. (The Fut. Opt. is here not used.) By this form, both the condition and the conclusion are represented as a *present* or *future uncertainty*, as an *undetermined possibility*, a mere *conjecture*, *assumption*, or *supposition*, without any reference to the thing supposed being real or not real, possible or impossible.

Εἴ τι ἔχῃς, δοίης ἔν (si quid habes des, if you had anything, you would give it; here it is neither assumed nor denied that you have anything, but is merely a supposition. Εἰ τοῦτο λέγῃς, ἀμαρτάνῃς ἄν (if you should say this, then you would err).—Pl. Symp. 175, d. εἴ ἂν ἔχῃς, εἰ τοιοῦτον εἴη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον βεῖν ἡμῶν, ἂν ἀπτόμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ σοὶ κατάκλισιν. Lysid. 206, c. εἴ μοι ἐδελέσσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἵσως ἂν δυναίμην σοὶ ἐπιδεῖξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἂν ἔχῃς εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης δὸς ἀργύριον εἰργασμαι, θανμάσαις ἂν. Ion. 537, c. εἴ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκωμεν τῇ ἀριθμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλη, φαίης ἂν δήπου τῇ αὐτῇ. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ καταλιπόντες τὰ σκεῦη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἵσως ἂν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν. (Of the assumption of something past, in Herodotus [§ 260, (4) (a)] 7, 214. εἰδείη ἂν καὶ ἔδῃ μὴ Μηλιεὺς ταύτην τὴν ἄτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὁμιληκὼς εἴη, Onetes might have known this way, if he had been very familiar with the country).

(b) The Protasis has *εἰάν* (ῆν, ἄν) with the Subj., and the Apodosis also, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as a *conception* or *supposition*, the accomplishment of which, however, is expected by the speaker, and is regarded as possible. The conclusion resulting from the subordinate clause, is represented as certain (necessary).

REM. 2. As the Greek Subj. always refers to the future, *εἰάν* with the Subj. almost wholly corresponds to *εἰ* with the Fut. Ind.; the only distinction is, that by *εἰ* with the Fut. Ind., the form of the condition implies that the action *will* actually take place in future; but by *εἰάν* with the Subj., the form of the condition implies that the actual occurrence of the action is merely assumed or expected by the speaker. The reason for the use of the Subj. is not to be found in the conditioned relation itself which it is necessary to express, but in

the fact, that, aside from this relation, it is used to denote a *concession expected by the speaker* (§ 259, Rem. 4).

Ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ, *if you say this, shall say it, you will err.* (Whether you will actually say this, I do not yet know; but I expect, I assume that you will say it, and then it is a necessary consequence that you *err.*) — Ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ (*si hoc dixeris, errabis*). Dem. 2, 14. *ἔσας λόγος, ἂν ἂν τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.* Pl. Rp. 473, d. *ἔάν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνατόι φιλοσοφήσωσι γησίως τε καὶ ἰκανῶς, καὶ τοῦτο εἰς ταῦτάδιν ξυμπέσῃ, δυνάμεις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι.* Lysid. 210, c. *ἔάν μὲν ἔρα σοφὸς γένη, ὃ καὶ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκίῳ ἔσσονται.* X. An. 1. 8, 12. *κάν τοῦτο, ἔφη, νικῶμεν πάνθ' ἡμῶν πεποιήται.*

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used to denote *indefinite frequency*. Comp. § 327b, 2. In the place of *ἔάν* with the Subj. *εἰ* with the Opt. occurs, when the conditional clause is made to depend on an Hist. tense. Still, see § 345, 4. On *ἔάν* with the Opt. and *εἰ* with the Inf. in *orat. oblig.*, see § 345, Rem. 4, and No. 6.

3. Besides the common forms of the Apodosis already mentioned, which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. This interchange of forms gives great delicacy of expression. The following cases occur: —

(a) The Opt. with *ἔν* in the Apodosis, very often follows *εἰ* with the Ind. and *ἔάν* with the Subj., when the conclusion as *uncertain, doubtful, an undetermined possibility*, is to be contrasted with a condition which is *certain*, or which is *expected or assumed as certain*. But the Greek, particularly the Attic dialect, very often employs this form of the Apodosis with a degree of civility, even when speaking of settled convictions [§ 260, 2, (4), (a)].

(a) Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἔν (*if you assert this, you would err*). Pl. 30, b. *εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, τοῦτ' ἂν εἴη βλαβερόν.* Alc. II. 149, c. *καὶ γὰρ ἂν δεῶν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς δυνάμεις ἀποβλέπουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις θείας καὶ δίκαιος ὦν τυγχάνῃ.* X. C. 1. 2, 28. *εἰ Σωκράτης σωφρονῶν διετέλει, πῶς ἂν δίκαιος τῆς οὐκ ἐνούσης αὐτῷ κακῆς αἰτίας ἔχοι;* Th. 6, 92. *εἰ πολέμους γε ὦν σφόδρα ἔβλαπτον, καὶ ἔν φίλος ὦν ἰκανῶς ὥφελον.*

(β) X. Apol. 6. *ἦν δὲ αἰσθάνωμαι χεῖρων γυγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι;* Pl. Menex. 239, c. *ἔάν οὖν ἡμεῖς ἐπὶ χεῖρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἔν δεύτεροι φαίνοίμεθα* (*then we should be inferior*).

(γ) Εἰ with the Ind. of the historical tenses is used in speaking of the *denial of a fact*, and in the Apodosis, the Opt. with *ἔν* is used in speaking of the *past*, instead of the usual Ind. of the Hist. tenses with *ἔν*. This use is not

frequent, and is found only in Homer [§ 260, (4), (a)]. II. β, 80. *εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεύδός κεν φαίμεν καὶ νοσφισοίμεθα μᾶλλον· νῦν δ' ἴδεν, ὅς μ' ἐγὼ ἄριστος Ἀχαιῶν εὖχεται εἶναι* (if another had told the dream, we should pronounce it false, and not believe it). II. ε, 311. *καὶ νῦν κεν ἔνδ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἔρ' δὲῦ νόησε Διὸς θυγάτηρ Ἀφροδίτη* (and Aeneas would certainly have perished there, if Aphrodite had not observed it). Comp. § 388. ρ, 70. [On *εἰ* with the Opt. in the Protasis and the Opt. with *ἄν* in the Apodosis, in speaking of something past, in Herodotus, see No. II. (a) at the end.]

(b) On the contrary, the Ind. in the Apodosis sometimes follows *εἰ* with the Opt. X. C. 1. 5, 2. *εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῇ ἐπιτρέψει ἢ παιδας ἄρρενας παιδεύσαι, ἢ θυγατέρας παρθέτους διαφυλάττειν, ἢ χρήματα διασῶσαι, ἢ δέξασθαι εἰς ταῦτα ἢ γησόμεθα τὸν ἀκρατή;*

(c) The Ind. of the historical tenses with *ἄν* in the Apodosis follows:—

(a) sometimes *εἰ* with the Ind. of a principal tense, if the condition is regarded as a *fact* or something *actually existing*, while the conclusion is considered as *not real* or *actual*. X. Hier. 1, 9. *εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἂν πολλοὶ μὲν ἐπεδύμουν τυραννεῖν . . , πῶς δὲ πάντες ἐζήλουν ἂν τοὺς τυράννους;* (if this is really so, why should many strive after sovereignty, and all esteem tyrants as happy?) Eur. Or. 565, sq. *εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν ἄρσους, ἄνδρας φονεῦν, καταφυγὰς ποιοῦμεν ἐς τέκνα . . , παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις;*

(β) rarely *εἰ ἄν* with the Subj. (Pl. Phaedr. 256, c.), but very often *εἰ* with the Opt., when, in the Apodosis, an action is to be represented as *repeated* in past time [see § 260, 2, (2), (β)], but seldom when the reality of the conclusion is to be denied, e. g. X. Cy. 2. 1, 9. *εἰ ἔχοιμι, ὥς τάχιστ' ἂν ὅπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν*. Pl. Alc. I 111, c. *εἰ βουληθεῖν μιν εἶδέναι μὴ μόνον, ποιοὶ ἄνδρες εἰσιν, ἀλλ' ὅποιοι ὄντιναι, ἢ νοσῶντες, ἢ ἰκανοὶ ἂν ᾗσαν διδάσκαλοι οἱ πολλοί;*

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis: (a) affirmatively: Dem. Cor. 293, 195. *εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνισμένοις οὕτως εἰμαρτο* (fate constituted *ERAT*) *πρᾶξει, τί χρὴ προσδοκᾶν;*—(β) negatively: Th. 3, 65. *εἰ μὲν γὰρ ἡμῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα* (pugnati^{us}) *καὶ τὴν γῆν ἐδρουμέν* (devastat^{us}) *ὥς πολέμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι . . ἐπεκαλέσαντο* (advocaverunt), *τί ἀδικοῦμεν*.

§ 340. Remarks.

1. Ellipsis of the Protasis. The Opt. with *ἄν* often stands without the conditional Protasis; yet this is contained in an adjective-clause, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb *οὕτως*, in a preposition, or it is indica-

ted in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγοι), ἁμαρτάνοι ἔν (whoever should say this, if any one should say this, he would err). Ταῦτα λέξας (= εἰ σὺ λέξας) ἁμαρτάνοις ἔν. Ὅπως γ' (= εἰ οὕτως γὰρ ποίησας) ἔν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly, general Protases are almost always omitted, since they can be easily supplied by such phrases as: if one wishes, if it is allowed, if I can, if circumstances should favor, e. g. Βουλοίμην ἔν (scil. εἰ δυνατόμην), *velim* 'Hδέως ἔν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦ·α μὲν καὶ φέρον·α ἔν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). So also, the Ind. of the historical tenses with ἔν is often used without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτες ἔν. 'Ανευ σεισμοῦ οὐκ ἔν τοῦτο συνέβη. 'Εβουλόμην ἔν or ἐβουλήθην ἔν (sc. εἰ ἐβουλόμην), *voulissem, vellem* (different from βουλοίμην ἔν, as *vellem* from *velim*). 'Ενθα δὲ ἔγνω·ς ἔν (sc. εἰ παρήσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases:—

(a) In the expression of a wish, e. g. εἴδε τοῦτο γένοιτο·ς (sc. εὐτυχὴς ἔν εἶν), *O that this might be!* εἴδε τοῦτο ἐγένετο·ς (sc. εὐτυχὴς ἔν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in excited, impassioned discourse (*Aposiopesis*). Il. a, 340, sq. εἴποτε δ' αὖτε χρειὴ ἐμαῖο γένηται δευτέρῳ λόγῳ δὲ ἀνύται τοῖς ἄλλοις.—

(c) When the Apodosis may be easily supplied from the context. This occurs in Homer in the phrase εἰ δ' ἐδέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐδέλεις πολέμοιο δαήμεναι (sc. ἔγε, μάχου ἐμοί)· ὄφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἔάν) μὲν—εἰ (ἔάν) δὲ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἔάν μὲν ἐκὼν πείσθῃται (sc. καλῶς ἔχει)· εἰ δὲ μή, — ἐβδύονυσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἔγε, i. e. εἰ δὲ βούλει, ἔγε. Il. a, 524. εἰ δ' ἔγε τοι κεφαλῇ κατανεύσομαι. Also when εἰ δέ or εἰ δ' ἔγε is used as an antithesis, where a verb must be supplied from the context. Il. a, 302; ι, 46. ἀλλ' ἄλλοι μενέουσι καρηκομόωντες 'Αχαιοί, εἰσέκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μενέουσι), φευγόν·ων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

4. Εἰ δέ instead of εἰ δὲ μή and εἰ δὲ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used instead of εἰ δὲ μή, since the opposed or contrasted member of itself abrogates the first member. Pl. Prot. 348, a. κἀν μὲν βούλη·ς ἔτι ἐρωτᾶν, ἔτοιμός εἰμι σοὶ παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐάν δὲ βούλη, σὺ ἐμοὶ παράσχε (if you wish to propose further questions, I am ready to reply, but if you do not wish, etc.). On the contrary, a negative clause is followed by εἰ δὲ μή, instead of εἰ δέ, this form

being very common in abrogating or expressing the opposite of the preceding clause. X. Cy. 3. 1, 35. πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μὴ (*otherwise*), οὐ διαφροῦντά με ἔξεις.

5. When εἰ μὴ has the meaning of *except*, another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*, *except if*, *unless*, the predicate of εἰ μὴ being omitted. Pl. Symp. 205, ε. οὐ γὰρ τὸ ἑαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκίον καλεῖ.

6. 'Αν in the Protasis with εἰ and the Opt. or the Ind. of the historical tenses. Sometimes ἂν is found, also, in the Protasis, so that it contains a condition for the Apodosis, but it is itself dependent on another condition, commonly not expressed, but implied, e. g. εἰ ταῦτα λέγοις ἂν means: *If you should say this UNDER CIRCUMSTANCES* (= *in case circumstances require, in case an opportunity should present, in case one should ask you*), etc. X. Cy. 3. 3, 55. τοὺς δ' ἀπαιδεύτους πατάσασιν ἀρετῆς θανάτου· ἂν, εἴ τι πλεον ἂν ὠφελήσεται· ἁγὸς καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ᾄσμα μᾶλα καλῶς φασὶν εἰς μουσικὴν. Pl. Prot. 329, b. ἐγὼ εἴπερ ἄλλω τῷ ἀνδρώπῳ πειθοίμην ἂν, καὶ σοὶ πείδομαι (*si ulli alii, si id mihi affirmet, fidem habeam*).

7. When καί is connected with εἰ (ἐάν), the hypothetical Protasis contains a *concessive* meaning, and the Apodosis, an *adversative* meaning: the Protasis denotes a concession; the Apodosis, often in connection with δμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows εἰ, —εἰ καί or precedes it, —καί εἰ—. In the first case, καί means *also*, and refers not merely to εἰ, but to the entire concessive clause, and εἰ καί means *although*. In the last case, καί means *even* (*enhansive*), and refers only to the condition, and καί εἰ means *even if*, e. g. εἰ καί θνητός εἰμι, *although I am mortal* (conceding what is actually the case, καί εἰ ἀθάνατος ἦν, *even if I were immortal* (conceding what is not the case). S. O. R. 302. πόλιν μὲν, εἰ καί μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔνεστιν, *etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas*. Aesch. Choeph. 296. καὶ μὴ πέποιδα, τοῦργον ἔστ' ἐργαστέον, *etiamsi non fido, perpetrandum facinus est*. To the εἰ (ἐάν) καί, the negative εἰ (ἐάν) μὴ δὲ corresponds; to the καί εἰ (ἐάν), οὐδ' (μὴ δ') εἰ (ἐάν).

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., ‡ 312, 4, (d) and Rem. 8.

‡ 341. III. Adverbial Clauses denoting Consequence or Effect.

1. Adverbial clauses, denoting consequence or effect, are adverbs of *manner* expanded into a sentence, and are introduced by the conjunction ὥστε (more seldom ὡς), which refers to the demonstrative adverb οὕτω(s), either expressed or understood, in the principal clause, e. g. οὕτω καλῶς ἐστιν, ὥστε θαν-

μάζεσθαι (= θανμασίως καλός ἐστω). Yet these clauses often have also the meaning of a *substantive* or *Inf.* in the *Acc.* and denoting an *effect*, and must then be considered as substantive-clauses. In this last case, the relative ὥστε of the subordinate clause corresponds to a demonstrative substantive-pronoun, either expressed or to be supplied, e. g. τοῦτο, in the principal clause, e. g. Ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖεν ταῦτα (Her.).

2. The *Ind.* is used in these clauses, when the consequence or effect, is to be indicated as a *fact*, something *real* and *actual*. The negative is in this case (οὐ, § 318, 2).

Her. 6, 83. Ἄργος ἀνδρῶν ἐχηράδῃ οὕτω, ὥστε οἱ δοῦλοι αὐτῶν ἔσχωρ πάντα τὰ πρήγματα. X. Cy. 1. 4, 5. Κύρος ταχὺ καὶ τὰ ἐν τῇ παραδείσῃ θηρία ἀνηλάκει, ὥστε ὁ Ἀστυάγης οὐκέτι εἶχεν αὐτῷ συλλέγειν θηρία. 15. οὕτως ἦσθῃ τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε ἀεὶ, ὅποτε οἶδν τε εἴη, συνεχίξει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε.

3. The *Inf.*, on the contrary, is used, when the consequence or effect is to be represented as merely a *conceived* or *supposed* one, *inferred from the inward relation of things*, or *assumed as possible*. (On attraction with the *Inf.*, see § 307, 4, and on the negative, § 318, 2.) The particular cases where the *Inf.* is used, are the following:—

(a) When an effect or consequence is specified, which results from or has its ground in the *nature* or *condition* of an object. X. C. 1. 2, 1. ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν Σωκράτης οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν βῆδως ἔχειν ἀκοῦντα. Cy. 1. 1, 5. ἐδυνάσθῃ Κύρος ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι. 2, 1. φῦναι δὲ Κύρος λέγεται φιλοτιμώτατος, ὥστε πάντα μὲν πόρον ἀνατλάειν, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα. For the same reason, ἢ ὥστε (*quam ut*) is used with the *Inf.*, after a comparative. Her. 3, 14. ὁ πᾶσι Κύρου, τὰ μὲν οἰκῆα ἦν μέζω κακὰ, ἢ ὥστε ἀνακλαίειν (*greater than that any one can bewail*, i. e. *too great for one to bewail*). X. C. 3. 5, 17. φοβοῦμαι ἀεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ. Hence ὥστε with an *Inf.* may also be used to explain a preceding clause, e. g. Th. 4, 23. Πελοποννησίοι ἐν τῇ ἡμέρῃ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιοῦμενοι τῇ τείχει, σκοποῦντες καιρὸν, εἴ τις παραπίσει, ὥστε τοὺς ἄνδρας σῶσαι (*watching for an opportunity, if any should occur, by which their fellow-citizens could be saved*). X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατός ἐστιν, ὥστε φυλάσσειν τὸ ἐπὲρ τὸν καιρὸν ἐμπέπλασθαι, τούτῳ βῆδως πᾶν Σωκράτης ἐφυλάττετο.

(b) When the consequence is to be represented as one merely *possible*. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμικοὺς ἀκοῦειν (*ut etiam hostes audire possent*), ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμικῶν

ων καὶ ἔφυγον (a fact). 1. 4, 8. οὕτε ἀποκεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἔλαιν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of purpose or aim. Th. 2, 75. προκαλύμματα εἶχε δέβρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις δίοτοις βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι (so that those at work and the wood might not be hit, etc.). Dem. Cor. § 81. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστιδῆς, ὥστ' ἔχειν Ὀρεόν (ut obtineret Oreum).

(d) When the consequence is to be indicated at the same time as a condition of the statement in the principal clause (under the condition, that, or it is presupposed, that). Dem. Ph. 2, 68, 11. ἐξὼν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ (quum possent ceteris Graecis ita imperitare, ut ipsi dicto audientes ESSENT regi, since they could rule the rest of the Greeks, provided they themselves obeyed the king). X. Cy. 3, 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κύρη, ὅτι ἐγώ, ὥστε ἀπελάσαι Χαλδαίους ἀπὸ ταύτων τῶν ἄκρων, πολλαπλάσια ἂν ἔδωκα χρήματα, ἢν σὺ νῦν ἔχεις παρ' ἐμοῦ.

(e) When instead of an Inf. alone, the Inf. with ὥστε is used for the sake of emphasis. Th. 1, 119. (ἐδεήθησαν) ἐκδστων ἰδίᾳ, ὥστε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπεῖθεται ὑπὸ Ζεύδου... ὥστ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορινθιοὶ εὐθὺς ἐψηφίσαντο αὐτοὶ πρῶτοι, ὥστε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6, 1, 9. καὶ Ἀθηναῖοι δὲ πάντα ποιήσαιεν ἂν, ὥστε σύμμαχοι ἡμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way, a consequence actually existing may be expressed by ὥστε with an Inf. X. An. 1, 5, 13. ἤλαυνεν ἐπὶ τοὺς Μένωνος (στρατιώτας), ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὅπλα.

(g) In oblique discourse. X. Cy. 1, 3, 9. (τὸν Κύρον) εὐσχημόνως πως προσεγγεῖν καὶ ἐνδοῦναι τὴν φάλιν τῷ πάνπῳ, ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολλὴν γέλωτα παρὰσχεῖν.

REM. 1. When the Inf. connected with ὥστε depends on a condition, the modal adverb ἂν is subjoined to the Inf. [§ 260, 2, (5), (a)]. Th. 2, 49. τὰ ἐντὸς οὕτως ἐκαλετο, ὥστε ἥδιστα ἂν ἐς ὄθρα ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. X. An. 6, 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἂν γινώσκειν, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e. καὶ εἰ τις ἰδιώτης εἴη).

REM. 2. Instead of ὥστε with the Inf. or Acc. with Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with the Acc. with Inf., this relative corresponding to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal clause or to be supplied. Pl. Crit. 46, b. ἐγώ — τοιοῦτος (sc. εἰμί), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πεῖθεσθαι, ἢ τῷ λόγῳ. X. Cy. 1, 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι παντροῦ τινος ἡ αἰσχροῦ ἔργου ἐφίεσθαι. X. H. 6, 5, 7. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν. Th. 3, 49. ἡ μὲν ἐφάσσετο σοοῦτον, ὅσον Πάχητα ἀνεγνώκεναι τὸ ψήφισμα. 1, 2. νεμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν (so far that they could live on them). On the attraction in this mode of expression, see § 332, Rem. 8.

REM 3. Special mention must be made here of apparently independent

parenthetic clauses, which often occur, and which are introduced by *ὥς* (seldom *ὥστε*) with the Inf. In this way the Inf., particularly of verbs of *saying, thinking, judging, hearing*, is used with *ὥς* for the purpose of expressing restriction or limitation. That, of which such a subordinate clause expresses the consequence or effect, must be supplied, e. g. τοιοῦτον τρόπον. Th. 4, 36. *ὥς μικρὸν μεγάλῳ εἰκάζει* (to compare small with great). So *ὥς ἔπος εἰπεῖν* (especially with *πᾶς* and *οὐδείς*), *ut ita dicam, propemodum dixerim*, *ὥς συνελόντι εἰπεῖν*, *ut paucis absolvam*, *ὥς γέ μοι δοκεῖν*, *ut mihi quidem videtur*, properly *tali modo ut mihi videatur*, *ὥς ἐμὲ εὖ μεμνηῆσθαι* (as far as I well remember). *ὥς γε οὐτως ἀκοῦσαι* (so far as we hear). Such clauses are very often expressed in an abridged form without *ὥς*, e. g. οὕτως ἀκοῦσαι, *δοκεῖν ἐμοί*, *οὐ πολὺ λόγῳ εἰπεῖν*, especially *ὀλίγον*, *μικροῦ δεῖν*, *ita ut paulum absit*, and in the still shorter form, *ὀλίγου*, *prope*, *paene*. — According to the same analogy, *ὅσον*, *ὅσα*, *ὅτι* connected with an Inf., are used instead of *ὥς*. (Rem. 2), e. g. *ὅσον γέ μ' εἰδέναι*, *as far as I know*, *quantum sciam* (properly *pro tanto, quantum scire possim*), *ὅτι μ' εἰδέναι*. In like manner, *ὥς* with the Inf. is used in Herod. in sentences which express a limitation. 2, 8. τὸ ὧν δὴ ἀπὸ "ἰλιυπόδωτος οὐκ ἐτι πολλὸν χωρίον, *ὥς εἶναι Αἰγύπτου* (*ut in Aegypto, for Egypt, i. e. considering its whole extent*).

4. The Opt. *with* *ἄν* is used when the consequence or effect is to be represented as a *conditioned supposition* or *presumption* [§ 260, 2, (4), (a)]; finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence would take place *under a certain condition* [§ 260, 2, (2), (a)].

Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείβαν ἐληλύθασιν, ὥς τ' οἱ μὲν κεκτημένοναι τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερά αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν*. Pl. Menex. 236, d. *σοὶ γε δεῖ χαρίζεσθαι, ὥστε καὶ ὀλίγου, εἰ με κελύουσιν ἀποδύνα ἀρχήσασθαι, χαρισαίμην ἂν*. — Symp. 197, a. *μαντικὴν Ἀπόλλων ἀνεῦρεν, Ἐπιδυμίᾳ καὶ Ἐρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής*. — Dem. Cor. 236, 30. *οὐκ ἂν ὠρκίζομεν Φίλιππον, ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία*. X. Ag. 1, 26. *πάντες πολεμικὰ ὅπλα κατεσκευάζον, ὥστε τὴν πόλιν ὄντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι*.

REM. 4. The Opt. *without* *ἄν* is used only in the case mentioned in § 227b, 1, (b). When *ὥστε* is connected with the Imp., or the imperative Subj. [§ 269, 1, (a)], the dependent discourse is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3, 129, 70. *γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε* (*I ask that you would decree, if you wish, properly: decree, if you wish*). So, likewise, *ὥστε* can be connected with a question. Dem. Aphob. 858, 47. *εἰ ὁ πατήρ ἠπίσται τοῖς τοῖς, δῆλον ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπε, οὐτ' ἂν ἐκεῖν οὕτω καταλιπὼν αὐτοῖς ἐφραξεν, ὥστε πόδες ἴσασιν*; (*ergo unde sciunt?*) Comp. § 344, Rem. 6.

REM. 5. Instead of *ὥστε* with the meaning *ita* or *ea conditione*, *ut*, the post-Homeric language also uses *ἐφ' ᾧ* (more seldom *ἐφ' ᾧ*), which refers to the demonstrative *ἐπὶ τούτῳ* in the principal clause, either expressed or implied; either the Fut. Ind., or the Inf. are here used, e. g. Her. 3, 83. *ἐπὶ τούτῳ δὲ ὑπεκίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἀρξομαι*. X. H. 2, 2, 20. *ἔποιοντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὴν Πειραιᾶ καθελάνας Λακεδαιμονίοις ἔπεσθαι*. 4, 38. *οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην ἔχειν*.

D. ADVERBIAL CLAUSES DENOTING MANNER AND QUANTITY.

‡ 342. I. Comparative Adverbial Clauses denoting Manner.

1. Comparative adverbial clauses denoting *quality* and *manner*, compare the predicate of the principal clause, in respect to *quality* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως, which refer to a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses (§ 333), e. g. Λέγεις οὕτως, ὡς φρονεῖς (*you speak as you think*). Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλῃ (§ 333, 3), ἐκάστῳ (*gives to each, as he wishes*). Very often ὡς ἂν or ὥσπερ ἂν is used with the Opt. (§ 333, 6). Pl. Phaed. 87, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense is used, since the compared object is placed in present view, or the Aor. [§ 256, 4, (c)]. In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὡς, ὥστε, ἥσ τε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an *actual fact*, or with the Pres. Subj., or commonly with the Aor. Subj. (§ 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the mode-vowel). Il. κ, 183. ὡς δὲ πάντες περὶ μῆλα θυεωρήσονται ἐν αὐλῇ —, ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρων ὀλέλει. ρ, 434. ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει. κ, 485, sq. ὡς δὲ λίων μήλοισιν ἁσημάντοισιν ἐπελδὼν αἰγέσιν ἢ δέεσσι κακὰ φρονέων ἐνορούσῃ· ὡς μὲν Θρήϊκας ἄνδρας ἐπέχετο Τυδείος υἱός (*as it may happen that a lion, etc.*).

REM. 2. Οὕτως (ὥς) — ὡς are used in *wishes* or *asseverations*, the clause of comparison, introduced by ὡς, expressing the asseveration or protestation. Thus in Latin, *ita me dii ament, ut ego nunc laetor, may the gods love me, as I rejoice, = may the gods not love me, if I do not rejoice, or as sure as I wish the gods to love me, so sure I now rejoice*. Il. ν, 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγίοχοιο εἶην . . . ὡς νῦν ἡμέρῃ ἥδε κακὸν φέρεῖ Ἀργείοισι πᾶσι μᾶλα (*would that I were the son of Zeus as truly as this day brings evil to all the Greeks*).

REM. 3. In clauses introduced by ὡς, ὥσπερ, ὥστε, an attraction of the case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οὕδαμῃ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον (*should be such as Thrasybulus is*). But the Nom. is often found, for which a verb must be supplied from the context. Dem. Mid. 663. ἐχρῆν αὐτὸν τὰ ὅντα ἀναλίσκοντα ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην.

REM. 4. An appositive is often used with ὡς denoting comparison, as in

Latin with *ut*, for the purpose of explaining the predicate of the principal clause. This *ὥς*, *ut*, expresses either *comparison* or *limitation*, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed that the object connected with *ὥς* possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed that the object possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. *Λαῖον γὰρ ἦν, εἴτερ τις ἄλλος, πιστός, ὥς νομεὺς ἀνὴρ* (*ut pastor, as a shepherd*; the fidelity of shepherds being presupposed). But Th. 4, 84. *ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰρεῖν* (*ut Lacedaemonius, for a Lacedaemonian*; it being presupposed of Lacedaemonians as a thing known, that they were not great orators).

‡ 343. II. *Comparative Adverbial Clauses denoting Quantity.*

1. Comparative adverbial clauses denoting quantity, compare the predicate of the principal clause, in respect to quantity or degree, with its predicate. The compared predicates are contrasted either as *equal* or *unequal* to each other.

2. The *equality* of the predicates is expressed in the following manner:—

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause.

X. Cy. 8. 1, 4. *τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἔκοντες τοῖς δεσπόταις ὑπηρετοῦσιν* (*it becomes us to excel slaves as much as slaves unwillingly serve their masters*).

(b) The adverbial clause is likewise introduced by *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause; the predicate of both clauses, however, stands either in the comparative or superlative.

X. An. 1. 5, 9. (*Kṛpos*) *νομίζων, ὅσῳ μὲν ἂν θᾶπτον ἔλθοι τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι* (*quo [quanto] celerius—eo [tanto] imparatior, thinking that THE quicker he came, THE more unprepared he would find the king to fight*). O. 7, 42. *ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παῖσιν οἴκῳ φύλαξ ἀμείνων γίνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ* (*quo [quanto] melior—eo [tanto] honoratior, the—so much the*). Hier. 1, 19. *ὅσῳ ἂν πλείω τ.ς παρὰδῆται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτῳ θᾶσσον κόρος ἐμπίπτει τῆς ἐδωδῆς*. Th. 8, 84. *ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ δρασέτατα προσπεσόντες τὸν μισθὸν ἀπῆτουν*. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. *ὅσῳ γὰρ ἐτοιμότερατ' αὐτῷ (τῷ λθῶν) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ*.

REMARK 1. Sometimes *τοσοῦτος* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, α. *μείζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*. Also after the omission of *ὅσῳ* — *τοσοῦτος*, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*.

REM. 2. A comparative clause, introduced by *ὥς*, *ὅπως*, *ᾧ* (*as*), *ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γίνωνται ὥς δυνατόν βέλτιστοι* (*as good as possible, quam fieri potest optimi*). Cy. 7. 1, 9. *ᾧ ἂν δύνωμαι τάχιστα* (*as quick as possible*). For the like purpose, also, *οἷος*, *ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *ἰδοὺ τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ εὐδαιμονέστατος*. The following elliptical expressions originate from the omission of the verb: *ὥς ἄριστα οἷον χαλεπώτατον, ὅτι μάλιστα*, etc. (§ 239, Rem. 2). In the same manner, the expressions *ὥς ἀληθῶς*, *in fact, really*, *ὥς ἀτεχνῶς*, *utterly*, *ὥς πάνν*, *ὥς ἐπὶ τὸ πολὺ*, *plurimumque*, are to be explained; also *ὥς ἕκαστοι*, i. e. *ἕκαστοι, ὥς ἕκαστοι ἦσαν*.

3. The *inequality* of the predicates compared, is expressed by appending to the *Comparative* a coördinate clause with the comparative particle *ἤ*. See ‡ 323.

REM. 3. The relation of quantity is expressed by comparing the predicate of the principal clause, in respect to its *magnitude* or *degree*, with the consequence or effect of that clause, the consequence being expressed by a subordinate clause with *ὅστε* and the Inf. If the *degrees* of the predicate in the principal clause stands in an *equal* relation with its effect, then the predicate of the principal clause is in the positive, e. g. *ὅπως ἀνδρείος ἐστίν, ὅστε θάυμαζέσθαι*. But if the relation is *unequal*, i. e. if the predicate of the principal clause is represented as one which exists in a higher degree than another standing with it, then the Comparative is used with *ἢ ὅστε* and the Inf., e. g. *τὰ κατὰ μείζω ἐστίν, ἢ ὅστε ἀνακλαίειν* (*greater than that one, i. e. too great to be bewailed*). See ‡ 341, 3, (a).

CHAPTER IX.

‡ 344. I. INTERROGATIVE SENTENCES.

1. Questions are either independent of a preceding sentence or dependent upon it, e. g. *Has the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, indirect. Both may consist either of one member, or of two or more members, e. g. *Has the friend come, or Has he not yet come?* *Do you not know whether he is come or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who*

has done this? (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a *single word* in the sentence (subject, attributive, or object), are introduced by the substantive, adjective, or adverbial interrogative pronouns, τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πότε, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns (§ 93, Rem. 1.) compounded with a relative: ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὅπως, ὅπῃ, ὅπου, ὁπόθεν, ὁπότε, etc.

Τίς ἦλθεν; — Τί ποιεῖς; — Ποῖόν σε ἔπος φέγειν ἔρκος δδόντων; — Πῶς λέγεις; — Πόσε φέγετε; — Οὐκ οἶδα, ὅστις ἐστίν. — Οὐκ οἶδα, ὅπως τοῦτο τὸ πρῶγμα ἔπραξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes, indeed, in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct. Οὐκ οἶδα, τίς ταῦτα ἔπραξεν. X. C. 4. 6, 2. εἰπέ μοι — ποῖόν τι νομίσεις εἶσθαι; yet there follows immediately, ἔχεις οὖν εἰπεῖν, ὁποῖός τις δ' εἴσεβής ἐστιν; Comp. Rem. 2. Pl. Crit. 48, α. οὐκ ἄρα ἡμῶν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι δ' ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων. X. C. 4. 4, 13. οὐ γὰρ αἰσδάνομαι σου, ὁποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις. — In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. ὅς instead of ὅστις, οἷος instead of ὁποῖος, etc.

REM. 2. The adverb ποτέ, like the Latin *tandem*, is sometimes appended to the interrogative, in order to express the impatience or desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. ποίφ ποτ' ἐχρήσαντο τεκμηρίω; (*what proof, I pray, did they bring?*) 1. πολ- λάκις ἐδαύμασα, τίσι ποτέ λόγοις Ἀθηναίους ἔπεισαν οἱ γραφόμενοι Σωκράτην, ὥς ἔξιος εἶη θανάτου τῇ πόλει. R. L. 1, 1. ἐδαύμασα, ὅτ' ποτέ τρέψῃ τοῦτ' ἐγένετο.

REM. 3. The article is prefixed to the interrogative, when one of the speakers has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, α. Σωκρ. Νῦν δὴ ἐκεῖνα ᾔδῃ, ὃ φαῖρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένον. Φ. Τὰ ποῖα; (in reference to the preceding ἐκεῖνα). 279, α. Σωκρ. Νέος ἐτι, ὃ φαῖρε, Ἰσοκράτης· ὃ μέντοι μαρτυρομαι κατ' αὐτοῦ, λέγειν ἐδέλω. Φ. Τὸ ποῖον δὴ; So Τὰ ποῖα ταῦτα λέγεις; From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative follows an interrogative without an article. In this case, the inquiry relates to the nature or quality of an object already existing. Il. π, 440. ποῖον τὸν μῦθον ἔειπες; which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other now asks what it means. Her. 7, 48. δαίμονε ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; (*what are these two things which you say are most hostile to me?*) Pl. Gorg. 521, α. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν δερράπειαν τῆς πόλεως (= ποτέρα ἐστὶν ἢ δερράπεια, ἐφ' ἣν με παρακαλεῖς);

REM. 4. In order to make the subject matter of the question emphatic, when there is an antithesis, or a transition in the discourse, the words which denote this subject matter are often taken from their own sentence and placed first with *τί* δέ, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δὲ κυβερνήτης; ὁ δὲ δῶκε κυβερνήτης ναυτῶν ἄρχων ἐστίν, ἡ γὰρ τῆς; Gorg. 502, a. τί δὲ ὁ πατήρ αὐτοῦ Μέλης, ἡ πρὸς τὸ βέλτεστον βλέπων ἰδοίαι σοὶ κιδαρφεῖν;*

REM. 5. The expressions, *τί μαδών, τί παδών, cur? why?* always express *disapprobation* or *censure* of that respecting which the question is asked. The former implies that the thing censured was done *designedly*; the latter that it was done *accidentally*, e. g. *Τί μαδὼν τοῦτο ἐποίησας; (what has come into your mind to do this, with what object in view did you do this?) Τί παδὼν τοῦτο ἐποίησας; (quid expertus hoc fecisti? what happened to you that you did this?)* Pl. Apol. 36, b. *τί ἐξ ὧς εἰμι παδῶν, ἡ ἀποτίσαι, δτι μαδὼν ἐν τῷ βίῳ οὐκ ἦνυχλάν ἦγον; (what punishment do I deserve, that I PURPOSELY have had no rest in my life?).*

REM. 6. A rhetorical turn of the Greek language, of frequent recurrence, consists in suddenly changing a subordinate clause, introduced by a conjunction, into a direct interrogative clause, yet in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate clause into the principal, and the principal into the subordinate. X. C. 1. 4, 14. *οὐ δὲ ἀμφοτέρων τῶν κλειστόν ἀξίον τετυχηκὸς οὐκ οἶαι σοῦ θεοῦ ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομεῖς αὐτοῦς σοῦ φροντίσειν; (but what must the gods do, to make you believe that they care for thee?).* Dem. Phil. 1. 43, 10. *πότε ἀχρὴ πρᾶξετε; ἐπειδὴν τί γένηται; (but what must take place if you are to do your duty?).* Hence the elliptical expressions, *τίνα τί; ὥς τί; ὥς τί; (sc. γένηται) to what purpose, for what object? δτι τί; (sc. γένηται), on what ground?* So also in the adjective-clause, e. g. Pl. Phaed. 105, b. *εἰ γὰρ ἔροῦδ' με, ἢ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοὶ ἐρῶ ἀπόκρισιν (if you would ask in what condition of body he must be, so that it might be warm?)* So also *τί οὐ* is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. *ὁβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν.*

REM. 7. The Greek may place two, or even more interrogatives, without *καὶ*, under one common predicate, e. g. *Πῶς τί ἔρ' ἂν ἀγωνίζομεθα; (how and what?).* [Comp. Eng. "what and what manner of time," *τίνα ἡ ποῖον καιρὸν*, 1 Pet. 1: 11.] Pl. Rp. 400, a. *ποῖα δ' ὅποιον βίον μνημάτα, οὐκ ἔχω λέγειν (what imitations and of what life?).* Dem. Cor. *τίς τίνος ἀτιός ἐστι;* So also with the relative. Isocr. Archid. 124, 42. *τίς οὐκ οἶδεν, ἐξ οἷων ἐμφορῶν εἰς δσὴν εὐδαιμονίαν κατέστησαν.*

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal clause, and the finite verb into a subordinate clause. X. C. 3. 7, 3. *τὴν δὲ ἐμὴν δύναμιν, ἐφ' ἣ Χαρίδης, ἐν ποίῳ ἔργῳ καταμαδὼν ταῦτά μιν καταγγέσκες; (by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?).* The Greek may also insert an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. *καταμεμῆδης οὖν τοὺς τί ποιούντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι;* instead of *καταμεμῆδης, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιούσιν οὗτοι, οὐς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;*

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the

accentuation, e. g. *Art thou sick? Hast thou seen thy friend.* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, the word on which the stress of the question lies, being placed first in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὐδ' ὅτ' αὖτε φάλαξ ἐς πατρίδα γαίην αὐτίκα νῦν ἐδέλεις ἰέναι, This is found very often with negatives, e. g. Οὐκ ἐδέλεις ἰέναι;

4. In the second place, the predicative question is introduced by certain interrogatives; this is the more common usage. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, and of such a nature that one member is excluded by the other (*disjunction*, † 323), then one of the interrogatives stands in the first member, while *ἤ, or (an)*, stands in the second and following members.

5. The interrogatives in the predicative questions are the following:—

(a) Ἦ implies an asseveration (§ 316, 2), and hence is used when it is supposed that that which forms the subject of the question *actually exists*. X. Cy. 1. 4, 19. ἦ οὐτοι, ὃ πάντες, πολέμοι εἰσιν, οἱ ἐφροσθήκασιν τοῖς ἡρέμα; Πολέμοι μέντοι, ἔφη. Pl. Rp. 341, c. ἦ ἐρῶς σοι δοκῶ, ἔφη, ἂν εἰπῶν οὕτω λέγων, ἦ οὐ; Ὅρῶς, ἔφη. Very often used in connection with other particles, e. g. μήν (§ 316, 1), οὐ, οὐκ (§ 315, 1, 2), οἷον (§ 315, 3), ἔρα, γάρ (§ 324, 2, 3, (a)), καί, ποῦ (§ 316, 2), ποῦ ἔρα. X. O. 4, 23. τί λέγεις, ὃ Κύρε; ἦ γάρ σὺ ταῖς αἰῶν χερσὶ τούτων τι ἐφύτευσας; (Now did you *ACTUALLY* plant any of these with your own hands?). Ἦ γάρ; (is it not true?). Pl. Hipp. Min. 363, c. ἦ γάρ, ὃ Ἰππία, ἐάν τι ἐρωτᾷ σε Λακέρτης, ἀποκρινεῖ; Ἦ πού; (surely? surely indeed?). Pl. Lysid. 207, d. ἦ πού, ἦν δ' ἐγώ, ὃ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς. Still, ἦ πού is also used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἦ πού τετόλμηκ' ἔργον ἀσχιστόν τόδε (has Jason *INDEED, ACTUALLY* dared this thing?).

(b) Ἄρα (only post-Homeric) originates from the inferential ἔρα, *igitur* [§ 324, 3, (a)], and hence implies the idea of *consequence, effect*; by frequent use, however, the appropriate meaning (*igitur*), becomes weakened and obscured; hence the inferential particles ἔρα, οὐν are sometimes added to a question introduced by ἄρα. Ἄρα leaves it undecided; whether the inquirer expects an *affirmative* or *negative* answer. Hence, when it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in

the first case, *ἄρ οὐ* (*nonne*), is used; in the last case, *ἄρα μή* (*num, whether? is it not?*); *μή* always expresses *solicitude, fear*. X. C. 3. 6, 4. *ἄρ' ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἶκον εἰ αὐξήσῃ βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῦντες ἀν ποιήσαι Πάννυ μὲν οὖν, ἔφη.* 10, 1. *ἄρα, ἔφη, ὁ Παρθένιος, γραφικὴ ἐστὶν ἡ εἰκασία τῶν δρωμένων;—* 'Α λ η θ ῆ λ ἔ γ ε ι ς, ἔφη. 2. 6, 16. *ἄρ' οὖν οἴσθ' αὖτις, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δ' οὐ δὴ τ' ἔφη.* 3. 13, 3. *ἄρ' οὖν, ἔφη, καὶ οἰκέται σου ἐχθροὶ πίνοντές τε αὐτὸ καὶ λούμενοι αὐτῷ, Μὰ τὸν Δ', ἔφη (profecto non aegre ferunt).* 4. 2, 22. *ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἡμαδία τοῦ δυνάματος τοῦτου τυγχάνουσιν; Οὐ δὴ τ α.* 1. 5, 4. *ἄρ' αὖ γὰρ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι, (nonne certe).* 2. 6, 34. *ἄρα μή διαβέλλεσθαι δοῖς ἐπ' ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὁ Εὐδύδημος, συλλέγεις τὰ γράμματα;—* 'Α ρ α μ ῆ λ α τ ο ῦ ς, ἔφη.— Καὶ ὁ Εὐδύδημος. Μὰ Δ', ἔφη, οὐκ ἔγωγε. Ο. 4, 4. *ἄρα μή αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; Double question: Pl. Euthyphr. 9, e. ἄρα τὸ θεῖον, ὅτι θεῖόν ἐστι, φιλεῖται διὰ τῶν θεῶν, ἦ, ὅτι φιλεῖται, θεῖόν ἐστι; (is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?)*

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316, Rem.), corresponds entirely to the Latin *num, is it not? is it so? whether?* and hence always leads one to expect a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν, μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is affirmative (*nonne*). Pl. Lysid. 208, c. *ἀλλ' ἔρχει τίς σου; "Οδε παιδαγωγός, ἔφη. Μῶν δοῦλος ἔν; (but not a slave, is he?) Eur. Hec. 754. τί χρῆμα μαστεύουσα; μῶν ἐλευθέρων αἰῶνα δέσθαι; ῥάδιον γὰρ ἐστὶ σοι. Hecuba answered: Οὐ δὴ τ α· τοὺς κακοὺς δὲ τιμωρομένη αἰῶνα τὸν ζύμπαντα δουλεῦσαι θέλω. Eur. Andr. 82. μῶν οὖν δοκεῖς σοι φροντίζειν τίς' ἀγγελῶν; Pl. Phaed. 84, c. τί, ἔφη, ὅμην τὰ λεχθέντα; μῶν μή δοκεῖ ἐνδεῶς λέγεσθαι;—* 'Ε ν οἷ ς τί χ ρ ῆ ν ποι εῖ ν ἐ μ é; μῶν οὐ χ ἄ πε ρ ἐ ποί ο υ ν; (*nonne, quod faciebam?*)

(d) There is the same difference between *οὐ* and *μή* when used without *ἴσα*, as when used with it, see (b): i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ ἐθέλεις λέναι; (non or nonne vis ire? do you not wish to go?) Pl. Prot. 309, a. οὐ σὺ μὲντοι 'Ομήρου ἐπαινέτης εἶ; (are you not in fact an eulogist? on μέντοι, see § 316, Rem.). On οὐκοῦν (nonne igitur) and οὐκουν (nonne certe) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. *ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἔγωγ', ἔφη. 'Αλλὰ μή γεωμέτρης ἐπιθῶμαις, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη κτλ. 2, 12. μή οὖν, ἔφη ὁ Εὐδύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; (shall I not be unable, etc.? the negative οὐ belongs to the single word δύναμαι). This interrogative *μή* is used very often in an indirect question, after expressions of considering, asking, inquiring, of solicitude and fear. It appropriately means, *whether not*, but in Eng. can be often translated by *that*. X. C. 4. 2, 39. *φροντίζω, μή κράτιστον ᾖ μοι σὺ γὰρ (I am anxious whether it is not best).* For more examples of *μή* and also for the construction, see § 318, Rem. 6.**

(e) *Εἴτα* and *ἔπειτα*, and more emphatically *κῖτα*, *κάπειτα*, introduce

questions of *astonishment*, *indignation*, and *irony*. They express *antithesis* or *contrast*, and *yet*, since they show that an unexpected conclusion has been drawn from a previous thought (§ 312, Rem. 8). X. C. 1. 4, 11. εἰ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνδράσων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Z. "Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνδρωτον ὁρᾶν ἀνέστησαν κτλ. (*and yet do you not think that they do care for men?*). Cy. 2. 2. 31. καπεῖτα τοιοῦτον ὄντα οὐ φιλεῖ αὐτόν;

(f) Πότερον (πότερα) — ἥ (Homer ἥ — ἥ) is used like the Latin *utrum* — *an*, in direct and indirect *double* questions. Πότερον is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σακράτης ἔφη· Πότερα δέ, ὦ Χαιρεράτες, οὐδενὶ ἀρέσαι δύναιται Χαιρεφῶν, ἢ ἔστιν οἷς καὶ πάντ' ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἔξ πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης, ἢ γνῶμης ἔργα ἐστίν;

(g) Ἄλλο τι ἢ (arising from ἄλλο τί ἐστι or γίγνεται, ἢ or γένοισ' ἂν, ἢ) ἀπὸ ἄλλο τι, has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παρίναί; (*does anything else than nothing hinder = does anything hinder?*) Pl. Hipparch. 236, e. ἄλλο τι οὐν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) "H, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. "H can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνδράποισι φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῇς, ἐὰν πρότερος τὸν ἀδελφὸν εἰ ποιεῖς; (= ἢ ἄρα — ἀπεκρύπτου, ἢ ὀκνεῖς —.)

(i) Εἰ and εἰδν [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in *indirect* questions, and, indeed, properly only in *double* questions, and denotes a *wavering* or *doubting* between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *ei* and *εἰδν* are especially used after verbs of *reflecting*, *deliberating*, *inquiring*, *asking*, *trying*, *knowing*, and *saying*. The connection must determine whether the interrogative sentence has an affirmative sense (*whether* — *not*), or a negative one (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether* — *not*). C. 1. 1, 8. οὔτε τῷ στρατηγικῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇ γήμαντι, ἢ εὐφραίνονται, δῆλον, εἰ (*whether* — *not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether* — *not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἰδν τῷδε σοὶ μᾶλλον ἀρέσκει. Pl. Apol. 18, a. θέομαι ὁμῶν τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή. — On *ei* after *verba affectuum*, see § 329, Rem. 7.

Rem. 9. Very frequently, especially in Homer, verbs which express some *action*, are constructed with this deliberative *εἰδν* with the Subj. and *ei* with the Opt. (Epic εἰ κε, αἰ κε), in which case a verb like *σκοπεῖν*, *πειράσθαι*, is to be supplied by the mind. Th. 1, 58. Ποτιθαῖται ἐπεμψάν μὲν καὶ παρ' Ἀθηναίων πρέσβεις, εἰ πῶς πείσειαν (*having sent envoys to the Athenians [to see, to ascertain] whether they could persuade them*). Il. v, 172. γλαυκῶν δ' ἰδὺς φέρι· ται μένει, ἦν τινα πέφνη ἀνδρῶν.

(k) Εἴτε — εἴτε are used in indirect questions like *ei* — ἢ, except that

by *εἴτε*—*εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. καὶ δέλεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ. The poets also say *εἴτε*—*ἤ*, or *εἰ*—*εἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following points are to be noted: The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists. The Subj. and Opt. are used in deliberative questions [‡ 259, 1, (b), and 2]; but the Opt. also (after an Hist. tense), when the question is to be represented as the *sentiment of another* (§ 345, 4), and also when the question depends on a clause expressing a wish (§ 333, 5). The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal clauses, ‡ 260, 2, (2) and (4).

Τί λέγεις; (Also in questions expressing wonder or astonishment, the Greeks use the Ind., e. g. πῶς οἶδα; (*how could I know?*)—Εἰπέ, ὅτι λέγεις; Th. 3, 53. φοβούμεδα, μή ἀμφοτέρων ἡμαρτήκαμεν. X. Cy. 3. 1, 27. ὅρα, μή ἐκείνους αἰ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐβέτησεν. Τί εἵπωμεν; (*what can we say, what are we to say?*)—Οὐκ οἶδα, ὅτι εἵπωμεν (*I know not what we can, shall say*). Od. ε, 473. δεῖδω, μή δῆρ' ἔσσω ἰλῶρ καὶ κύρμα γένωμαι (*that I shall become*). X. C. 4. 2, 39. φροντίζω, μή κρείττιστον ᾧ μοι σιγῶν (*whether it is not best*). Οὐκ εἶχον, ὅποι τραποίμην. Pl. Rp. 614, b. ἀναβαλὺς ἔλεγεν, ἃ ἐκεῖ ἴδοι (*what he had seen there*). Ἄρα μοι ἐδελέσθαι ἄν εἴπῃν (sc. εἰ σε ἐρωτήσῃ); X. An. 6. 1, 28. ἐκεῖνο ἐννοῶ, μή λῶν ἄν ταχὺ σωφρονισθεῖην. C. 4. 2, 30. πρὸς σὲ ἀποβλέπω, εἰ μοι ἐδελέσθαις ἄν ἐξηγήσασθαι (sc. εἰ βούλοιο).—Ἄρα σε ἔπεισα ἄν (sc. εἰ σοι ταῦτα ἔλεξα); (*persuasissemne tibi?*) X. Apol. 28. σὺ δέ, ὃ φίλτατε Ἀπολλόδωρε, μᾶλλον ἄν ἐβούλουν με ὁρᾶν δικαίως, ἢ ἀδίκως ἀποδρήσκοντα; (*wellessne?*) Οὐκ οἶδ' εἰ σε ἔπεισα ἄν.

REM. 10. On *μή* (*whether*—*not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final clauses (§ 330, 3), expresses the more remote thought. Il. π, 650, sq. φράζετο θυμῷ. . μερμηρίζων, ἢ ἤδη καὶ κεύον. Ἐκτορ χαλκῷ δ' ῥά σ' ἄπο τ' ὤμων τούχῃ ἔλγεται, ἢ ἔτι καὶ πληρονέσσω ὀφέλλαιεν πόνον αἰπόν.

7. The answer made to *predicative questions* by *yes*, is commonly expressed by repeating the word which contains the substance of the question. The answer made by *no*, is usually expressed by prefixing *οὐ* to the word which contains the substance of the question. *Yes* is also expressed by *ναί*, *νῆ τὸν*

Δία, πάνυ, κάρτα, εἶ and the like, φημί, φήμ' ἐγώ, ἐγώ without φημί; and *no*, by οὐ, οὐ φημί, οὐκ ἐγώ. Commonly also strengthening adverbs are joined with the words which answer a question: γέ (§ 317, 2), e. g. ἔγωγε, οὐκ ἔγωγε; γάρ (§ 324, 2), τοί (§ 317, 3), μέντοι (§ 316, Rem.), οὖν [§ 324, 3, (b)], μεν-οῦν (§ 316, Rem.). The answer to *nominal questions* is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395, sq. ὁρᾷς με, δέσπων, ὡς ἔχω, τὸν ἄδελφον; — Ὅρῳ. Ib. 90. sq. οἷσδ' οὖν, βροτοῖσιν ὅς καθέστηκεν νόμος; — Οὐκ οἶδα. X. C. 4. 6, 14 φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ ὃν ἐγώ; — Φημί γὰρ οὖν.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE.

1. When the words or thoughts of a person, whether the second or third person or the speaker himself, are again repeated, *unaltered, in precisely the same form as they were stated by us or another person*, then the discourse or thought quoted, being independent of any view or representation of the narrator, is called *direct discourse (oratio recta)*, e. g. *I thought: PEACE HAS BEEN CONCLUDED. The messenger announced: PEACE HAS BEEN CONCLUDED*, — or without a preceding verb: *peace has been concluded*.

2. When the words are not repeated in the precise form in which they were first spoken, but are referred to the representation of the narrator, and thus are made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal clause, the discourse is called *indirect (oratio obliqua)*, e. g. *We believed, THAT PEACE WAS CONCLUDED. The messenger announced, THAT PEACE WAS CONCLUDED*.

3. The principal clauses of direct discourse, to which also belong clauses introduced by coördinate conjunctions, e. g. καί, δέ, γάρ, οὖν, καίτοι, etc., are expressed in oblique discourse, when they contain a simple *affirmation* or an *opinion*, and denote something which happens, has happened, or will happen: (a) either by the Acc. with the Inf. (§ 307, 5), or by ὅτι and ὡς with the finite verb (§ 329), or even by the participle [§ 310, 4, (a)], e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν — ὅτι οἱ

πολέμοι ἀποφύγοιεν—τοὺς πολεμίους ἀποφυγόντας; when they express a command, wish, or desire: (b) by the Inf. and in continued *oratio obliqua* by δεῖν, χρῆναι with the Inf., more seldom by the Inf. alone., (§ 306), e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίους (*oratio recta*, ἐπίθεσθε).

REMARK 1. *Intermediate* clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by *ὅτι* or *ὡς* with the Opt. or by the Acc. with the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι πάντες ἔξια λέγει Ζεύδης· χειμῶν γὰρ εἶη, καὶ οὐτε οἴκαδε ἀποπλεῖν τῷ βουλευμένῳ δυνατόν εἶη, κ. τ. λ. H. 3. 2, 23. ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληθὺς γὰρ ἔχοιεν τὰς πόλεις· φρούραν ἔφηναν οἱ ἔφεροι.

4. The *subordinate* clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of, and not that of the narrator. Ἄν, which is joined with the Opt. and Ind. of the historical tenses, still remains in indirect discourse.

X. An. 7. 1, 33. (Κοιρατῆδης) ἔλεγεν, ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς . . , ἔνθα πολλά καὶ ἀγαθὰ λήφουτο (*oratio recta*: ἔτοιμός εἰμι . . , ἔνθα λήψεσθε). Ag. 1, 10. Τισσαφέρης ὤμοσεν Ἀγησιλᾶν, εἰ σπεῖσαιτο, ὥς ἔλθοιεν, οὐς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεδῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας (*oratio recta*: εἰάν σπεισῃ, ὥς ἂν ἔλθωσιν, οὐς πέμψω . . διαπράξομαι).

REM. 2. When, however, the subordinate clauses of direct discourse would be expressed by the Ind. of an historical tense, the Ind. remains even in indirect discourse, because the Opt. would leave it undetermined, whether in direct discourse the Ind. of a principal tense, or the Ind. of an historical tense had been used. X. An. 7. 7, 55. οἱ στρατιῶται ἔλεγον, ὡς ξηνοφῶν οἶχοιτο πρὸς Ζεύδην οἰκήσαν καὶ ἂν πέσχοιτο αὐτῷ ἀποληφόμενος (*oratio recta*: ὁ οἶχοιτο πρὸς Ζ. ἂν πέσχοιτο ἀποληφόμενος). X. C. 2. 6, 13. ἤκουσα, ὅτι Περικλῆς πολλὰς (ἐπὶ πόδας) ἐπίσταται, ὡς ἐπιδῶν τῇ πόλει ἐπολεῖ αὐτὴν φιλεῖν αὐτόν (*oratio recta*: Π. ἐπίσταται, ὡς . . ἐπολεῖ). But subordinate clauses with *ὅτι* (*quod, quia*) follow the principal rule (No. 4). X. H. 7. 1, 34. εἶχε (Περικλῆδης) λέγειν, ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐδέλθουσι μετ' Ἀγησιλᾶν ἔλθεῖν ἐπ' αὐτόν (τὸν βασιλέα), *oratio recta*: Α. διὰ τοῦτο ἐπολέμησαν, ὅτι οὐκ ἤθελον. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is, that it always uses its Subj. only with reference to the Future (§ 257, 1, (a)). But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a

thought is quoted as the sentiment of another, who, at the moment of quotation, is to be represented as one *no longer present*. Her. 7, 103. *ὅρα, μὴ μάτρω κόμπος ὁ λόγος ὁ εἰρημνός εἴη* (whether the statement made was not idle boasting) X. Cy. 2. 4, 17. *ἂν τις ἐκείνῳ ἐξαγγείλῃ ὅτι, ὡς ἐγὼ βουλοίμην μεγάλῃν δόξαν ποιῆσαι* (if any one announces *there*, that I INTENDED). C. 1. 2, 34. *εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὁρθῶς (λεγόμενος εἶναι νομίζοντες ἀπέχεσθαι κελεύετε), θῆλον ὅτι ἀφεστὸν εἴη τοῦ ὁρθῶς λέγειν* (if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right). Hence if the Greek, after a principal tense, wishes to represent a statement as the sentiment of another person, it must use the Acc. with the Inf. instead of *ὅτι* with the Subj. Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by *λέγει, ὅτι ἡμεῖς ἀθάνατοι ὄμεν*, or *ὅτι ἡ. ἀδ. εἴμεν*, but by *λέγει ἡ μᾶς ἀθανάτους εἶναι*. — In hypothetical Protases with *εἰ* and the Ind., the Ind. remains.

REM. 3. The oblique discourse is sometimes used even in the subordinate clauses of *direct* discourse, when the speaker wishes to bring forward an expression or thought, not in *his own person*, but as the *sentiment of another*. Her. 7, 2. *ἐστασίας(αν οἱ παῖδες), ὁ μὲν Ἀρταβας(άνης, κατότι πρεσβυτάτος τε εἴη πατρὸς τοῦ γόνου, καὶ ὅτι νομζόμενα εἴη πρὸς πάντων ἀνδράπων, τὸν πρεσβυτάτων τὴν ἀρχὴν ἔχειν· Ἡέρεξ δέ, ὡς Ἀτόσσης τε παῖς εἴη, καὶ ὅτι Κύρος εἴη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην*.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with *ἂν*. Th. 8, 54. *καὶ ἐψηφίσαντο πλεόναντα τὸν Πεισάνδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πρόσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι*. X. H. 2. 4, 18. *ὁ μάλιστα παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθεσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωδεῖν*. 5. 4, 47. *ἐκέλευε προκαταλαβεῖν τε ἄκρον καὶ φυλάττειν, ὥς ἂν αὐτὸς ἔλθοι*.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are thus transferred to the present time of the speaker, and assume a more direct and definite character than if they were stated in the form of indirect discourse (§ 327, Rem. 2).

X. Cy. 2. 2, 1. *ἀλλ' ὅτε ἐπεμύετο ὁ Κύρος, ὁπότε συσκηνοῦν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῆσανται*. Comp. § 327, Rem. 2. H. 2. 3, 2. *ἔδοξε τῷ δήμῳ τριάκοντα ἐλθεῖν, οἳ τοὺς πατέρας νόμους συγγράψουσιν, καθ' οὓς πολιτεύσουσι*. Her. 1, 163. *ἐκέλευε τῆς ἑαυτοῦ χάρης οἰκεῖν, δκου βούλονται*. Th. 2, 4. *οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακάουσιν, ὥστε ἔχουσιν, ἐμπρήσαντες τὸ οἴκημα, εἴτε τι ἄλλο χρήσονται*. 1, 107. *ἔδοξε δ' αὐτοῖς σκέψασθαι, ὅτῃ τρόπῳ ἀσφαλέστατα διαπορεύσονται*. Her. 1, 29. *ὁρκοῖσι μεγάλοισι κατεῖχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἄσφι Σόλων δῆται*. X. Cy. 4. 5, 36. *τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαθότας, ὥς ἂν τις σημάνη*. H. 2. 1, 25. *Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδίνας ὅτι ποιοῦσιν, ἀποπλεῖν*. On *ὅτι*, *ὡς* (*that*), see § 329, 4 and Rem. 3.

REM. 5. The Imperfect (seldom the Plupf.) Indicative, referring to the historical tense of the principal clause, is sometimes used instead of the Pres (Perf.), in a subordinate clause which is associated with other subordinate clauses in the Opt. X. An. 1. 2, 2. Κύρος τοῦς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεῦσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἔστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγει δικάδε. (Oratio recta: ἐὰν καταπράξῃ, ἐφ' ᾧ στρατεύομαι, οὐ πρ. παύσασθαι, πρὶν ἂν ὑμᾶς καταγάγῃ). But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented, at the same time, as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with the Opt. Then there is a mingling of the direct and indirect discourse in order to form a contrast between the *certainty, reality, fact*, and *directness* expressed by the two former, and the *uncertainty, possibility, mere conception*, and *indirectness* denoted by the latter. X. An. 2. 3, 6. ἔλεγον ὅτι ἐκόντα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἔχοντες ἔξουσι τὰ ἐπιτήδεια. 3. 5, 13. ὅμοιοι ἦσαν θανατοῦντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τί ἐν νῆ ἔχοιεν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκεῖν ὁπλίτην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν. 6, 84. Σκύδας (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μὴ τίσασθαι (postquam intrassisset). Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλεόν θυνήδηναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν (si ampliorem illorum agri partem in suam potestatem redigere possent ac eam retenturos). See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often an interchange of person, comp. § 329, Rem. 3. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν θαυμάτων καὶ εἰπεῖν αὐτῷ ἀπὸντα Δαρδανίῳ, ὅτι παύσεται αὐτοῖς ὄλιγον χρόνον· ὥστε ὁρᾷ σοι ἐξέσται, μὲν βούλῃ, ἄσκαρ δαμνκτεῖ. On the contrary, An. 7. 1, 39. ἐλθὼν δὲ Κλέανδρος· Μάλα μάλισ, ἔφη, θιακρηξόμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἴη, κ. τ. λ.

III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

§ 346. Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omit-

ted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου ἵνα. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied, or one which is indicated by the context. The single instances of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis, there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real, but only apparent omission of such an element, that element being in some way involved in the sentence or in a member of it. The simplest instances of brevity of expression have already been presented (§ 319, Rem. 1). The following additional instances may here be mentioned :—

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἄξιον) τὴν τῶν πέλας (γῆν) θροῦν ἢ τὴν αὐτῶν ὁρῶν (sc. θρουμένην).

(b) In antitheses, one member must often be supplied from the other. Dem. Ol. 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνάγει τωὐτὸ δαί, οὐκ ἐὼν φεύγει οὐδὲν πλῆθος ἀνδράπων ἐκ μάχης ἀλλὰ (sc. ἀνέγων) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπώλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὅν οἱ πολλοί (sc. ἐπιμελοῦνται). So from οὐδέ, the idea of εἰς or ἕκαστος is to be borrowed, as in the following sentence, from οὐδ' εἰς, the subject of the first clause, εἰς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, c. ταῦτα ἀκούσας οὐδ' ἂν εἰς ἐξαγορηθείη, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδ' ἐν ἄλλο ἢ — ἄλλοτε ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο εἴτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδ' ἐν ἢ ἐκ γῆς ἐναυμάχουν.

(e) When two verbs connected together have a *common object*, even if they govern different Cases, the Greek usually expresses the object *but once*, and makes this depend on the nearest verb. Indeed, the object of a clause is not unfrequently transferred and made the *subject* of the following clause, without

its place being supplied by a pronoun. X. O. 4, 8. τοῦτοις μὲν χάραν τὴν Ἀλ-
λῆν προστίδῃσι καὶ δόροις κοσμεῖ (sc. αὐτοῖς). Pl. Gorg. 460, c. οὐ δέ
τοῖς παιδοτριβαῖς ἐγκαλεῖν οὐδ' ἐκβάλλειν (sc. αὐτοῖς) ἐκ τῶν πόλεων.
Rp. 465, a. πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν (sc.
αὐτοῖς) προστετάσσεται. Th. 5, 54. (Ἀργεῖοι) ἐσέβαλον ἐς τὴν Ἐπιδαυρίαν
καὶ ἐδήουν (sc. αὐτῇ). This case occurs most frequently where a partici-
ple is connected with a finite verb. Th. 1, 20, τῷ Ἱππάρχῳ τὴν Παναθη-
ναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν (sc. αὐτόν) (*while Hipparchus
was arranging the Panathenaic procession, they killed him*). Ib. 144. τοῖτοις
ἀποκρινόμενοι ἀποπέψωμεν (sc. αὐτοῖς). But sometimes the Case is
made to depend on the more remote finite verb. Th. 2, 65. ὅσον χρόνον
προβότῃ (Περικλῆς) τῆς πόλεως . . , ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο
(sc. αὐτῇ) ἐπ' ἐκείνου μεγίστη. X. An. 2, 5, 24. ταῦτα (Τισσαφέρους) εἰπὼν ἔδοξε
τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν (sc. ὁ Κλέαρχος).

3. An important figure of Brachylogy is Zeugma, i. e. a con-
struction in which a verb, that in sense belongs only to one
subject or object, is connected with several subjects or objects.
The verb, however, must always be of such a nature as to ex-
press an idea which may be taken in a wider or more limited
sense.

Π. γ, 326. ἔχει ἐκδοτῶ Ἱπποὶ ἀερσίποδες καὶ τοικίλα τεύχε' ἔκειτο (to lie, as
well as generally to be in a place, to be in store). Her. 4, 106. ἐσθῆτα δὲ φορέ-
ουσι πῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην (they wear garments like the Scythi-
ans, but HAVE or SPEAK a language of their own). A compound verb is often
used in a pregnant sense, since along with the signification of the compound,
the signification of the simple is at the same time to be included. Th. 1, 44.
οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποτήσασθαι (instead of με-
τέγνωσαν καὶ ἔγνωσαν) CHANGED THEIR MINDS AND DETERMINED not to form an
alliance with the Corcyraeans.

4. Contraction in coördinate clauses has already been spoken
of (§ 319, Rem. 1); this is more seldom in subordinate clauses,
though frequent with those introduced by ὅσπερ, ὥσπερ.

Eur. Med. 1153. φίλους νομίζουσ' ὅσπερ ἂν πόσις σῶεν (sc. νομίζῃ). Pl. L.
710, d. πάντα σχεδὸν ἀπείργασται τῷ θεῷ ἅπερ (sc. ἀπεργάζεται) ἔθαν βου-
ληθῇ διαφερόντως εὐ πράξει τινα πόλιν. So also εἰ or εἴπερ τις or ἄλλος τις or
εἴπερ πον, εἴπερ ποτέ, etc. Her. 9, 27. ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέο-
σι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the use of a word, which, in a grammatical
point of view, is superfluous, the idea conveyed by it having
been already expressed in what precedes, either by the same

or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἷ, ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνομεν, ὑποτεμνόμεναι ἡμᾶς ἐκεῖ-
νοι. 3, 15. πειράσομαι τῷ πάππῳ ἀγαθῶν ἰππέων κράτιστος ὢν ἰππεὺς συμμα-
χεῖν αὐτῷ.

REMARK. Grammatical Pleonasm is to be distinguished from the *rhetorical*, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable (α) A verb with an abstract substantive, as μάχην μάχεσθαι, πόλεμον πολεμεῖ ; — (β) A verb with a participle, as φεύγων ἔφυγε, εἰπον λέγων ; — (γ) An adjective with an abstract substantive in the instrumental Dat., as μεγέθει μέγας, πλήθει πολλοί ; — (δ) An adjective or adverb with an adverb (mostly poetic) as οἰόθεν οἶος (*wholly alone*) ; — (ε) Synonymous adverbs, as εὐδὸς παραχρῆμα, πάλιν αὖδ'ος, ἀεὶ συνεχῶς ; — (ς) The part is very often joined with the whole by καί or τέ, for the purpose of making the part prominent, as Ἔκτορι μὲν καὶ Τρωσὶ (Hom.) ; Ζεὺ καὶ Δεῷ ; Ἀθηναῖοι καὶ Ἰφικράτης ; (η) For the sake of emphasis, the same thought is often expressed twice, once positively and then negatively, or the reverse, as λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι (Dem.) ; Il. α. 416. ἐπεὶ τοὶ αἶσα μίνυνθά πορ, σὺτι μάλα θήν (*since your life is short, and not very long*). See Larger Grammar, Part II. § 858.

§ 347. Contraction and Blending of Sentences. *Anacoluthon.*

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clauses, is placed in the subordinate clause and made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction (§ 319, Rem. 1).

X. Cy. 4. 1, 3. αὐτὸς οἶδα, οἶος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐπολεῖ) ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιοεῖτε.

2. When a participle stands in a sentence with the finite verb, the parts of the sentence are frequently blended with each other, by making the substantive which would be governed by the participle, depend upon the finite verb, as the more important part of the sentence. Comp. Larger Grammar, Part II. § 856, b. p. 609—611.

Soph. El. 47. ἀγγελλε δ' ὄρκῳ προστιθεῖς, instead of ἀγγελλε προστιθεῖς ὄρκον. X. Cy. 1. 6, 33. ὅπως σὺν τοιοῦτῳ ἔδει ἐδιδάκντες πρότεροι πολῖται γένοι-
το; ἔδει is here governed by σὺν and connected with γένοιτο, instead of being in the Dat. depending on ἐδιδάκντες, which would have been the natural construction. X. Cy. 7. 1, 40. οὐτοὶ δὲ ἐπειδὴ ἠποροῦντο, κ' ἐκ λαφ. πάντοθεν ποίη.

σάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὅπῃ τοῖς ἀσπίσι ἐκέδητο (instead of κύμασι ποιησάμενοι ἐκέδητο). 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεήσει ἀναιρουμένους ταῖς βόλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause, and making it the object of the principal clause. (Comp. nosti *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*).

Her. 3, 68. οὗτος πρῶτος δόκτευσεν τὸν Μάγον, ὅς οὐκ εἴη ὁ Κύρου Σμέρδης (he first suspected the Magian, that he was not Smerdis the son of Cyrus = suspected that the Magian was not, etc.). 80. εἶδετε τὴν Καμβύσῃσιν ὕβριν, ἐπ' ὅσον ἐπεξῆλθε (see the insolence of Cambyses what a pitch it reached = see what a pitch the insolence, etc.). 6, 48. ἀπεπειράτο τῶν Ἑλλήνων, ὅτι ἐν γῇ ἔχουσιν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβόλυντο σημαίνειν, ὅση εἴη δύναμις. X. Cy. 5, 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὥπως συσκευασμένοι ᾖσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐδὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφιστάσι (the report immediately reached the Athenians respecting the cities, that they had revolted = the report reached the Athenians, that the cities had revolted). 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷα τρόπον κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοῖς Μιτυληναίοις. 5, 25. ἐπισυμία τῶν ἀνδρῶν τῶν ἐκ τῆς γῆς κομίσασθαι. Pl. Crit. 52, b. οὐδ' ἐπισυμία σε ἑλλης πόλεως, οὐδ' ἑλλων νόμων ἔλαβεν — εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive-clause introduced by ὅτε or ὥς, or still more frequently, as a substantive-clause expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6, 4, 18. ὥς γὰρ ἐγὼ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμωστής μέλλει ἥξειν (instead of ὥς ἤκουσα, Κλ. μέλλει ἥξειν), for as I heard from some one, that Cleandros is about to come, etc. = for Cleandros is about to come, as I heard from some one. Her. 1, 65. ὥς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκούργον ἐπιτροπεύσαντα ἐκ Κρήτης ἀγαγεῖσθαι ταῦτα. 3. 14. ὥς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον. 4. 5. ὥς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐσθλόν εἶναι τὸ σφέτερον.

5. Anacoluthon (from a privative and ἀκόλουθος, -ον, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength, or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon: (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned: —

(a) A very natural and frequent instance of Anacoluthon is, where the word which gave rise to the whole thought of the sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. Ὡς περ οἱ ἀδελῆται οὐχ, ὅταν ἰδῶντων γένωνται κρείττονες, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνίη (instead of τοῦτ' εὐφραίνονται — ἀνιῶνται), as the athletes, when they are superior to common men, this does not elate them, but when they are inferior to their competitors, this gives them pain = as the athletes are not elated when, etc.

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr. 233, b. τοιαῦτα ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει τυγχάνειν (instead of παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαινοῦ ἀναγκάζει τυγχάνειν, or εὐτυχούντας ἃ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαινεῖν ἀναγκάζει).

CHAPTER X.

‡ 348. Position of Words and *Sentences.

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words (§ 38, 4) which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated.

REMARK. The position of particular parts of speech, as the pronouns, prepositions, etc., has already been stated, in the sections where these are treated. See the Index under *Position*.

2. There are two kinds of position: the *usual* or *grammatical*, and the *rhetorical* or *inverted*. The first denotes the logical and grammatical relation of the members of a sentence, and of the sentences themselves to each other, and the union of these in expressing a single thought or idea; the second makes one member of a sentence, which is specially important, more prominent than the other members, by giving to it a position different from the usual or grammatical order of the words.

3. The *usual* or *grammatical* position of the words in Greek is the following:—

The subject stands *first* in the sentence, the predicate *last*; the copula *εἰμί* stands after the *predicative* adjective or substantive; but the *attributive* follows its substantive; the *object* is placed before the *predicate*; the *objectives*, i. e. the qualifying statements or circumstances, are so arranged, that the most important one is placed immediately before the predicate, and the other objectives precede this, following each other in such order as they would naturally be joined to the first objective, the one suggesting itself last to the mind being placed before one already existing; or in other words, the *broad*er limitation usually precedes the *narrower*, the *less necessary*, the *more necessary*.

Κύριος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύριοι πάντοτε προδύμῳ αὐτῷ συνεστράτευσαν. Παῖς μέγας — ἀνὴρ ἀγαθός — ὁ παῖς ὁ μέγας — ὁ ἀνὴρ ὁ ἀγαθός — ὁ παῖς ὁ τοῦ Κύριου — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310. Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal ob-

ject (τότε or ταύτη τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the personal object precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω — τῷ παιδί τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective-clause, for example, occupies the place which the adjective would take; and so of the others.

Pl. Phaed. 50, c. ὁ δὲ Σωκράτης, ὅς περ εἰσάδει δπακούειν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, εἰδυότο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ δμοῦ ἦσαν, ἔλεξε τοιαῦτα. Yet the substantive-clauses, even when they express the grammatical subject, stand after the governing verb. Ibid. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδε πλησίεισαντας διέφθειραν.

5. In the *rhetorical* or *inverted*¹ position of words, the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἄγαθός ὁ ἀνὴρ. Ὁ βασιλεὺς Κύρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχέσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως, τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when two words in the same sentence are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. Πασῶν ἀρετῶν ἡγεμὼν ἔστιν ἡ εὐσέβεια. Generally, both the first and the last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequent in subordinate clauses than in the case of the words whose place they take, perspicuity often rendering such an inversion necessary. Substan-

¹ This inverted position is a species of *Hyperbaton*, a construction by which the natural order of words and sentences is inverted.

tive-clauses with $\delta\tau\iota$, $\omega\varsigma$ (*that*), and final substantive-clauses, are placed before the governing verb, when the ideas they express are to be brought out prominently.

*Οτι μέγας ἐκ μικροῦ ὁ Φίλιππος ἤβηται, παραλείψω. — *ἵνα σαφέστερον δηλωθῇ πᾶσα ἡ Πελοποννησιακὴ πολιτεία, μικρὸν ἐπένειμι. The inversion of adjective-clauses (ὅν εἶδες ἄνδρα, οὗτός ἐστιν) has been already treated, ‡ 332, 8. Inversion is not used in adverbial clauses of *time* and *condition*, since these, according to the common position, usually precede the principal sentence.

8. When a word in a subordinate clause is to be made more prominent than the others, it is sometimes placed before the connective word (relative, etc.) which introduces the clause, e. g. τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ δὲ οἱ πολλοὶ λέγουσιν.

9. A means of rendering a word specially emphatic by position, is the *separation* (*Hyperbaton*) of two words which would be naturally connected together, as forming one thought, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often both even, especially when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. πολλῶν, δὲ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων. X. S. 1, 4. οἶμαι οὖν πολλὸν ἂν τὴν κατασκευὴν ὑοὶ λαμπροτέραν φανῆναι (instead of πολλὰ λαμπροτέραν.) This separation (*Hyperbaton*) very often takes place even in sentences as well as in case of words. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. τὸ γὰρ λευκὸν τῷ μέλανι ἐστὶν ὅπῃ προσέειπε (instead of ἐστὶν γὰρ ὅπῃ τὸ λευκόν, etc.). X. C. 3, 11, 10. φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι (instead of εὖ οἶδ' ὅτι φιλεῖν, etc.). Isocr. Paneg. 53. ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλησι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνηθεῖη. Dem. Phil. οὗτοι μὲν γὰρ ἄρχοντες οὐ πολλὸς χρόνος ἐξ εὖ . . ἤλθον.

10. Ideas that are *alike* or *similar*, or especially such as are *antithetic* or *opposite*, are made emphatic in their position, by being placed near each other.

Thus αὐτὸς αὐτοῦ, etc. e. g. ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήφεται. X. Hier. 6, 2. ξυγῆν μὲν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί. Pl. L. 934, d. μαίνονται πολλοὶ πολλοὺς τρόπους. Hence, ἄλλος ἄλλο, *alius aliud*. ἄλλος ἄλλοθι, *alius alibi*, ἄλλος ἄλλοσε, *alius alio*, ἄλλος ἄλλοθεν, *alius aliunde*, ἄλλος ἄλλῃ, *alius alid* (sc. *vid*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX A

VERSIFICATION.

† 349. *Rhythm, Metre, Arsis and Thesis.*

1. Rhythm (*ῥυθμός*) is the harmony produced by the alternation of long and short syllables, accompanied by the recurrence of an *emphasis* at intervals; when the emphasis occurs at fixed intervals, the rhythm becomes *meter*, each one of the intervals forming a *metre* or *measure*.

2. The emphasis with which particular parts of a verse are pronounced, is called the *Arsis*, and the corresponding weaker tone with which the other parts are pronounced, the *Thesis*. The former implies an *elevation* of the voice with an accompanying *stress* (§ 29. 1.), the latter, a *depression* of the voice. The terms *Arsis* and *Thesis* are also transferred to the particular syllable or syllables on which they rest, and hence the syllable on which the emphasis falls is called the *Arsis*. The *Arsis* is often called the *metrical ictus*, or merely the *ictus*.

3. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (~~~), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse, the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —'; so also in anapaestic verse. But as the first syllable of the foot is long in the trochee and dactyl, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus '—. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the emphasis or ictus necessarily falls on the first of the two units composing this long, it is evident that, in iambic verse, the tribrach

would take the Arsis on the second syllable, thus $\sim\sim$; and in trochaic verse on the first. So where the dactyl takes the place of the spondee with the Arsis on the last syllable, the arsis of the dactyl is on the first short, thus $\sim\sim$; but where the anapaest stands for the spondee ($\sim\sim$), its Arsis is on the first short, thus $\sim\sim$.

‡ 350. *Metrical Feet.*

1. The portions into which every verse is divided, are called *feet*.

The feet are composed of a certain number of syllables, either all long, all short, or long and short together.

A short syllable is assumed as the *unit* in measuring time, every short syllable being one *mora* or *time*, and every long one two *morae*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four :

- $\sim\sim$ Pyrrhich¹ (τυρόν)
- $--$ Spondee (τύπτω)
- $\sim-$ Iamb (τυπών)
- $- \sim$ Trochee (τύπτει)

¹ DERIVATION OF NAMES OF FEET. — *Pyrrhich*. This was so called from the celebrated war-dance (πυρρῆχη), in which it was used, as being rapid and energetic. — *Iamb*. From ἰάπτω, to abuse; because Archilochus the inventor used it in violent invectives. — *Trochee*. From τρέχω, to run; because of its running, saltatory style. — *Tribrach*. Τρις βραχύς, because consisting of three short syllables. — *Spondee*. So called, because it was used ἐν ταῖς σπονδαῖς, in sacred rites, from its slow, solemn sound. — *Dactyl*. Ἀπὸ τοῦ δακτύλου; because it is, like the finger, composed of one long joint and two short ones. — *Anapaest*. From ἀναπαύω, to strike back; because the Ictus was contrary to that of the Dactyl. — *Amphibrach*. Ἀμφὶ βραχύς; because the short syllables are on each side of the long one, (ἀμφί) — *Cretic*. Because much used by the Cretans. — *Bacchius*. Used in the Dithyrambic Games in honor of Bacchus. — *Antibacchius*. The converse (ἄντι) of the former. — *Proceleusmatic*. From κέλευσμα, the boatswain's call or command; because rapidly uttered. — *Paeons*. Because used in the Paeonic Hymns. — *Choriamb*. Trochee or Choree + Iamb. — *Antispastus*. Ἀντισπᾶς, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iamb. — *Ionius a majore, Ionius a minore*. Feet much in use with the Ionians; *a majore*, when beginning with the long syllables; *a minore*, when beginning with the short ones. — *Epitrite*. Most probably from ἐπί and τρίτος; because, in addition to (ἐπί) the 3d syllable, it has a short one over. — The *Ditamb* is an Iambic syzygy, admitting the Spondee in the first place. — The *Ditrochee* is a Trochaic syzygy, admitting the Spondee in the second place.

The trisyllabic are eight:

- ˘ ˘ ˘ Tribrach (ἐντρον)
- — — Molossus (τύπτωμαι)
- ˘ ˘ — Anapaest (τετυφώς)
- ˘ ˘ ˘ Dactyl (τύπτετε)
- ˘ — ˘ Amphibrach (ἐντρον)
- ˘ — — Cretic (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτητε)

The tetrasyllabic are sixteen:

- ˘ ˘ ˘ ˘ Proceleusmatic (ἐτύπετο)
- — — — Dispondees (τυφθείτην)
- ˘ ˘ ˘ ˘ Diamb (ἐνπτόμην)
- ˘ ˘ ˘ ˘ Ditrochee (τυπτέωσαν)
- ˘ — — ˘ Antispast (ἐτύφθητον)
- ˘ ˘ ˘ — Choriamb (τυπτομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετύμην)
- — ˘ ˘ Ionicus a majori (τυφαίμεθα)
- ˘ ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — — ˘ second Paeon (ἐτύπτετε)
- ˘ ˘ ˘ ˘ third Paeon (ἐτέτυπο)
- ˘ ˘ ˘ — fourth Paeon (ἐνπτόμην)
- ˘ — — — first Epitrite (ἐνφάσθην)
- ˘ — — second Epitrite (ὦ τυπούσαι)
- — ˘ — third Epitrite (τυφθήσομαι)
- — — ˘ fourth Epitrite (τυφθείσαν)

2. Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘ ˘, ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and Thesis, taken together, is considered as a single Arsis or Thesis, e. g.

˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ — or — ˘ ˘ ˘ ˘.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. ˘ ˘, ˘ ˘ ˘, ˘ ˘ ˘, ˘ ˘ ˘. Hence the trochee and dactyl, the iamb and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be

combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

4. *Iambic, Trochaic, and Anapaestic* verses are not measured by single feet, but by *dipodies*, or pairs of feet, two feet being necessary to make an independent metre or *dipody*. Hence, four iambs make an *Iambic dimeter*, and six an *Iambic trimeter*. Dactylic verse, on the contrary, is measured by the single feet; six dactyls, therefore, form an *hexameter*, and five a *pentameter*.

‡ 351. *Caesura.*

Caesura (a cutting) is the separation, by the ending of a word, of syllables metrically connected, — or the cutting of a metre by the ending of a word, before the metre is completed.

REMARK 1. The design of the *Caesura* is to give variety and harmony to the verse; for if each metre or foot terminated with the end of a word, there would be only a constantly recurring monotony. But the *Caesura*, by preventing a uniform *coincidence* between the ending of the metre or foot, and the ending of a word, promotes the variety, beauty, and harmony of the verse. It is not inconsistent, however, with the rhythm of the verse that the ending of the foot and the word should sometimes coincide; this *coincidence* is called *metrical Diaeresis*. The principal *Diaereses* are after the first, second, third, and fourth foot.

ἡσδιον · ἀντάρ δ' | τοῖσιν ἀφείλετο | νόστιμον | ἡμαρ.

There are three kinds of *Caesura*;

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

(1) *Caesura* of the foot is where the word ends before a foot is completed.

Νική | σας ἐδέ | λει στυγε | ρὴν ἐμέ | οἴκαδ' | ἄγεσθαι.

In this line there is a *Caesura* of the foot after each of the syllables *σας*, *λει*, *ρην*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, —|~~, and forms the *masculine Caesura*, or in the *Thesis*, —~|~, and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἴκαδ'* is feminine or trochaic.

(2) The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable of a word, and thus separates the *Arsis* from the *Thesis*. In the line above quoted, the *Caesura* of the rhythm occurs after the syllables *σας*, *λει* and *ρην*, the *Arsis* falling on each of these and being separa

from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

(3) The Caesura of the verse is a pause introduced to render the recitation more easy. This is also called the *Caesural pause*, and divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place; this is the case in the *Trochaic*, *Iambic*, and *Anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below. Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν τε ζαΰέην, || Τενέδοιό τε Ἰφι ἀλίτσει,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσησε, || καὶ ἦδα μάντις ἀμύμων.

REM. 2. The three kinds of Caesura often occur together; for example, after the syllable *ην* of *ζαΰέην*, there is the Caesura of the foot, of the rhythm, and of the verse.

‡ 352. *Different kinds of Verse.*

1. A verse is often named from its predominant foot. Thus *Dactylic* verse is so called, because the dactyl is the predominant foot, and *Iambic* verse, because the iamb is the predominant foot; so *Trochaic*, *Anapaestic*, etc. Verses are also named from their inventors, as the *Sapphic*, from Sappho, *Alcaic*, from Alcaeus, etc.; likewise from the kind of composition in which they are used, as the *Heroic*, used in describing the achievements of heroes, also from the number of measures, as *monometer*, *dimeter*, *trimeter*, *hexameter*, etc.

2. A verse is called *acatalectic*, when it has its full number of feet or syllables, as *trimeter iambics*, $\cup \text{---} \cup \text{---} | \cup \text{---} \cup \text{---} | \cup \text{---} \cup \text{---}$. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*, $\cup \text{---} \cup \text{---} | \cup \text{---} \cup \text{---} | \cup \text{---}$. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. $\text{---} \cup \text{---} \cup \text{---} \cup \text{---}$; if two syllables are wanting, *catalectic on one syllable*, e. g. $\text{---} \cup \text{---} \cup \text{---}$. Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. $\cup \text{---} \cup \text{---} | \cup \text{---} \cup \text{---} | \cup \text{---}$. Verses which have one or two syllables more than enough, are called *hypercatalectic*, e. g. $\cup \text{---} \cup \text{---} | \cup \text{---} \cup \text{---} | \cup \text{---} \cup \text{---}$.

REMARK. When the regular rhythm of a verse is preceded by an unem

phatic introductory syllable, such syllable is called an *Anacrusis*, an *upward* or *back beat*; when there are two such syllables, forming an introductory foot, they are called a *Base*. The *anacrusis* and *base* belong to lyric verse.

§ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *Dactylic*, *Iambic*, *Trochaic*, and *Anapaestic*.

§ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period, and is the metre of Epic or Heroic and Pastoral poetry.

The Hexameter consists of six feet; the fundamental foot is the dactyl, the verse being formed by five repetitions of the dactyl with a disyllabic catalectus. The sixth foot is usually called a spondee; but when the last syllable is short, it may be considered a *trochee*.

In each of the first four feet, a *spondee* may take the place of the dactyl. The fifth foot is regularly a dactyl; but sometimes it is a spondee, and the line is then called a *spondaic* line, as

Οὐ γὰρ ἐγὼ Τρώων ἐνεκ' ἦλυθον αἰχμητάων.

— २ २ | — — | — २ २ | — २ २ | — — | — —.

The principal Caesura in Hexameter verse occurs after the Arsis or in the Thesis of the third foot, and is called the *Penthemim*; sometimes also a Caesura occurs after the Arsis of the fourth part, which is called the *Hephthemim*. This Caesura in the fourth foot is commonly preceded by one in the second foot, which is called the *Triemim*. The Caesura occurring at the end of the fourth foot is called the *Bucolic Caesura*, from its use in pastoral poetry

'Αλλ' ὁ μὲν Αἰθίοπας || μετεκίαθε τηλόθ' ἔοντας

* Ἄνδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον ὃς μάλα πολλά

*H Aίᾱς || ἡ Ἰδομενεὺς || ἡ δῖος Ὀδυσσεύς

‘Ηγεμόνων, || ὅστις οἱ ἀρῆν || ἐτάροισιν ἀμύναι

Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, || οὗ οἱ ἔπειτα.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. For the same reason it is desirable that the Caesuras should occur in different places in different lines.

§ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$\begin{array}{ccccccc} \acute & \cup & \cup & \acute & \cup & \cup & - \\ \text{Μηδὰ Δύραζε κέλευ' || οὐκ ἐθέλοντ' ἰέναι.} \end{array}$

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, has more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γενόμενον ζωᾷς βρέφος ἤρπασε Δαίμων	Hexam.
Οὐκ οἷδ' εἶτ' ἀγαθῶν || αἰτίος, εἶτε κακῶν,	Pentam.
Ἀπλήρωτ' Αἶδα, τί με νήπιον ἤρπασας ἄφνω;	Hexam.
Τί σπεύδεις; οὐ σοι || πάντες ὀφειλόμεθα;	Pentam.

§ 357. *Dactylic Tetrameter.*

The dactylic tetrameter catalectic on one syllable consists of three feet and a syllable.

$\begin{array}{ccccccc} \text{Πολλὰ βροτῶν διαμειβόμενα.} \\ \acute & \cup & \cup & | & \acute & \cup & \cup & | & \acute & \cup & \cup & | & \cup \end{array}$

The dactylic tetrameter catalectic on two syllables consists of three feet and two syllables, which may form a spondee or trochee.

$\begin{array}{ccccccc} \text{φαινόμενον κακὸν οἶκαδ' ἄγεσθαι.} \\ \acute & \cup & \cup & | & \acute & \cup & \cup & | & \acute & \cup & \cup & | & \acute & - \end{array}$

The dactylic tetrameter acatalectic consists of four feet; instead of a dactyl, in the last a cretic is admissible.

Ἕπν' ὀδύνας ἀδαής, ἕπνε δ' ἀλγέων.
 — — — | — — — | — — — | — — —
 Μῶσ', ἄγε Καλλιόπα θυγάτηρ Διός.
 — — — | — — — | — — — | — — —

‡ 358. *Dactylic Trimeter.*

The dactylic trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον.
 — — — | — — — | —

The dactylic trimeter catalectic on two syllables consists of two feet and two syllables, which may form either a spondee or trochee.

Εὐρέϊ κύματα πόντῳ.
 — — — | — — — | — —

‡ 359. *Dactylic Dimeter.*

The dactylic dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρουθῶν
 τοῖσδ' ὁμόφωνον.
 — — — | — — —

The dactylic acatalectic dimeter consists of two dactyls, and usually stands in connection with tetrameters.

Οὗς ὑπὸ τείχεσι.
 — — — | — — —

‡ 360. *Trochaic, Iambic and Anapaestic Verse.*

It has been already observed (§ 350, 4.) that Trochaic, Iambic, and Anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet, and not by dipodies. Thus a verse of four feet was called *quaternius*, of six, *senarius*, of eight, *octonarius*.

‡ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may

§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable (two dimeters, the second catalectic). Its Caesura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians.

Τῆδε πᾶς ἔπου, δίωκε || καὶ τὸν ἄνδρα πυνθάινου
 Αἱ τινες τηροῦμεν ὑμᾶς || ἣν γὰρ ἡ τις ἔξοδος.
 — — — — — || — — — — — || — — — — — || — — — — —

REMARK. The Trochaic tetrameter acatalectic, which consists of two trochaic dimeters acatalectic, and the trochaic pentameter, which consists of nine feet and a syllable, are very rarely used by the Greek poets.

Εἰ τις ἀνδρῶν εὐτυχῆσαις ἢ σὺν εὐδόξοις ἀέθλοισι,
 Σὺν θεῷ γὰρ τοι φυτευθεὶς ὄλβος ἀνδράποισι παρμονότερος.

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iamb. Instead of the first iamb, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iamb may be resolved into two short syllables, a tribrach may stand in every place, except the last; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee.

Hence the iambic trimeter or senarius, would present the following scheme :

— — — — — || — — — — — || — — — — — || — — — — —
 — — — — — || — — — — — || — — — — — || — — — — —
 — — — — — || — — — — — || — — — — — || — — — — —
 — — — — — || — — — — — || — — — — — || — — — — —

REMARK 1. The dactyl, however, is most frequent in the first place; it occurs in the third place only when the first syllable of the foot is followed by the *penthemimeral* Caesura, or when the word is a monosyllable. The dactyl occurs in the fifth place only in Comedy, where it is admitted in all the uneven places.

REM. 2. The anapaest is admitted only in the first foot, except in Comedy and in proper names; in these cases it is admissible in all the feet except the last. The anapaest in the first foot must be included in one word, except in case of the article or preposition and its Case. The anapaest in proper names must not be divided between two words.

REM. 3. The Iambic is the opposite of the Trochaic, being a steady, grave, but easy metre, and was applied to the stage as best adapted to the language of ordinary life.¹

§ 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις
 - - ' | - - '.

§ 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet.

*Οθεν δόμοισι τοῖς ἐμοῖς
 - - ' | - - ' || - - ' | - - '.

Iambic dimeter catalectic consists of three feet and a syllable.

Θέλω λέγειν Ἀτρείδας,
 Χαίρουτε λοιπὸν ἡμῖν
 - - ' | - - ' || - - ' | - - '.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the Iambic verses. It consists of six feet.

*Ὡ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
 Ἴκτηρίοις κλάδοισιν ἐξεστεμμένοι;
 Ἄλλων ἀκούει, αὐτὸς ὦδ' ἐλήλυθα
 - - ' | - - ' || - - ' | - - ' || - - ' | - - '.

The tragedians admit a dactyl only in the first and third foot; they admit an anapaest chiefly in the first foot, but in proper names, in any foot except the last.

Μενέλαος Ἑλένην ὃ δὲ Κλυταίμνηστρος λέχος,
 Ποταμῶν τε πηγαί, ποντίων τε κυμάτων
 Οὐκ ἀριθμὸν ἄλλως ἀλλ' ὑπερτάτους Φρυγῶν
 - - ' | - - ' || - - ' | - - ' || - - ' | - - '.

¹ See Mercier.

The most frequent Caesura here is in the third foot (Penthemim). This Caesura, however, is often neglected, others being used, or sometimes, none.

Ἐχθρῶν ἄδωρα || δῶρα κοῦκ ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot (Hepthemim).

Ἐπεὶ πατὴρ οὗτος σός, || ὃν θρηνεῖς αἰεί.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists of seven feet and a syllable. The Caesura is usually at the end of the fourth foot, but is sometimes omitted. The scheme is nearly the same as the trimeter iambic. The anapaest occurs in the seventh foot only in case of a proper name.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

Οὐ φησι χρῆναι τοὺς νέους || ἀσκεῖν· ἐγὼ δὲ φημι,
 - - | - - || - - | - - || - - | - - || - - | - -

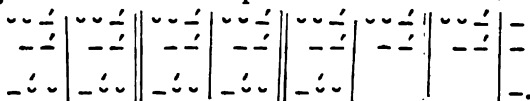
The iambic tetrameter acatalectic is but little used by the Greek poets.

§ 370. *Anapaestic Verse.*

1. The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of a spondee.

2. In Anapaestic verse the most usual system is the *dimeter*, consisting of a greater or less number of perfect dipodies, followed by a pair of dipodies, the second of which is catalectic. This catalectic dimeter, consisting of three feet and a syllable, is called *paroemiac* (*παροιμία*) from its use in proverbs. The anapaestic verse is, therefore, always terminated by a catalectic dipody, and also by a *long syllable*; i. e. if the final syllable is not long by itself, it is made long by its position

with respect to the next line, the scanning being continuous, and an anapaestic series being constructed as if there were but one verse. The following is the scheme for an anapaestic tetrameter catalectic.



REMARK. An anapaest does not follow a dactyl in the same dipody; generally a dactyl does not follow an anapaest or spondee in the same dipody. The third foot of the *paroemiac* is usually an anapaest; but a spondee is sometimes found. The dactyl does not occur in the sixth and seventh feet. The Anapaestic metre was the favorite one for martial music.

§ 371. *Anapaestic Monometer Acatalectic.*

The anapaestic monometer acatalectic consists of two feet.

Θυγάτηρ, ὡς χρεῖ,
— — — | — — —

§ 372. *Anapaestic Dimeter Acatalectic.*

The anapaestic dimeter acatalectic consists of four feet. The legitimate Caesura occurs after the second Arsis, at the end of the second foot. But the Caesura is often found after the short syllable which follows the Arsis.

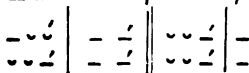
Ἀπολεῖς μ', ἀπολεῖς. || οὐ καταρύξεις
Προσέβη μανία. || τίς ὁ πηδήσας,
Πτερύγων ἐρετμοῖσιν || ἐρεσσυμένη.



§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic (*paroemiac*) consists of three feet and a syllable, and has no Caesura, the Caesura not being used in the *paroemiac*.

Ἐλτο χώρας ἐφορεύειν
Διὰ τὸν σὸν προκτὸν ὀφλήσει.



‡ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable, being formed by adding the anapaestic dimeter catalectic (*paroemiac*) to the anapaestic dimeter acatalectic. This verse is also called *Aristophanic*, from its use by Aristophanes, though not invented by him. The *spondaic paroemiac*, which sometimes occurs in the regular system, is not admissible in the *tetrameter*.

The *Caesura* is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot.

Προερεῖ τις αἰεὶ τῶν ὀρνίθων || μαντευομένην περὶ τοῦ πλοῦ;
 Πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;
 Τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι. || λέγουσι δέ τοι τάδε πάντες.

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Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

APPENDIX B.

ABBREVIATIONS.

1. For the convenience of those who may wish to read some of the earlier editions of the Greek writers, the following table, containing old forms of some of the letters, and also abbreviations of certain words or parts of words, is subjoined.

2. No. I. contains certain *single letters* or *elements*, which are of constant occurrence in the compound characters, and are found nowhere else. No. II. contains characters, the elements of which would not at once be obvious, and for this reason alone they are not placed alphabetically in columns III—VI. Indeed, the characters in Nos. I. and II. might all have been arranged alphabetically in columns III—VI. The characters in columns III—VI. are arranged alphabetically; the initial letter of these characters, by the aid of those in No. I., will be readily known.¹

¹ See Robinson's Buttmann, p. 466.

I.

α ρ δ ε ε κ ν ν ν σ
 α γ δ ε ε κ ν ν ν σ

II.

ον γὰρ γὰρ εἰ εἶ ἐλ ἡν ου τῶ ὦ δέ καὶ τι
 ον γὰρ γὰρ εἰ εἶ ἐλ ἡν ου τῶ ὦ δέ καὶ τι

III.

αθι αθι
 αλ αλ
 αλλ αλλ
 αν αν
 αρ αρ
 αυτ αυτ
 γη γη
 γα γα
 γαρ γαρ
 γελ γελ
 γε γε
 γερ γερ
 γινεται γινεται
 γο γο
 γρι γρι
 γρο γρο
 δεξ δεξ
 δευ δευ
 δια δια
 δια δια

IV.

εἶναι εἶναι
 ἐν ἐν
 ἐπειδὴ ἐπειδὴ
 ἐπευ ἐπευ
 ἐπι ἐπι
 ἐπὶ ἐπὶ
 ἐπὶ ἐπὶ
 ἐπὶ ἐπὶ
 ἐρ ἐρ
 ευ ευ
 κατα κατα
 κεφαλαιον κεφαλαιον
 μάτων μάτων
 μεθ μεθ
 μὲν μὲν
 μὲν μὲν
 μεν μεν
 μεν μεν
 μενος μενος
 μετα μετα

V.

μετα μετα
 μω μω
 μων μων
 οἶον οἶον
 οὐκ οὐκ
 οὗτος οὗτος
 παρα παρα
 περ περ
 περι περι
 πο πο
 πο πο
 σα σα
 σε σε
 σθαι σθαι
 σο σο
 σπ σπ
 σσ σσ
 σω σω
 ται ται
 ταῖς ταῖς

VI.

ταυθα ταυθα
 την την
 της της
 της της
 το το
 τον τον
 του του
 του του
 τους τους
 τρ τρ
 τρο τρο
 τω τω
 των των
 των των
 υ υ
 υ υ
 υπ υπ
 χθ χθ
 χο χο
 ω ω

I. INDEX OF SUBJECTS.

N. B. The figures refer to sections. R. is used for *remark*.

Abbreviations, Appendix B. p. 588.

Ablative expressed by Dat. 285, 1.

Absolute, Case Absolute, see Cases.

Abrogation of clauses by *ἀλλά* 322, 6.

Abstracts 39, in Pl. 243, 3, (3).

Absorption of Diphth. in Crasis, 10, 4, 5.

Acatalectic verse 352, 2.

Accentuation 29; change and removal of the accent by Inflec., Compos. and Contract. 30; in connected discourse (Grave instead of the Acute), in Crasis, Elision, Anastrophe 31. Accent of first Dec. 45; second Dec. 49; third Dec. 65; adjectives and participles 75; words ending in *ύς, εἶα, ύ* 76, II; *ως, ον* 78. R. 7, and 29, R. 5; *ον, ον* 78, R. 9, and 65, 5; *ης, ες* 78, R. 11; verb 118.

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suffering object 279; with verbs signifying to profit, to hurt, etc. 279, 1; of doing good or evil to any one, etc. 279, 2; to persevere, to wait for, etc. 279, 3; to turn back, flee from, etc. 279, R. 3; to conceal, to be concealed, to swear, and with *φθάνειν, λείπειν* 279, 4; with *δεῖ, χρή* 279, R. 4; *βαίνειν, πλεῖν*, etc., which denote motion, etc., with verbs of sacrificing or dancing in honor of any one 279, R. 5; denoting an affection of the mind 279, 5; of space, time, quantity 279, R. 8; (*καλὸς τὰ ὄμματα, ἀλγεῖ τὴν κεφαλὴν*) 279, 7; double accusative: *φιλῶ φίλλαν σε*, etc. 280, 1; *καλά, κακὰ ποιοῦ, λίγω σε* 280, 2; with verbs of beseeching, asking, teaching, reminding, dividing, depriving, concealing, clothing and unclothing, surrounding, etc. 280, 3; with verbs of appointing, choosing, educating, naming, etc. 280, 4; in the *σχήμα καθ' ὅλον κ. μέρος* 266, R. 4; Acc. in adverbial expressions, e. g. *μακρὸν κλαίειν, μέγα χαίρειν* 278, R. 1; *χάριν, δωρεάν, τοῦτο, therefore*, 278, R. 2; *τοῦτον τὸν*

- τρόπον, διὰ, ὁμοίᾳ 278, R. 3; τὴν ταχίστην; ἀρχήν, etc.; πολλά, σαρπε, ὀλίγον, etc. 279, R. 8; εἶρος, ἵψος, τάλλα, etc. 279, R. 10; with Pass. verbs 281; with verbal Adjectives in τέος 284, R. 7.
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- Accusative* with the Part. 310, 2; absolute 312, 5; with ὥς 312, 6; Acc. of Part. instead of another Case 313, 1.
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- Addition* of consonants 24.
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- Adjectives* Verbal, see *Verbal Adjectives*.
- Adjectives* Numeral 96, 2.
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II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; con. *construction*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

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III. INDEX FOR THE FORMS OF THE VERBS.

ABBREVIATIONS. A. Aorist; A. I. first Aor.; A. II. second Aor.; Aug. Augment; Char. Characteristic; Comp. Compare; Dial. Dialect; F. Future; P. Passive; Pf. Perfect; Pf. M. Perfect Middle; Plup. Pluperfect; R. Remark; Red. Reduplication.

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